Obituary.

SARAH ELIZA MC INNIS.

Died in great peace at Wine Harbour, N. S., on the 11th of May last, Sarah Eliza, beloved wife of Mr. John McInnis, in the 34th year of her age.

Mrs. McInnis was attacked by consumption about the middle of March. By the grace of God her mind soon became absorbed in her eternal interests, and under the guidance of the Divine Spirit she was led to experience the pardoning grace of God. After two months of suffering, borne with christian resignation, she was not, for God took her. Her end was eminently peaceful. On the 30th, her youngest child, John H. Thompson, aged 14 months, followed her to the "blessed land." The deeply stricken husband and parent, with four small children survive. May they find that the severance of earthly ties binds their hearts more firmly to the heavenly land. C. E.

Provincial Wesleyan.

WEDNESDAY, JULY 26, 1865.

Methodist Home Missions.

In continuation of our review of the documents and proceedings of our recent Conference, we cannot wholly pass over without notice our Connexional Funds. To one of the most important of these we briefly direct our present attention. The Conference Contingent and Home Mission Fund is derived from the following sources:—A grant from the Parent Body for the sustentation of Missions within the bounds of the Conference, and for the help of needy and dependent Circuits; an annual collection in all our places of worship; an annual contribution from our church members, and special donations from friends.

As to the appropriation of this Fund, with the exception of a moderate amount to meet contingent and Conference expenses, and partially to relieve severe cases of affliction, it is expended for the support of the work of God in those sections of the Provinces which are unable as yet fully to sustain their own ministry, and on Stations that are properly considered missionary ground.

The objects contemplated by this Fund are, in a high sense, worthy of christian liberality; they are such as most commend themselves to every generous-minded member of the church, and to every hearer of the gospel who intelligently appreciates gospel privileges. The question then arises,—Is this Fund well sustained? Are the contributions to it, from year to year at all commensurate with the character of the objects to be promoted, or sufficient to meet the urgent necessities of the church? We regret to be compelled unhesitatingly to reply in the negative. The whole amount contributed toward this Fund, within the Conference bounds for the past year was but $1126.98 being an average of less than 7½ cents for each member of our church in full standing.

The claims of this Fund upon the liberality of the church have been increasingly strengthened from year to year, during the past ten years, by the ready response given by the Conference to earnest calls for additional labourers in destitute portions of our work, and by a manifest anxiety to meet as far as possible, the wants and wishes of the many places entreating additional ministerial supply. In this work of evangelism the hand of Providence [illegible] side, and a little more [illegible] existent with pressing calls for labourers, the Divine Head of the Church, in token of his favor upon our Zion, has raised up, as they were needed, devoted young men, evidently called by Him to ministerial service; and as these have been presented, they have been accepted and employed, in good faith in the liberality of the friends of Methodism in these Provinces, and believing that in the prudent extension of that work to which the Conference is committed, the needful means of support would be forthcoming in due season. Did the Conference, in this apparently necessary advancement, not act prudently? Were these expectations not cherished on justifiable grounds? We cannot imagine that any generous man among us will for a moment think that we have been rash in our proceedings, or suppose that when the call has reached us from different quarters, "Come over and help us," and when pious and gifted young men have been ready to enter the fields white unto the harvest, that we should have stopped our ears to every such appeal, and in our niggardliness have refused to risk anything for Christ. Such a policy would have been narrow and sordid, unworthy of any church professing to carry out the great commission of Christ, and might reasonably have been expected to result in the withdrawal of his presence and power.

In the spirit of self-denial and of zeal for the cause of Christ, our ministers have shown a disposition readily to respond to the pressing calls for an extension of the work, even with the probability before them of consequent personal loss. The result in a financial aspect has not been assuring. Either the Conference has been too fast in its operations, or our people are too slow in their benevolence. The willingness to sustain Home Missionary enterprise, has not been proportionate to the necessity, and the consequence has been, a heavy annual loss for the last four or five years, and this increasing from year to year; so that for the past year alone, the ministers occupying dependent Circuits have had their very moderate allowances still further stinted by an unpaid deficiency amounting in the aggregate to nearly five thousand dollars, a pretty costly contribution from a limited number of ministers in Nova Scotia, New Brunswick, Prince Edward Island and Newfoundland, in support of the cause of Methodism.

It is time then to inquire, Is such a [illegible] state of matters to continue? Our benev[illegible] ent, thoughtful friends will at once say, "No, it cannot; it must not; such a [illegible]," "No, it cannot; it these serv[illegible] burden is not to be borne by [illegible]nts of the Church." The next question is, What plan can be adopted to obviate such a result, and at the same time to afford means for a further extension of evangelistic labour to meet the earnest calls for ministerial supply which come to us from many destitute portions of the several Provinces? This question is one of very great moment, and should be solemnly and prayerfully pondered throughout our Connexion, and especially by those to whose hands Providence has entrusted the talent of wealth. In the first place, we would suggest, let the ordinary income of dependent circuits be augmented in every legitimate mode, so that as many of those circuits as possible be rendered self-sustaining, and the rest be made as little burdensome as can be to this Fund. Then let those who have means at command, cheerfully devote a liberal donation to aid this department of the work of God; and further let the effort be put forth to increase considerably the annual collections for Home Missions, and let each minister embrace the early opportunity afforded in making this collection, to give his people an intelligent acquaintance with the claims of this Fund upon their benevolent sympathies.

