

publication. He had not attacked any man, much less had he stabbed any man in the back. Nobody could deny his motive. All that could be said against him, he supposed, was that he was wanting in prudence, in discretion, he was wanting in that superior faculty of wisdom which directed men always rightly. And yet he could show them a very large number of laymen and ministers, who, after all, approved of the truth and sentiment of his book. The matter of his book was not profane, it was not altogether false, nor was it against the class-meeting. He had indicated anything against them directly or indirectly in any sense whatever, neither in the sense of depreciating their value, destroying their power, or taking away from the religious or social element contained in them. The book had reference to only one small point—viz., whether the class-meeting could be the basis of the Church membership? That was all. Then had not this view been known in that district meeting at Boston at which he had convictions in the same direction. Had he not in almost every district meeting he had attended since then repeated those convictions? Why did they allow an indiscreet man like him to go so far. But further, did he not in the Conference at Leeds reduce those views into a resolution and not that resolution in that very hour on their book of notice. Did they not at that very hour admit the question as debatable? And then, on the Friday night, did they not vote the platform that the question was not debatable? But was not the question believed in by others? Was he alone in the matter? He thought not. But he should like to have new light on that subject; he never professed himself to be infallible. He could not himself see according to the Methodist system itself how the class-meeting could be the test of membership. The question with him was this. Were the class and the Society members? Were the class members of the Society, or the Society of the class? What could explain it? Mr. Wesley did not make meeting in class a test of membership. Dr. Hamilton for example, who never met in class, nevertheless sometimes attended the Conference. He believed, then, that the question was a debatable one. It was said that Methodism could not live without the class-meeting. He did not want it to live. But in his judgment Methodism had something which was of greater importance than the class. If the great mighty preaching of his fathers, or their mighty seed, then indeed we owe to them. But if Methodism could not live without the class-meeting, what would become of it in America. They had already modified it there and according to this new doctrine it would soon die out! But now as to the book having been written by himself. Had he not a right to publish a book? He had no other way of reaching the Methodist public but through the press. It was said that it was a wrong thing for a minister to do that. But did not John Wesley impeach certain things in the Church of England? Why not allow a similar liberty to himself? Just a word or two to the speakers that had been made. Mr. Arthur had said that a man ought to go out honorably if his views changed; but that was a point on which good men might differ. Did Dr. Clarke, who out when his views changed? Mr. Arthur said there was a difference between a condition and a test. This was true in a certain sense, but in other such cases there was no such difference. Mr. Gregory had said that he did not know how a man could hold his (Mr. Hughes') views and yet administer discipline or meet classes. Why not? Could he not believe in the excellency of the class-meeting as a means of grace and so attend it and enforce it without accepting it as a test of Church membership? Having thus imperfectly expressed his views, he would leave the case in their superior hands, and pray that he and they might be guided to a right conclusion. He did not ask them to pity him, for he was not an object of pity; he would simply ask them to do what was right, to give him his due; he desired no more. He very sincerely thanked the Conference for their patience and their kindness. He paid a tribute also to the Committee. No committee in the world could have been more fair. He had had all the fair play imaginable. They even went beyond the bounds of common kindness. He felt bound also to pay a similar tribute to the Committee that sat upon his case in Manchester, and to the Ex-President.

The President: The original motion is that the report of the Committee be adopted, with this recommendation, that Mr. Hughes be declared incapable of holding the office of superintendent so long as he holds his present views on this subject; and that a special report of his conduct be presented to the next Conference.

The amendment is that the Conference accept the report of the Committee, except the fourth paragraph, instead of which it directs—(1) that Mr. Hughes' name shall be left off the Minutes; (2) he shall be prohibited from preaching for a year; and (3) that the district in which he may still be required to report at the next Conference on his conduct. The original motion was carried by a large majority.

## Provincial Wesleyan.

WEDNESDAY, SEPTEMBER 15, 1869.

### Social and Ecclesiastical Changes in the British Isles.

They are on the eve of important social and ecclesiastical changes in the British Isles. The recent passage through Parliament of the Irish church bill provides for the disestablishment of the Protestant Episcopal Church in Ireland; apparently the forerunner of many other legislative enactments that in their effect must produce great alterations in the social and religious structure of British society. Almost any thoughtful well-informed man can clearly enough perceive in what direction the current of progress and change is likely to flow. It seems undeniable that for good or for ill the course of events in the British Islands is tending more and more strongly toward the complete abolition of all monopolies in trade, in politics and in religion. In matters of trade, the principle of free trade and equality has been well nigh developed to its full extent. In the political sphere a large stride forward was taken by the enactment of the last great extension of the electoral franchise. The passage of the Irish church bill inaugurated a movement within the Ecclesiastical domain that is not at all likely to spend its force until complete religious equality is established between the professors of the different forms of Christianity in each of the three Kingdoms. The movement may be seen considerably advanced in reaching its logical conclusion, and may, indeed must, be forcibly resisted in its progress. But sooner or later it will arrive at the goal. It will pause fleetly only when its work shall be accomplished. They were right who contended that the disestablishment of the Irish church was but the insertion of the wedge which when driven