We love to see a Church ready and willing to do and to dare for Christ; and we would not be of those who would unbelievingly shrink in this cause from sacrifice, or from any venture because of its being beyond what sight and sense would warrant. We hear our people bidding us to be of good cheer and to "have faith in God." But if the church would have us to exercise enlarged faith, the burden should not be left upon the shoulders of a few earnest labourers. We hope this will not be the case during the current year, but that the appeal of the Conference for the needful resources will call forth a liberal response. The deliberate conclusion upon this matter, to which every right-hearted Methodist must come, will be, either the liberality of the church in support of her missionary aggressiveness must be augmented; or she must cease to pray "the Lord of the harvest to send forth labourers into His harvest."

From our English Correspondent.

The General Election—the Lord Chancellor's fall—Lord Palmerston—Prince of Wales at a fire—Irish Conference—British Conference—the new President—Mr. Punshon—Candidates for the Ministry.

The one absorbing topic of conversation throughout the country at this moment is the General Election. The British Parliament, when not dissolved through some political crisis, is of seven years duration, and the present Parliament has just died a natural death. The competition for seats in the new Parliament exceeds anything that has been witnessed before in this country. It has resulted from the unparalleled increase in the national wealth, that there is a far larger number of aspirants after this distinction; and the position of a member of the House of Commons, which in former days could be aspired to only by men of birth and family, is now open to any middle aged gentlemen of respectable character who has been successful enough to accumulate a fortune in business. It is calculated that of the 658 members who will form the new parliament, about half will be new men; and of these new men, not one in ten will be a scion of an ancient house—the vast majority will consist of prosperous merchants and professional men. Several Wesleyans are in the field, as Mr. McArthur for Pontefract, Mr. Brogden for Yarmouth, Mr. Allen for Hanley, and Mr. Holden for Knaresborough; several others, as in the case of Mr. Corderoy for his native borough of Lambeth, and Mr. Howard for his native town of Bedford, have been earnestly solicited to stand a contest, but have declined. There is amongst the laymen of Methodism, speaking generally, a strong disinclination to take any prominent part in politics; and though this disposition may have its advantages, it undoubtedly prevents the Methodist church from being at all adequately represented in the senate of the nation.

The fall of the Lord Chancellor is a disgraceful affair—a blot upon the nation. The head of English law, the highest officer of State, the chief judge in the courts of equity, the largest dispenser of the patronage of the Church, has been arraigned on charges of pettifogging paltry conduct, of which the meanest subordinate might have been ashamed. There is a general sense of relief at his resignation, and a general hope that in future appointments, some regard will be had to the moral character of the men who are put into them. Our veteran Prime Minister closes the session in better health than he commenced it. At an interview with him at his own house a few days ago, I was surprised to see how completely he retained, not only his proverbial liveliness and good temper, but also his vigour and vivac[illegible] and replying to the remarks and statements addressed to him, in such a way as to show that, although more than fourscore years have left their mark upon the outer man, the intellectual powers are as bright and as much under control as ever. There seems little doubt that the result of the elections will be to continue Lord Palmerston in power—the practical meaning of which is, opposition to any extensive or decided change.

There was quite an excitement on Tuesday at Marlborough House, the residence of the Prince of Wales. A portion of the upper part of the building caught fire, the flames spread with some rapidity, and the Princess, who was nursing her baby at the time, was removed for safety to a distant part of the building. It was a grand opportunity for the Prince, who adds to his other accomplishments that of being an amateur fireman. Now and then at a great fire in London, the Prince of Wales and the Duke of Sutherland may be seen, dressed in firemen's uniform and with helmets on their heads, working away heartily to subdue the flames. On this occasion the roof was all alive with grooms and footmen, the Prince himself being director general, and so well did they work, that the fire was almost mastered before the engines arrived. I may just add, that this has become quite a fashionable amusement among wealthy young men; several of whom keep up fire engines of their own, with splendid horses always harnessed, and a set of comrades ready to be off at lightning speed on the first alarm; and as the fires in London, great and small, average 4000 or 5000 in a year—twelve or fourteen in a day—there is really something for these gentlemen amateurs to do.

But it is time to turn from this general gossip to matters more directly connected with Wesleyan Methodism. The Irish Conference has just been held in the picturesque old city of Cork, with somewhat less than the usual amount of animation. The visit of Bishop Janes added to the interest of the proceedings, which otherwise were not of an interest beyond mere routine. Methodism in Ireland is a poor and feeble thing, although here and there a good society [illegible] congregation may be found [illegible] and an increas[illegible] but the contrary. This perhaps might be expected, considering the great decrease in the population. We are all looking forward to the meeting of the British Conference, which is this year to be held in the busy and populous town of Birmingham. Birmingham is situated just in the centre of the country, and is therefore a place where a large Conference may be expected to assemble. The friends on the spot have provided 450 beds, but it is expected that fully 650 ministers will be present. The overplus of 200 will provide themselves accommodation at their own expense, or at all events independently of the provision made by the society. It seems pretty generally understood that the new President will be the Rev'd. William Shaw. A more suitable selection could not be made. Mr. Shaw is a minister of forty-five years standing, thirty-five of which he has spent in the foreign work in South Africa; and if elected, his election will be understood as a compliment to the missionaries as a body. There has been a slight effort to promote the re-election of the Rev. John Farrar, and certainly of all the men who have passed the chair there is none who would be more heartily welcomed into it a second time. But the feeling against re-elections has grown so strong and general—perhaps unreasonably so—that no one who has once been elected to the office of President, would have the slightest chance of securing that honour a second time. The Rev. William Arthur is also spoken of, and there is a probability that he will secure such a number of votes as will put him fairly in nomination for another year. The lamented death of Mr. Thornton has caused the duties to devolve upon Dr. Osborn. These duties seem to be quite natural to him; he does not appear at all burdened by them; and you cannot help thinking that he will miss them when, in the regular course of events, he will hand over his charge to his successor. I do not hear of any very eminent man who is likely to retire from full work this year. The venerable Dr. Hannah still continues his tutorial work at Didsbury College, and Dr. Hoole still continues at Centenary Hall, each of them having been upwards of thirty years at his post. The vacancy created by the death of the Rev. W. L. Thornton, is not likely to be filled up at all. Hitherto there have been two editors at the Book Room, a senior and an assistant. But it has been felt for some time that there was scarcely work for two; and the department will henceforth be conducted by one editor—the Rev. B. Frankland, B.A., who was last year elected, on Mr. Thornton's nomination, as his assistant, and will now in all probability, succeed to the office. Mr. Punshon is likely to remain in Bristol. He has been seriously indisposed for several weeks, and has been obliged to retire to a quiet place by the seaside. The symptoms are not of an alarming nature, and are traceable wholly to over-exertion and over-excitement. Let us hope that he will be as effectually relieved by a little rest as Mr. Spurgeon has been, who, after a two months' holiday spent on the continent of Europe, has returned like a giant refreshed with new wine.

The sittings of the July Examination Committee, as it is called, are looked to from year to year with much solicitude, as affording some index of the probable future of the Methodist ministry. All the candidates recommended by the several District Meetings, are summoned to London in the beginning of July, to undergo a further sifting, and also to ascertain for what department of the work they are most fit. This year no less than 145 men came up. They are all lodged in the training college at Westminster, and it was a moving sight to see these 145 young men, as they were called to answer to their names, almost every voice tremulous with excitement, knowing that their prospects for life were dependent upon the issues of the day. The examination is becoming more stringent every year, and this year some 20 or more were rejected; but it was the decided conviction of the examiners that, taken as a whole the candidates showed superior attainments as compared with the candidates of the last or of former years. Nothing can be more vitally important than this question. At the same time, intellectual qualifications and educational attainments are not absolutely everything. We want men who can preach and pray with power. Without power, mere correctness, however respectable, will fail. It is, however, a great mistake to suppose that the spiritual power is confined to, or resides chiefly in untutored and uncultivated men. We believe the fact is the reverse. And what needs to be guarded against is, lest when a man evidently full of preaching power offers himself for the ministry, he should be rejected merely because he may not have reached the required educational standard. W.

London, July 8th, 1865.

For the Provincial Wesleyan.

Mic Mac Mission.

QUARTERLY REPORT.

The Committee of the Mic Mac Mission have directed me to draw up for publication a condensed account of our operations [illegible] as given in this current year.

1. Missionary labour has been continued as usual, with this difference, that being freed from the drudgery of collecting, I have had much more time for mission work.

2. There has been a marked and increasing improvement in the attention paid by the Indians to the word of God. One case of decided conversion, so far as I can judge, has occurred. The subject is an aged man, for whose salvation I have long laboured, prayed and waited. Other cases of deep interest in personal religion have come to light. One man who had learned to read, and who had received our books, but who had been induced to give them up, has asked to have them restored to him again; and new cases are continually coming to light of Indians who have learned, and are diligently learning to read, I can say, without exaggeration that in more than in one direction there is a "clamoring" for books and for instruction. My visits are welcomed; I am urged to repeat them. They thank me, and yesterday I was struck with the remark of an intelligent woman, "It is not every day that some one comes to talk with us of these things." The fields are whitening to the harvest. The labourers are few. "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest."

3. And this prayer is being heard. In various quarters God is stirring the hearts of our youth, particularly of our young sisters in Christ, to commence the study of the Mic Mac language, to read the Scriptures to the Indians and to teach them to read. May their number be increased.