to the head would rend asunder the church and the state in every part of the United Kingdom. It is not difficult to foresee in what direction the separation wedge is likely to be driven. The result as to the Ecclesiastical establishments will not be directly aimed against the church of England in England, but against the church by law established in Scotland and Wales. Indeed the movement has already begun in Wales. When the people of these two countries shall seriously demand the concession of religious equality instead of mere religious toleration, that demand will certainly be complied with. The Irish precedent must in the issue at least rule in the other cases in which the religion of the minority of the people is by law established with privileges and a prestige denied to the adherents of other forms of the Christian faith. And when the time comes that religious equality shall prevail in Ireland, Scotland and Wales, who will be bold enough to assert that religious monopoly will long afterwards be able to maintain its position in England? Clearly the handwriting is upon the wall; and ecclesiastical establishments in the British Isles are doomed to pass away.

Cherishing a belief of this kind, we have naturally reflected upon the probable bearing of the establishment of religious equality in Great Britain and Ireland upon the interests of Methodism in those islands. In regarding the matter from this point of view we have given due weight to the fact that many influential Methodists in England and Ireland have been extremely hostile to Mr. Gladstone's policy in relation to the Irish Church. The sympathy felt by this class of Methodists for the Irish Episcopal Church is all the more precious because it is entirely disinterested. Methodism in Ireland has no *regnum domum* to lose by the downfall of the Irish Establishment.

This Methodist sympathy may be accounted for on several grounds. It springs in part from the traditional regard which very many Methodists have ever cherished toward the Church of England. It owes its existence in part also to a fear of what may perchance come after the deluge in which the Ecclesiastical Establishment will go down. Methodists generally, until of late, have been inclined to regard the Church of England as the grand bulwark of Protestantism not only in Britain but in the world. The development of rationalism and ritualism in the English Church has greatly weakened this conviction, but it still exists in certain influential quarters of British Methodism, and is worthy of being regarded with respect.

Nevertheless, we cannot but believe that the establishment of perfect religious equality in Britain and Ireland would tell immensely in favor of Methodism. In respect to Scotland we do not see that disestablishment would have much influence upon the interest of Methodism one way or another. Not so in regard to England and Ireland, especially not so in regard to England. The Church of England can justly boast of an illustrious catalogue of great scholars, of great apostles and defenders of the Christian faith, and of brilliant and powerful pulpits orators. Latimer and Leighton, Hooker and Usher, Taylor and Tillotson, Barrow and South, and a hundred other noble names borne by her sons, shed lustre upon their age and country. But that Church can claim as her own not only many great scholars, splendid orators and magnificent writers, she also numbers among her adherents many of the most faithful, the most laboring, the most successful workers in God's vineyard, whose names are written in the book of the great coronation day. But that Church has in England a prestige apart from all this—the prestige arising from the simple fact of her being by law established and most richly endowed, with a thousand lucrative positions at her command. Nobody but one who on the spot has studied the question can rightly understand how powerful is the influence of the Established Church in England on grounds altogether apart from her learning, her authority, her oratory, her sacredness, her spiritual success.

That privilege has been brought to bear against the progress of Methodism in a thousand ways and the very traditional friendliness of Methodism toward the Establishment has certainly to a large extent worked disastrously for Methodism. We know the fact to be as we state it, and we content ourselves here with its general enunciation.

Having been in a position to form, as we believe, an accurate judgment in this matter, we have reached the conclusion, considering the number and magnitude of the obstacles that have withstood the progress of Methodism in England, its powerful position in that country to-day is one of the most wonderful facts in its most wonderful history. Very many of those obstacles would be removed out of the way were perfect religious equality established in England, and in a short time it will be in Ireland. Unless we misinterpret the omens, that equality in England, when at last it shall be realized, will be the beginning of the end of the power of the Established Church. When at last it shall be realized, it will be the beginning of the end of the power of the Established Church. When at last it shall be realized, it will be the beginning of the end of the power of the Established Church.

### Charles Wesley's Hymns.

No. 4.—LITURGICAL IMPORTANCE.

The hymns of Charles Wesley constitute a correct and beautiful standard of worship; and the *Wesleyan Hymn Book* forms a noble Liturgy, admirably adapted to sanctuary service. I fully appreciate the excellent Liturgy of the National Church of England, to which in early life I was accustomed, especially the sublime compositions of Gregory and Ambrose, and Augustine, and those grand old Latin prayers, which, through the zeal and piety of Cranmer, Ridley and other honored men, were at the Reformation, translated into the English tongue, which, for three centuries, have been taking hold upon the Anglo-Saxon mind, and which, for ages to come, may furnish a manual of devotion to millions of English people. I question, however, if our own Liturgy is not of more value to us, and certainly it possesses in a higher degree the essential requisites for universal worship.