4. The new scheme for raising funds works well. It is now more than a year since I adopted the plan of asking no one for aid but my "Father in Heaven;" and He who hears the ravens when they cry, and the young lions when they roar and seek their meat from God," has never failed to hear me. We have suffered some privations as usual; we have not been able yet to pay all old standing bills, resulting from the deficiencies of former years; we have not been able exactly to carry out the desire of our hearts, to buy nothing upon credit. But all our real wants have been supplied. Our little ones have neither suffered from hunger or cold. Old bills have been largely reduced, and new ones contracted only to a trifling extent.

5. Help has often come from unlooked for quarters and in a way that has manifested our heavenly Father's hand so strikingly that it would be unworthy of the name of a Christian not to recognize and acknowledge it. Again and again we have wanted money on a particular day. We have asked the Lord for it and received it on that very day. Money has been sent us from friends known and unknown from various parts of this Province, from New Brunswick, from P. E. Island, and from England, and been handed to us, in large sums and in small, and valuable donations of wearing apparel, &c., have been sent in—often just what was wanted, and just in time.

6. The exact allowance almost of former years has been sent in. The salary formerly allowed me was two hundred pounds per year—two hundred dollars a quarter, with an allowance for travelling expenses. Until within a few years it was only two hundred pounds in all. Fifty pounds was *voted* two years ago for the erection of a small building—greatly needed—for missionary purposes, but I never got it. It is but proper and fair to state that the "old bills" referred to, resulted mainly from our being obliged to pay for this building out of our yearly allowance. When I state therefore that at the close of the first quarter of the current year, the amount received was about two hundred dollars, and at the close of the second, just two hundred and one dollars eighty-three and a half cents, the reader who believes in the christian's God—the Lord God of Israel—will not fail to perceive something striking in the coincidence.

6. This could not have arisen from any concert among the contributors. No one but myself and He "whose I am and whom I serve," had the means of knowing what amount had been sent in, until the quarter closed. On the last Saturday in June, there lacked seven dollars of two hundred. On Monday morning following I received a letter from the Secretary, containing seven dollars, five of which had been contributed by a naval officer, of whom up to that time I had known nothing.

7. One case of help in the time of need was so striking that I would feel guilty were I not to mention it, as an encouragement to others to trust in the Lord at all times, not merely *theoretically*, but really and *practically*, making their request known unto Him by prayer and supplication, with thanksgiving in everything.

On the thirteenth day of April last, I received a note from a merchant in Windsor, who had a small bill against me, requesting payment if possible on the fifteenth. I had not the means in hand, and concluded that in an emergency of this kind, I would be justified in borrowing five pounds for a few days. The bill was about seven. So I made several attempts to borrow, but the friends on whom I called were just scraping together all the money they could muster to pay bills, and I failed. I felt rather pleased than otherwise, as it seemed clearly to intimate that this was not the way in which deliverance was to come. So I called on the merchant and stated the case, and he kindly consented to wait five days longer—till the 20th. I promised to pay him a part at least, on that day. So I went on with work as usual, asking the Lord every day for the means of paying that debt. I wanted five pounds. Every day I went or sent to the Post Office—expecting to receive the money.

Day after day passed and no money came.—So I set apart the forenoon of the nineteenth for special devotion—fasting and prayer, endeavoring to humble myself before God, to implore his help. At twelve o'clock on that day I made the following entry in my diary:—"I now feel my hopes confirmed. Still my faith is feeble. How justly might the blessing be withheld, on account of my unbelief! Still I hope for more grace, and expect pecuniary aid, and that for the following reasons:—First, I need it. Secondly, I have asked the Lord for it, with some fervor and some faith, greatly desiring that these may be increased. Thirdly, I can look to one else. There are no subscribers upon whom I can call for money on an emergency; [and I had no other means of raising even five pounds, without very serious inconvenience, or distress to my family.] Fourthly, I have sought the temporal blessings secondarily and subordinately to those which are spiritual, and in order that the Son of God may be glorified. So "I will trust and not be afraid." Fifthly, I have been enabled to mingle thanksgiving with supplication. Phil. iv. 6. Sixthly, the Lord has not failed me in the hour of need, and surely He will not now."

Such were my hopes, my fears, my tremblings at the time. The sum was small, the affairs trifling. But it would test the scheme. May the minister of Christ—may the missionary—*cast all his* care on the Lord, now as formerly? And *can we get money by praying for it*, when *we really need it?* This was the point to be settled. And to me it was big with importance. I must have money by the mail that very evening, or the scheme of "trusting in the Lord" had failed.

I did not hear from the Post Office that evening. Next morning, April 20th, I started for Windsor to fulfil my engagement. Called at the Post Office as I went on. A letter was handed me, but I could not venture to open it for some time. At length with some misgivings I opened it. *There lay a twenty dollar bill*, sent from a neighboring Province, for my special use. The letter was dated April 13th, the very day I got Mr. Goudge's note, asking for payment. Can the reader imagine how I felt? Read Gen. xxiv. 11–27. Like "the servant" at the Syrian well—I could only "bow down my head and worship the Lord," verse 26. I felt as David did when at the close of the 18th Psalm—he exclaimed, "The Lord liveth"—or, "*Jehovah is alive*, and blessed be my Rock!"