A main element of worship is praise. The early Christians spoke to each other in psalms, and hymns, and spiritual songs, making melody, and singing with grace in their hearts unto the Lord." Pity noticed that the Christians of Bythium met, at dawn of day, "to sing a hymn of praise to Christ." In harmony with that development of spiritual life in the early Church was the revival of the last century, when, in hymns of religious joy, Charles Wesley sang what many felt—

"The winter's night and summer's day,  
O'er the impalpable way,  
Too short to sing Thy praise:  
Too few we find the happy hours,  
And haste to join the heavenly powers,  
In everlasting love."

The sacred lyrics of Charles Wesley, according to Isaac Taylor, a competent and not over-friendly critic, may be regarded as the "representative of a modern devotional 'palmsody,'" and "richly gifted with genius, grace and talent, he drew souls—thousands of souls in his

wake—from earth to heaven, by the charm of sacred song."

And these hymns of praise can never die! The language of fervent gratitude and rapt devotion, they will doubtless be chanted, to the music of golden harps, by the angels of God. Never, while the soul of God remains, or the love of God thrills the soul to gratefulness, can these melodies of deep, deep joy be hushed in the heart or languish on the lips:—

"There will I love, my joy, my crown;  
There will I love, my Lord, my God;  
There will I love, beneath Thy frown  
Or smile, Thy secret or Thy rod:  
There though my heart and flesh decay,  
There will I love in endless day."

Prayer is also an important element of worship, and these hymns supply language of supplication—of penitential confession, earnest supplication, and intercessory pleading. Feeling the need of giving greater prominence to supplicatory exercises, in their forms of worship, the many Protestant Churches, of this defect we cannot complain. More than one half of Charles Wesley's hymns—of those which have been used in Methodist worship—numbering in the *Hymn-book* more than six hundred, are the language of prayer and supplication—solemn Litanies—earnest pleadings with God.

How often, in that noble, penitential hymn—

"Jesus, let Thy pitying eye  
Call back a wandering sheep  
Each straggler of flock, except the last, in allusion to the look which broke upon Peter's heart, closes with the lines—

"And, Lord, my heart of stone,  
Break my heart of stone!"

have the lips of prayer for the first time been opened to purpose:—

"Surely, with that dying word,  
He turns, and looks, and cries 'Thou dost!  
O my bleeding, loving Lord,  
Thou break'st my heart of stone!"

The contrite heart finds comfort, and faith is greatly quickened by the words of which—

"Woe to Jesus have theesides die?"

with its tender and impassioned lyrics,

"Thou loving, all-compassing Lamb,  
Thou—by Thy painful agony,  
Thy bloody sweat, Thy grief and shame,  
Thy cross and passion on the tree,  
Thy precious death and life—pray,  
Take all, take all my sins away!"

may be regarded as the representative.

Scarcely a prayer is offered in our pulpits, or a prayer-meeting held in our churches, in which the thought or even the language of some line or stanza does not weave itself into supplication suited to the congregation. How naturally and appropriately do we come to the bleeding side of the Redeemer, and plead our only hope:—

"My dying Saviour and my God,  
Fountain for guilt and sin,  
Sprinkle me over with Thy blood,  
And cleanse and keep me clean."

With scriptural accuracy we invite the presence and energy of the Holy Spirit, when, in language familiar as household words we plead:—

"Refining fire go through my heart,  
Illuminate my soul,  
Scatter Thy life through every part,  
And sanctify the whole."

J. L.  
St. John, Sept. 3, 1869.

### Wesleyan Ministers and their Salaries.

MR. EDITOR.—From the days of John Wesley to the present it may be reasonably asserted of Wesleyan Ministers that to riches they have never aspired, and of the evils of poverty they have had no wish to complain. They have envied not the splendid endowments of the hierarchy, nor even the snug and worldly provisions of other Churches.

For the want of proper information as it regards the system of voluntarism it has been said, that the Methodist preacher quietly consoles himself under the consideration that the Conference will provide for him, and keep him in his station, though the members of a district might starve him, and his congregation rejoice at his removal. On the other hand men are not wanting who charge him with mercenary principles, and regard him as reposing on the lap of abundance wrung out of unwilling people.

To such we would say, that there is no bond interposed between him and the people of his charge, but that of voluntary and reciprocal friendship, and no security for provision but that which arises from the success of his labors and the influence of Christian principle.

There are others, and not a few, whose aim has been consciously directed against Methodist societies in general, and who have unhesitatingly charged our people with selfish indifference to the comforts of their pastors.

From such charges we feel anxious to redeem the people to whom we are bound by principle, rather than education—charges for which there is certainly too much apparent ground, as is self-evidently manifested by large deficiencies in so many of our Circuits throughout British America.

Great blame rests assuredly somewhere—the fact is glaring and undeniable, that our ministers are not adequately supported; that their receipts bear no proportion to their necessities, nor to any exertions that they are treated by many as a species of gentlemen's paupers; and that as their people expect them to obtain the felicities of a future life, they suffer their substance in the present to be limited to "faith, fresh air and fish."