8. But I conclude. Let no one suppose that I wish to set myself up as an example, or that I wish to interfere with the plans of others for raising ministerial support. But I would encourage and beseech all the children of God, to cultivate a close walk with God, "Cast all your care upon Him." Pray much, and *pray in faith*—believing that you will receive what you ask.' Seek more faith, and more of every christian grace. "Open your mouth wide," that is—desire and expect large blessings—" and He will fill it." May there be more prayer, more faith, more liberality, and more success in every department of christian labor; is my earnest prayer.

Taking this opportunity of tendering my sincerest thanks to my friends for this timely aid.

I am, dear Sir, yours truly,

S. T. RAND.

Halifax, July 15, 1865.

The Work of the Church.

On the wants of the Church at the present time, the *Central Advocate* gives the following valuable hints:—

First as to our special, personal wants. If we are contented to be mere plodders in a well-beaten track, we will make poor use of the minds God has given us. The minister should be "thoroughly finished" with every means of doing good—mental discipline, varied learning, culture, knowledge of the world and common sense. We scarcely have patience to endure ignorance and indolence in a minister. While we have such advantages for attaining almost any degree of education which an ardent ambition might wish, it is little less than criminal to sink down into mental imbecility for want of work. Drivelling anywhere is bad enough; in a minister it is unpardonable. Mediocrity is the goal to which many look as being a sort of happy valley where the ills of life are unknown. Many go there and are contented with a round of duties and amusements which seldom vary.

Energy, determination, industry would make many a man a scholar who is now only a botch and a dullard. Make the most of your opportunities this year, resolve to give the whole year to study, to unremitting efforts to gain a high position as a minister. As a body we should improve so rapidly as to convince our people and our enemies that we appreciate our position. Every Methodist preacher should make every possible effort to prepare himself for the highest positions in his Conference. To reach such positions a man must be intelligent, industrious and faithful to his ministerial vows; not leaving his work to serve tables.

Second. Our work should have for its object the revival of the work of God, the salvation of souls. To make this work effective we must ourselves be ready to enter upon the labours of a revival. Holiness in heart and life is essential to success in the blessed work of saving souls. We know that there is not the slightest reason for misapprehending the doctrine of holiness. Be as good as you can; be better than you were last year; live nearer to Christ, pray and study more, do more good, ask for Divine help, believe in Jesus Christ unfaultering, and you will not have reason to find fault with the teachings of the Bible, nor with the manifestations of the Spirit. You ought to be perfectly ready *now* for a revival: ready to work for it, ready to tell sinners the way to the Saviour. The minister of Jesus should be ready to save souls always. His protracted meeting should be held to save the people, and no time should be employed in in trying to get into the harness, as it is called. Christ expects you to be willing in the day of his power.

Success in everything else but saving souls, is poor success for a minister who pants after God, and is zealous for the cause of Christ. The church which is not ready for a revival is scarcely a Christian church. It is appalling to think of laboring a week or two over a dead church. To preach in a valley of death; even there we may hope, but can not throw off the depression that a cold, lifeless church induces.

If our churches are not sufficiently awakened to be the medium of a divine work among the people, we must try to arouse them by the constant presentation of those great truths of the Gospel which we know powerfully move the souls of men. Let it not be once forgotten that the legitimate, the paramount, the necessary work of the church is the saving of men; and that this does not mean anything short of their regeneration by the Holy Ghost. Men are not saved when they are brought into reputable social relations; nor is a church strong when it is rich and aristocratic. That church is strongest that is holiest, that is nearest Christ in character and in living.

When we are aggressive we are progressive; when we cease to advance we do not hold our position, we retreat. God intends that his church shall be a living power, almighty and all-conquering. Move on the enemy at once; do not wait until winter, but assail him in his entrenchments next Sabbath, boldly and in faith. Do you pray for success, act wisely, let no opportunity pass. Your time is God's time; make the assault, and you will be astonished at the result. We have before us the sublime picture of five hundred Methodist preachers, filled with the love of God, presenting Christ powerfully from their pulpits at the same time, and then urging sinners to accept of salvation *immediately*, giving them an opportunity to come to God's altar.

Ministers of Jesus, when men are moved by your preaching, when you make a direct effort to save souls, do not put off the accepted time, but ask sinners to decide the question of life and death at once, and forever. Save men *now*, if possible, to-morrow may not come.

From the Methodist Recorder.

Rural Places and Local Preachers.