Now it is deemed to be impossible to totally exempt the mass of our congregations—the members of every society must be or might be acquainted with the income of their ministers, if not, their shame is the greater—they must, from the most cursory looks round upon their pulpits, and their properties, be enabled to judge if such a salary is disproportionate and pitiful, if it is so, then it is their bounden duty, as a man, to take the necessary steps to increase it, up to the demands of justice; and that if they are indolent and backward, they are negligent of their duty as Christians and as men.

But for such omissions, blameable it is true, there is this palliation—Methodist societies, like all other combinations of persons, select appropriate officers to transact their business, and accomplish through their agency, what could not be effected conveniently by the mass.

The Stewards and Leaders are these officers; and the peculiar business of the salary of the pastor is entrusted to the management of the Stewards, and according to Methodist law, (which by the way is not generally studied in too many Circuits), they are supposed to secure to the minister an income adequate to his family necessities.

They are expected to repulse meanness and avarice, and to direct generosity and good feeling.

It is for them to expostulate with a member of the Church or congregation, who contributes less than his circumstances enable him to give, and not allow their pastor to appeal to his people that he is "in hand" in *forma pauperis*.

This very consideration should stimulate such officers, to employ their influence to procure a fair maintenance for their ministers.

This view of the matter certainly induces us to

attach less of blame to congregations at large, but it throws more of it upon such officers in Circuits where this solemn duty is very much neglected if attended to at all, for it is a lamentable fact, that in many places even in this enlightened age, the general idea seems to be, if the minister can get his salary, well, if not, he must suffer the loss however much, and those who have neglected to do their duty suffer no compunction of conscience, though they violate a strict injunction of their religion, and disobey the commandment of their God.

Methodist people have always been regarded as a liberal community, and they are not slow to contribute to the cause of religion, whenever that sacred cause is pleaded before them. This fact is made evident by the laudable and energetic support which they give to all the benevolent institutions of the present day. Every association which has for its object the temporal comfort, the health, the morals of their fellow creatures, is cordially and substantially assisted by Methodists; but the religious societies, those in which aim at the propagation of Christianity, have proved, by the magnitude of their contributions, that the Wesleyan community is not composed of selfish niggards. And to such persons, generally speaking, those whose duty it is to watch over the temporal interests of their ministers will never appeal in vain.

We will not therefore suppose that the Methodist people are regardless of the comforts of their clergy, as has been intimated by some of our co-religionists; who tell us that it matters not how times are, or the peculiar circumstances of the individual minister, whatever the changes in his lot, whether from poverty to wealth, or from wealth to poverty, at least so they consider him to be. If it be asked, what ought a minister to be? We reply that the man who propounds such a question, is the last person to collect his salary. What ought he not to receive? Ought he not, like all other men, to be fairly rewarded for his labors of body and anxieties of mind? Ought he not to live in comfort—in the means of securing health—of maintaining a family—of providing against disease and decrepitude—of providing for a widow and orphan? We reply, no; the state of that man's heart, who can sit down to calculate what is the least sum that will support his minister. We envy not the natural feelings nor the piety of him, who, when he is apportioning the allowances of a teacher of the Gospel, draws up his estimates, as if he were no other man; as if his capacities of mind, and exertions of body, his relations to others, his hopes and anticipations, were nothing; as if, with the prospects in a worldly profession, of opulence and fortune—as a teacher of religion, he should be treated like a beggar. In these days when every office in the state is under the influence of avarice, let not the Church of Christ be overlooked, and if responsible persons are deficient in duty, we hope that members of the various congregations will not forget to come to the rescue. We know not any class of men whose conduct and character are so exposed to remark and censure—no men, whom their people think they have so much right to vituperate, as Methodist ministers.

But it would be well if persons, who are in the habit of passing opinions in this manner, would first inquire whether, while they are charging a minister with dereliction towards them, they are acting justly towards him.

Such persons seem not to know that twit a preacher and his congregations, if there be obligations, they are reciprocal. That if courtesy be expected from the former, it is due to him no less—that if he be required to take and to manifest an interest about his people, these ought to exhibit solicitude for him—that if he is to watch over their spiritual concerns, it is their equal duty to provide liberally for the property of his worldly affairs. Let any man look around him, and see if this reciprocity of duty is observed in the case of a minister. Let him stand by with his hand on his forehead, and say, "that they most complain who least contribute," and it is to be feared that those who are most disposed to detect and reprove the faults of a minister, do least towards his happiness and support. It is the personal duty of every member of our congregations throughout the bounds of the E. B. A. C., to exert his best influence to correct the evil, and to endeavor to smooth the toils of faithful and laboring ministers of the Gospel by relieving their pecuniary anxieties, so that they may be able to devote themselves, to the service of the ministry." We hope the earnest attention of our people will be engaged in this very important matter, so that the evil which pastors, and people to a considerable extent deplore may be removed.

Had Methodist people in general displayed more vigor and affectionate alacrity in the collection of ministers' salaries, we feel persuaded the existing opposition to Wesleyans would have had no foundation, and instead of pastors becoming (from the force of circumstances), collectors, they would be able to devote themselves, to the service of the ministry, and thereby in many cases doing violence to their sacred office, and their own feelings, the community at large would have been educated to perform their duty towards their ministers, and the course of things in this sense would now assume a different aspect, and we believe more souls would have been saved. And now we might ask as to what saith the Scriptures on this subject: Mal. iii, 9, 10? "Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now here with, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." If this duty is enjoined by the Lord of Hosts, it behooves the people who know His will, to perform it to the best of their ability, even to the "widow's mite."

I am yours, &c.,  
A FORBESBURNER.  
Newfoundland, Aug. 23, 1869.

### Jabez.

More honorable than his brethren; designated, like Benoni, by a name of sorrow; that is, we know of the Jewish writers, Jabez. It does not amount to an historical certainty, that he was, according to tradition, Othniel the deliverer of the Israelites from the hands of the Canaanites. He was, however, a man of great piety, and was earnestly pressed by Moses to come with them, but who returned to Midian, then afterward came in his old with them, and had his dwelling with Judah; the Kenites are often honorably mentioned. Jael, who smote Sisera, and who is extolled in the victor's song, dwelt above women in the tent; the sons of Reuben, who for their abstinence were commended, and promised perpetuity as a family; these were of the descendants of Jabez. Not however because of these, as Jabez declared honorable above his brethren. And the vast numbers whose names are mentioned, and whose only scriptural biography is a name; he is commended for his piety, prayer, and goodness. The whole of his life is compressed into a verse; and in a verse may you read a most remarkable biography. A man's life may be found in his prayer, and an analysis of character obtained by studying the language of the heart; for prayer

is the unveiling of the soul to God, and the true prayer is the utterance of the heart's language. Jabez's prayer declares his dependence. Objection is made that he would have been a blessing of man to man is often spoken of in the Bible. The only priestly act of Malchizedek the illustrious type of the Great High Priest, was, that he blessed Abraham. Isaac blessed Jacob and Esau; and Jacob blessed the sons of Joseph, and worshipped, leaning on the top of his staff. The significant act being equivalent to, may I favor, sympathy, and friendship, go with thee. The Jewish High Priest was commanded to bless in triple form, and in triple blessing, the whole congregation; and our exalted Head is said to be enthroned, that he may bless us. Properly only flows from the blessing of God. The heavens pour rain; the sun sends forth rays; the earth yields her promise of increase, when the Lord blesses. To be shut out from him, to have no tokens of the favors divine, to acknowledge no dependence, is not to be blessed by God. To robe the sun in mourning; to clothe the fields in blighting and blinding; to send the diurnal winds howling over the earth, so many restless ghosts, would not be so terrible a doom, as for a soul to be cursed by God. Not more earnest was Esau when he sought the reversal, or the impartation of another blessing, when he feigned he said to trembling Isaac: "Hast thou not a blessing for me? bless me, even as O my father;" then Jabez prayed: "bless me indeed;" blessing bless me. Let the Divine favor encompass me—let me be over-shadowed by the wing of God—let me be conscious that I am always in the cloud of glory—let me know that all I do shall prosper. And thus the least fervent language directed to God, is of a value dependent upon the import of the words.

Jabez's prayer denotes his confidence in the operations of Providence. "Enlarge my coast," Give the sufficiency for my support, and that of my family. He asks not for wealth; he prays to be saved from poverty; that like Agur, the son of Jakeh he may not be full and deny God; or poor, and steal, and take the Lord's name in vain. Piety has ever taken hold on the temporalities of this world; and consecrated them to the service of religion. Its garments ought not to be spoiled by the world; it ought in the purity of its vitality to give a sanctity to the occupations of this life. The husbandman ploughs and sows in hope; and through storm, and cloud, and sun prosecutes his laborious task. But his harvest is reaped in gratitude, if prayer has consecrated his toils. The Christian may not enter upon any doubtful speculation of business, upon which the blessing of God cannot be asked. To do so would violate early vows; it would smother conscience with a scourge; and be contrary to the teaching of the word of God. Prayer before every engagement; sanctifying every worldly employment; taking hold upon the soul in its seekings for guidance and light; this prayer gives to the character the true elements of a godly and exalted manhood.

Jabez's prayer develops the elements of trust. "Let Thy hand be with me." It is the child of a dark and dangerous road asking its Father's hand to sustain and protect. Darker the darkness grows; more dangerous thicken the dangers; closer the trembling fog envelops; more truthful grows the child. Out on the paths of the Christian pilgrimage; ignorant of the difficulties before us; not knowing how to test the precipice, how near the rock of peril; how susceptible, as the trembling one leans for the Divine hand of power in which to put the human hand of weakness to pray: "Let Thy hand be with me." To fall is human, to stumble is like man. There are trials that are burdensome to be borne; and often are we ready to sink beneath them. There are afflictions that sweep away every earthly support, and leave us tottering on the verge of the grave. Ten thousand thorns are often before us, as in the past; yet way is in known, the path is in the present; covering to the narrow path. "Let Thy hand be with me," with me, as I tread the seven-fold heated fire, as I go down the sloping river-bank, with me, as I reach the other shore. Behold what an element of strength, as my hand is in the hand of God.