Rural England is at this moment to be seen in its highest perfection. The effect of plentiful rains has been to produce an exuberance of foliage and of verdure; the meadows and pastures lie covered with their rich inimitable vestment of emerald green. No greater change can well be imagined than to escape out of the weariness rattle of the stone-paved streets of London, or out of the everlasting smoke and dinginess of a manufacturing town of Lancashire or Yorkshire, to the shady nooks, the silent river-banks, the verdant meads, the sequestered woods, which lend so indescribable a charm to the landscapes of Old England in the spring-time of the year. How enviable is the fortune of those who can just now exchange the friction and the restless weariness of the unlovely town for the delicious tranquility, the gently exhilarating calm of rural scenery, amidst blossoming hawthorn hedges and the carol of the lark! It is the tendency of our population at the present day to gravitate more and more toward the crowded towns and cities. The agricultural districts have little or no share in the increase of the country. The towns are advancing rapidly, while the country districts remain stationary. As a natural consequence of this state of things, the metropolis and the urban populations generally are apt to acquire an overweening sense of their own importance. The fallacious idea is unconsciously imbibed that all the strength, the culture, the progress of English society is to be found in the towns and cities. The rural districts are looked upon chiefly as necessary adjuncts for the production of beef and potatoes, and for furnishing a supply of the raw material of population which is to be moulded by town influences into the accepted type of nineteenth-century civilization. We have no sympathy with these narrow prejudices. Country people are not to be fairly judged of from a Londoner's point of view. No countryman set down for the first time in the streets of London can feel more awkward and helpless than the genuine cockney when set down for the first time on a farmstead in the country. The plain impressible country-folk still constitute, and will continue for generations to come to constitute, in a great degree, the strength and staple of the English people. And ascending in the social scale, there is to be found (to say nothing of the hereditary aristocracy) in many a rural home of the prosperous and comfortable middle class, as much refinement and taste, as much intelligent interest in current topics, as much acquaintance with books and literature, as much knowledge and hospitality and beauty and grace, as are to be met with in any corresponding circles in Manchester, Liverpool, or London.

The difference between city and country life receives a striking and singular illustration in the ecclesiastical arrangements of Methodism. Take, for example, the "plan," as it is technically termed, of a metropolitan circuit like Southwark or Islington, and compare it with the plan of a circuit in Lincolnshire. In the one case you have a vast population crowded into the compass of a mile or two; in the other you have a population thinly scattered over twenty miles of country. In the latter case, to supply the spiritual wants of the people, twenty or thirty small chapels are required, one in each village or thereabouts; in the former, three or four large chapels, with perhaps a small preaching place or two, constitute the programme of the circuit. It is obvious that the relation of the regular ministers to the congregations must in these several cases be widely different. In the Lincolnshire circuit there will be an average of one minister to eight or ten distinct chapels and societies; in Islington or Southwark, there will be a minister to every chapel, or thereabouts. The result is, that while on the "plans" of the one class of circuits you have only a scanty list of local preachers, on the "plans" of circuits of the other class the local preachers are to their brethren in the separated ministry in the proportion of ten or even twenty to one.

Few things in the working of Methodism are more remarkable than this equalization of demand and supply in regard to the preaching of the Word. Where local preachers are wanted, as a general rule they are to be found in tolerably adequate numbers. Where, on the other hand, the circuit work is such that the preaching appointments can be filled for the most part by the ministers in charge, the list of local preachers is almost invariably confined to a few names. This might appear to be the natural course of events; but it does not at all follow as a necessary consequence that the office of a local preacher in these circuits should fall into anything like disrespect. The fewer of the these officers a circuit requires, the choicer ought to be the list. It is a wrong and an unmethodistical state of things when the most gifted and able men in a circuit regard the idea of being preachers with a feeling akin to contempt. No nobler office can a layman fill; and the order ought to be guarded with the most scrupulous care against the entrance of incompetent persons. We view with serious concern the tendency, which we fear is growing in some places to underrate and disparage the office and the services of local preachers. Where would our Church, humanly speaking, have been at this day, but for this invaluable class of officers? Nor is the argument confined to the past. It extends to the present; it stretches into the future. In whole districts, especially of rural England, what hope could be entertained of the continuance of Methodism in its present position, to say nothing of increase, were the supply of local preachers to be cut off? How could some six or eight thousand village chapels be supplied with the ministry of the Word, Sabbath after Sabbath? And from what quarter are the ranks of the future ministry to be filled up, but from the local preachers? As Methodists we recognize a distinction between a call to preach, and a call to be separated to the work of the Gospel. A shrewd Yorkshireman said, the other day in our hearing—"I believe I am called to preach as truly as the Archbishop of Canterbury; but I am not called to be a pastor." The distiction is just and Scriptural. It follows that the ministry of the local preacher ought not to be regarded a mere makeshift to supply the place of something better. He is an accredited preacher of the Word and his services form a part of the recognized arrangements of his Church. We do not hesitate to put this point strongly; for the more fully its force is felt, the more care will assuredly be exercised in the selection and training of persons to fill so important a post.

It is a conviction openly avowed by Lord Shaftesbury and other eminent members of the Established Church, that one of the greatest wants of that Church at the present day is that of good sound earnest lay preaching. It would be a pity and a shame if, while other churches are waking up to a sense of their inferiority in this respect, Methodism should be moving in a retrograde direction in regard to this its ancient peculiarity and glory. Some of the richest and holiest influences that have ever descended upon assembled worshippers have been vouchsafed in small chapels, in rural places, under the ministry of men not indeed set apart to the care of the churches, yet truly called by the Divine Master to the duty of preaching His Word. Of course there are great differences, both in point of natural ability and spiritual power. There are the intrusive and the feeble, as well as the lowly and the strong. But we are bold to say, that if by some simultaneous stenography the sermons delivered by Methodist local preachers on any given Sunday throughout the length and breadth of the land could be collected into one view, they would present, taken for all in all, a mass of sound and wholesome doctrine, of clear and convincing speech, of theological attainment, of genuine zeal, and persuasiveness and fervor, of which no section of Christ's Church need be ashamed. The order of men in Methodism which has been graced by a William Dawson and which is now adorned by a George Smith, need not be ashamed of their colors. At the same time [illegible] means which tends to render them m[illegible] cient ought to be eagerly embraced. Dr. George Smith has set a noble example in the lectures he has from time to time delivered in his own locality at Camborne, and in the volume he has prepared expressly for their assistance. No class of men are more intent on self-improvement; and we trust that their efficiency and success will increase continually.

From the Northwestern Christian Adocate.

Irish Methodism.

BY REV. JOSEPH HARTWELL.

Before starting for Ireland, an Englishman of good sense said to me, "I should be careful about going back far into the country." Although prepared by previous information to look for a fine class of people in the Protestant portions of the country, yet I confess that I started off with light feelings over seeing "Pat" at *home*. Reached Dublin in a shower of rain, and so was fairly introduced to the event, the frequency of which makes the island *emerald*.

The first one that I had a chat with was Pat himself, a hackman, right keen for the extra sixpence. But if he had asked less, he would have made more money out of me, for, with nothing but a carpet-bag, I was quite independent. My hotel keeper was a Scotchman, but few of this class here are poor, for they rise to the top in business life, like oil upon water.

The rosy cheeks and robust health which abound upon the side-walks in Dublin, are refreshing. What a contrast with the flat chests and lank faces of New York. Went to the Portadown camp-meeting, and delivered a note of introduction to Mr. Averell Shillington, one of the most devout and pleasant Christian gentlemen that I ever met. A local preacher from the Troy Conference, by the name of Graves, had gone to Ireland in quest of health, and at first stopped with a family back in the country. With a soul on fire to do good he began to preach in a small house near him, and a great number were converted. From that, he was invited to different places, and revivals attended him. The next summer he held a camp-meeting. Dr. and Mrs. Palmer, came over from England to assist him, and great good was accomplished. The next summer the people wished for another such meeting, but the dampness of the climate of Ireland was against it. It nearly cost Mrs. Palmer her life the year before. To remedy this, they made a linen tent, which cost $1,100, under which 3000 people could be sheltered. It was constructed under the superintendence of Bro. Graves, who seemed as much attached to it as though it had been his child. It was pitched, struck, and moved on the cars under his direction, and he was almost constantly with it. I do not believe that Garibaldi thinks as much of his Italian villa, as Bro. G. does of that tent. After a meeting of ten days in Portadown, it was moved forty miles to Enniskillen. In both instances it was pitched on a newly-mown meadow; in the latter place several other tents were pitched around it. At these two meetings, the writer preached thirteen times; the last time was once too many for lungs affected by a cold, and constantly irritated by the excessive humidity of the climate.

Though in poor health, Bro. Graves was constantly at work. His endurance was astonishing. Indeed there was no escape for him, for the other ministers were alarmed whenever the charge of the meeting was thrown into their hands. But they labored well, and their preaching was excellent. They seemed to fail only where the unconverted were to be urged to immediate action. If I judge correctly, after the Wesleyans have preached the truth, and preached it admirably well, they "*leave it with the people*," to produce its fruit in the indefinite future; [illegible] this too generally, in my humble [illegible] where they fail. I would express such [illegible] with reserve, knowing that many other [illegible] causes may lie beyond the range of my [illegible] tions. Wesley, Nelson, Bramwell, [illegible] John Smith, of England, labored f[illegible] pected immediate results, and real[illegible] and by them, the societies were [illegible] the church was built up. Labors [illegible] there now, in the same way and spi[illegible] cessful; and for aught I know, as [illegible] were those of the great revivalists [illegible] Wesleyan Methodists in other days, [illegible] labors the masses are as easily moved, [illegible] ed to God now, as they ever were. [illegible] of this is all sufficiently abundant. [illegible] fluence of the Established Church, [illegible] principal Dissenting bodies, is against [illegible] est, direct and persistent work. W[illegible] is not fashionable. And if the Wesle[illegible] themselves to fall under such influence [illegible] take the consequences. They [illegible] better examples before them. They [illegible] to turn back and read the literature of [illegible] church to find the best models of apost[illegible] and success that the world ever saw. [illegible] or if we, turn indifferently from such [illegible] must be at our expense.—I fear, or [illegible] Good as may be the addition of modern [illegible] ances, we shall have need of the spirit [illegible] the habits of our successful fathers in [illegible] there are souls to be saved or as we love [illegible] to do. Schools and theological semin[illegible] forge weapons, but next are needed [illegible] and skill to use them. The right idea [illegible] constitutes a good soldier is of great import[illegible] but of far more importance is the [illegible] makes a man such. Fine parade [illegible] conquered a foe.