Jabez's prayer asks for perfect happiness—"Keep me from evil." Sin is weakness; it is Delilah stealing away strength. Sin in word, in thought, in deed; sin, that forgets duty, that transgresses; that may pass; from these to be kept. And yet, pray, but that it brings only misery and grief. Thus in all that is great; honorable, and pious did Jabez grow; for God granted him what he asked. The man is asking to-day for such character. It wants to know the energy, the vitality of Christianity. And it only will feel what is pity when all who bear the name of Christ are as Jabez; honorable before God. The sickly type of religion, respectable, and powerless is not the want of the Church. But a robust, healthy piety, developed by the power of the Holy Spirit through God. A Christianity as beautiful as the station of Piety, shrouded by the hand of prayer into godly shape, and shining in all its divine perfection as the morning sun of coming centuries, and the mellowing light of anticipated millenniums shine on it. May God give us the fulfillment of the world and church's want.

### English Correspondence.

MR. EDITOR.—The Conference closed on the evening of Friday the 13th inst., after having been in session sixteen days. The amount of work accomplished, may be said to be unsurpassed in quantity by the doings of any deliberative assembly on record. It was feared during the first week that the business was progressing rather slowly, yet such was the steady and earnest sitting down to work, that the general business of Conference has been most satisfactorily transacted, some important cases of discipline were fully discussed, and time was afforded for the consideration of nearly all the notices of motions &c., which had been laid before the Conference. Dr. Johnson as President has been almost too genial and kind, and did not at all times succeed in keeping the assembled brotherhood, averaged 500 in number, to the point at issue, and his dilatory was not as promptly responded to as those of predecessors, Messrs. Hall, Bedford, and Arthur. Our President is nevertheless a thorough man of business, is well posted up in all matters pertaining to the welfare of the Body, and it is felt that the great interests of the Convention will be duly attended to while in the hands of Dr. Johnson. He is a powerful pulpit orator and his services will be widely sought after during this year of his Presidency, and as customary, a young preacher is specially appointed as President's assistant.

The action of the Conference in the case of the Rev. T. Hughes and the important discussion which preceded the vote, has called forth many criticisms on the part of the press, both religious and secular. The greater part of these have been decidedly in favor of the Conference, and the principle has been maintained that Mr. Hughes, in publishing a book against the well known and recognized views of Methodist upon class-meeting, whilst a minister of the Body, and required to uphold its doctrine and discipline, offended against public faith and honor.

The sentence of deposition from the superintendency and a requirement not to circulate any more of the objectionable books, is not at all severe, and in the opinion of many is not adequate to the gravity of the offence. This is not the first time that the name of this brother has been called up for the freedom and license of his published remarks. He is a voluminous writer, but not noted for accuracy in the use of words, and fails, we would charitably hope, to perceive the force of many of the expressions used by him in his last work.

The claims of Methodism in Ireland, and especially in relation to its educational work and the Belfast College were set before Conference, ably and at great length, by Dr. R. Benson Scott. These necessities certainly are great, and the efforts put forth by themselves are commendable in highest degree, and the English Conference, if it cannot relieve, always shows the fullest statement of those claims to be made, although the time is so sorely needed for pressing home matters.

The resolution introduced by Mr. Arthur, which has been termed the "Reform Bill of 1869," conferring on all preachers of ten years standing the right to vote at elections for the Legal Hundred and for the President, passed easily and without discussion. This Methodist franchise previously pertained only to men of 14 years standing, but this concession although of no great extent, is welcomed as a step in the right direction, and possibly indicates the passing away of other restrictions peculiar to Home Methodism.

When the Book Room and Editorial affairs were under review, opportunity was afforded for some free criticism upon certain contributions to our Connexional publications, and especially upon "Gleanings at public affairs," in the *Messenger*. The tone of some of these papers was judged not to be in accordance with the present feeling of the great Methodist public on the leading questions of the day, and Messrs. the Editors having been heard in explanation and defence, the Conference passed on to the next matter in hand.

The Conference which has just closed is not remarkable for any great movement—it has not been quoted as such in connection with the Centenary or Jubilee years have been, but it was felt, at the closing hours drew near, that a large amount of solid and satisfactory work had been achieved, that all the great and vital interests of the Methodist Church had received careful attention, and that the work of Methodism among its thousands of adherents, must receive a powerful impetus from the deliberations of the assembled ministry, conducted with so much care and sanctified by so much of the world of God and prayer.

Your correspondent has purposely omitted any specific reference to the able reports, which were presented to the Conference, and which convey so much information concerning the work of the year just closed. He has no wish to weary you with long arrays of figures and statistics and will at this point conclude his jottings upon the Hull Conference of 1869.

Another great Ecclesiastical gathering is in prospect, and at present, when so much difficulty is experienced in furnishing sensational articles for the papers, the great council which the Pope is about to convene at R. m., is occupying a great deal of attention.

It is not regarded with much favor in many quarters where the Papacy might be supposed to be all powerful, opposition has arisen, and it is doubtful if the presence of a coterie of the leading powers will be allowed to attend.