At the two camp-meetings, [illegible] quickened, souls were converted, and [illegible] ence thrown over the minds of the peop[illegible] lated to result in good in after days. [illegible] meeting was attended by Dr. and Mrs. [illegible] The power which attended their labors [illegible] teach an important lesson.

On the Sabbaths, thousands of [illegible] es attended but not the slightest [illegible] anywhere to be seen. In the [illegible] young people walked around and [illegible] much curiosity, but there was not a [illegible] laugh, nor a smile, that I remember, [illegible] ing the day or the occasion. You m[illegible] that when I contrasted this department [illegible] duct that I have witnessed at camp-meet[illegible] America, I was humiliated, and well-[illegible] plexed to account for the difference. Is [illegible] —has Ireland to teach Americans to [illegible] reverence, good manners, and common [illegible] in all places where God is worshipped [illegible] mind was racked to account for such [illegible] ence. Brother Graves and I talked th[illegible] between us, and both felt alike humili[illegible] contrast. American impudence was [illegible] buked by the reverence of the Iri[illegible] manners in other respects characteris[illegible] breeding. Such a difference must have [illegible] gin in home training. In this country [illegible] children govern their parents before th[illegible] two years old. They learn this—[illegible] nothing opposite to this, and in this way [illegible] grow up—yes, grow up, for they are not [illegible] up at all. Hence, they are self-[illegible] perous and hateful! and show it all out in [illegible] lic gatherings, not excepting religious meet[illegible] Dr. Dewey, a native American, called this [illegible] land of *babydom*," on account of the [illegible] of its children, and very young people. [illegible] for the country that such an opp[illegible] [illegible] ly apply. But [illegible] would not have our children to be of a [illegible] spirit, consequently we indulge them in [illegible] sive boldness. But between these two [illegible] lies a broad territory on which [illegible] esty and respectfulness might be [illegible] advantage.

The church edifice at Portadown is of a large, elegant and well constructed, [illegible] the height of the pulpit, and [illegible] World, was uncommonly low. The church [illegible] a membership of about 1,500. The superin[illegible] dent, Dr. Applebee, was one of the most [illegible] and able men in Ireland, and yet was as [illegible] and unassuming as a little child—[illegible] which some think are common in truly great [illegible] and the opinion must be correct if Bi[illegible] chal, Melanchton, and Newton are to be [illegible] as examples. And a few laurels evidently [illegible] ped when the opposite qualities were [illegible] the writings of Humboldt.

The pastors of Portadown were [illegible] sustained by a strong membership. [illegible] greatly pleased to see that those who [illegible] est in social position were among the [illegible] deeply devoted and laborious of [illegible] church. This was alike true of the [illegible] the younger members, I now speak of [illegible] *wealth, gifts and culture.* On Sabbath [illegible] they were up and away to the seven o'[illegible] meeting. At 9, they were back to the [illegible] school, and were promptly in their [illegible] at the morning preaching. Both [illegible] and the young people of these families [illegible] female, were almost constantly at [illegible] meeting, and did the larger portion of [illegible] in singing, praying and speaking. It [illegible] ly sight, adapted to raise in the [illegible] feelings of admiration and thankfulness.

Here were three families *by the name* [illegible] lington. A good Providence had dealt [illegible] fully with them, and they had enjoyed [illegible] advantages in the land. I think that [illegible] men were local preachers, as was their [illegible] fore them. Their character and lives [illegible] me of the good man, of whom it is said [illegible] ever merciful and lendeth, and his seed [illegible] ed." One of them possessed every [illegible] the old Arminian Magazine—[illegible] Wesleyan, from the *first copy* down to [illegible] that time:

"Davis rise[illegible] at five—bathe[illegible] night, when h[illegible] him by a solid[illegible] or broiled stea[illegible] His appetite i[illegible] to see him an[illegible] of the guard [illegible] only these tw[illegible] and the chapl[illegible] owed to sp[illegible] he betrayed [illegible] discuss the [illegible] violating hi[illegible] upon the [illegible] point of [illegible] that all the di[illegible] has kept silent [illegible] interruptions in [illegible] will be unders[illegible] passes mos[illegible] dinner hou[illegible] pokes his pi[illegible] poker. He [illegible] too nervou[illegible] time as befor[illegible] eight o'clock, a[illegible] food is always [illegible] pretty soundly [illegible] At first th[illegible] night troub[illegible] it and make[illegible] as perhap[illegible] he did.

On Sunday [illegible] plain, for th[illegible] Chaplai[illegible] greeted the [illegible] ta