The great object of the proposed Council will doubtless be the aggrandizement of the Pope, and the declaration that his power is absolute and unlimited. Other topics are plausibly presented, and in the forefront, the healing of the divisions of Christianity; but this can only be achieved by universal submission to the see of Rome. A little additional interest has been imparted to this affair from the steps taken by Dr. Cunningham. Professing to receive the invitations addressed to all, in good faith, the learned Doctor first wrote for information to Archbishop Manning, and finally has written "in Ecclesiastical Latin" to the Pope himself. In this letter the Pope is styled "Holy Father," and as "humble servant" the epistle brings Dr. C. to the notice of the old man who rules the Vatican. It is difficult to assign any very plausible motive to the controversial Divine. No man knows better than he, the only terms upon which he could possibly appear at the Council. A quiet refusal from the Pope and not a little ridicule from the press will be the reward accruing from this adventure.

By the death of a clergyman, a vacancy in the living of a Circuit Louthlinch R. story has occurred. The patron, or owner of the living, the Duke of St. Albans, has taken a most extraordinary and most unprecedented step. Instead of nominating some friend, or dependent, without the slightest reference to the wishes of the flock he has declined to make the appointment, and leaves it to the choice of the people, and assigns as his reason, that he is of opinion that in such a matter the people who are to be taught should be their own free choice elect their teacher. The Duke's decision is warmly applauded, except in very high church quarters, and is hailed as evidence of advancing Free Church and voluntary opinion.

The Emperor of the French has lately taken a course which has won for him much approval, and may possibly tend to strengthen his throne and dynasty. By a general amnesty, the last allowed large numbers of political exiles to return to their beloved France, and by various concessions, he has lifted up the Legislature into something like working power, and promises to govern in the future, a little more in accordance with the expressed wishes of the people.

Since the date of my last letter, we have experienced a glorious change in the weather. The past fortnight has been in every way suitable for the ripening of the grain, and for its safe ingathering. Large quantities are already safely garnered, and the work rapidly proceeds. The Divine goodness in the staying of the rains, and the warm fine weather, is worthy of devout recognition; and the people regard it as given in direct answer to special prayer. It is yet premature to offer any remarks upon the quantity and value of the present harvest, but the prospect is very much brighter than one short month ago, and prices have fallen.

August 27, 1869.

### Circuit Intelligence.

**Sydney Circuit.**  
REV. H. PICKARD, D. D.—DEAR SIR, Since I last wrote I have visited Ingham about 95 miles north of Sydney I travelled in company with my good nephew Lewis Jost overlooking and 3 miles as far as five miles of "Swanley" called for its appearance but which might be justly called "Blondeau" (Blow me down) or "Cape of Storms" and there we tarried with a very friendly Presbyterian, Norman MacLeod, from Saturday to Sunday noon we could not find a suitable road over Smoky, but time and convenience were not at our command so we telegraphed for a boat to meet us, to which our warm kind

friend Mr. John Burke responded. As the boat could not round our "Cape of Good Hope" Sunday noon we essayed to attend a Presbyterian service but the minister Rev. Mr. McIntosh prevailed upon us to preach for him and we talked to a crowded congregation about "blind Bartimeus" to the great satisfaction (report says) of all that heard it. After a hearty luncheon we started and sailed for Ingham and we arrived in time to gather and preach to a large and attentive congregation who seemed to thirst for the word as a thirsty land for showers and we eagerly to drink it in. The day was devoted to welcome us once more after an absence of 20 years and the warm open hearts evinced by pleasant looks and hearty shake hands continued us that the "Waving flag" was also the true though silent exponent of their sincere and hearty welcome. At this place we have about forty Methodist families who abide faithfully to us though occasionally visited by others. I spent over two days visiting the families, preached four times and baptized 25 children. We and others felt that the Lord was present in our meetings and we regretted not being able to remain longer. A Sabbath school was conducted by brother Jackson (well attended) by the children and young people twice on the Sabbath both in winter as well as summer. They have not heard a Methodist minister for five years. Bro. John Howie from Ship Harbor was the last heard preach. Our friend Mr. Burke and a kind and generous hearted wife very hospitably entertained us. They and the people generally long for the good time when Conference can send them a resident minister. The place too is improving in appearance, by the addition of the Telegraph office and Mr. Burke's new and handsome mansions, and especially by the beautiful Catholic chapel and manse. The future of this year are more than usually prosperous. A few families have moved here from New Zealand, and the people in general are living very comfortably. After an absence of eight days we returned home, feeling refreshed in body and soul.

In my last communication I referred to the beautiful lake scenery, and I assure you the mountain scenery of St. Ann's and Ingham is no less so, only more bold and majestic, filling the mind with amazing wonder and delight at the greatness of Him who "weighs the mountains in scales and the hills in a balance," and who makes the mountains of error and sin to flow down at His presence, to make free course to His love in our hearts, and to His Gospel as to all the earth, and who in the end will "exalt the Lord's house upon the tops of the mountains, and all nations shall flow unto it." In our thoughts we were transported back to Mount Sinai, Mount Taber, Mount Calvary—where the glory of the Law, the glory of the power and coming of our Lord Jesus, and the exceeding glory of His self-sacrificing and redeeming love were manifested respectively. On the mountain of Calvary we were transported to that agonizing vision of St. John, who on Mount Zion beheld the Lamb and his redeemed, triumphant Church, "harping with their harps, and singing as the voice of many waters, and as the voice of a great throng the new song,"—when all the rays of the Divine glory in creation, providence and grace will concentrate in the "exceeding weight of glory" mentioned as the reward of the righteous. J. V. Jost.

### Lunenburg Circuit.

MR. EDITOR.—DEAR BROTHER, I suppose that tidings of a pleasing character are most desirable for that interesting column in the "Wesleyan" "Circuit Intelligence." However, as through life we must take the unpleasant with the pleasant,—the bitter with the sweet, I am assured that you will not close your columns against news of a painful character.

As nothing is more cheering to the children of God, than the advancement of the Kingdom in the world. So nothing consoles greater sorrow, than the evident retrogression of truth and holiness. This latter I fear it is the case in reference to the Circuit adjoining Lunenburg, and no marvel. New Germany, for a separate circuit, has stood on our Minutes as a lax circuit, and has had a Preacher constantly, until recently. The people are "humble servants" the epistle brings Dr. C. to the notice of the old man who rules the Vatican. It is difficult to assign any very plausible motive to the controversial Divine. No man knows better than he, the only terms upon which he could possibly appear at the Council. A quiet refusal from the Pope and not a little ridicule from the press will be the reward accruing from this adventure.

By the death of a clergyman, a vacancy in the living of a Circuit Louthlinch R. story has occurred. The patron, or owner of the living, the Duke of St. Albans, has taken a most extraordinary and most unprecedented step. Instead of nominating some friend, or dependent, without the slightest reference to the wishes of the flock he has declined to make the appointment, and leaves it to the choice of the people, and assigns as his reason, that he is of opinion that in such a matter the people who are to be taught should be their own free choice elect their teacher. The Duke's decision is warmly applauded, except in very high church quarters, and is hailed as evidence of advancing Free Church and voluntary opinion.

The Emperor of the French has lately taken a course which has won for him much approval, and may possibly tend to strengthen his throne and dynasty. By a general amnesty, the last allowed large numbers of political exiles to return to their beloved France, and by various concessions, he has lifted up the Legislature into something like working power, and promises to govern in the future, a little more in accordance with the expressed wishes of the people.

Since the date of my last letter, we have experienced a glorious change in the weather. The past fortnight has been in every way suitable for the ripening of the grain, and for its safe ingathering. Large quantities are already safely garnered, and the work rapidly proceeds. The Divine goodness in the staying of the rains, and the warm fine weather, is worthy of devout recognition; and the people regard it as given in direct answer to special prayer. It is yet premature to offer any remarks upon the quantity and value of the present harvest, but the prospect is very much brighter than one short month ago, and prices have fallen.

August 27, 1869.

### Turo Circuit.

MR. EDITOR.—The First District Meeting for the Turo District, was held at River John, according to previous arrangement. All the Brethren in the District, in full connection, were present, with the exception of three in Cape Breton. We were also visited by the presence of two Circuit Stewards, Messrs. S. Palmer and S. Barnes.

The Minutes of the District were carefully and systematically examined, and the great Methodist body was thoroughly apprised.

On the question, "What can be done to improve the financial state of the District?" several useful suggestions were presented to the Meeting. The following resolution was unanimously adopted, and was recorded by the Rev. Mr. Tweedy: "That Dr. Pickard, as Editor of the *Provincial Wesleyan*, be requested respectfully to bring the subject of Home Missions prominently before the people, through the columns of the *Wesleyan*, at the earliest period possible." It was correctly admitted that the subject had been pointed out by the Editor. Still it was thought advisable that Dr. should, at least for the present, give us the upon line, and precept upon precept. It was

allowed to be a subject of discussion and Conference. After the play, the were not return to the place of more salvation. I may be the best pleasure and good. Brethren rested up to God, and more to be. GUYBOLD.

Fredericton. The First District Meeting for the Turo District, was held at River John, according to previous arrangement. All the Brethren in the District, in full connection, were present, with the exception of three in Cape Breton. We were also visited by the presence of two Circuit Stewards, Messrs. S. Palmer and S. Barnes.

The Minutes of the District were carefully and systematically examined, and the great Methodist body was thoroughly apprised.

On the question, "What can be done to improve the financial state of the District?" several useful suggestions were presented to the Meeting. The following resolution was unanimously adopted, and was recorded by the Rev. Mr. Tweedy: "That Dr. Pickard, as Editor of the *Provincial Wesleyan*, be requested respectfully to bring the subject of Home Missions prominently before the people, through the columns of the *Wesleyan*, at the earliest period possible." It was correctly admitted that the subject had been pointed out by the Editor. Still it was thought advisable that Dr. should, at least for the present, give us the upon line, and precept upon precept. It was