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CONFERENCE OF EASTERN BRITISH AMERICA.

MISSIONARY MEETING.

On Thursday evening the Annual Conference Missionary Meeting was held in Brunswick Street Church. A large congregation assembled, showing that the people of Halifax take a deep interest in the important auxiliaries of our christian work. It was thought desirable to unite the interests of the Home and Foreign Missions and present them in one meeting, as they so nearly resembled each other in nature and purpose. The President occupied the chair. Rev. H. Daniel opened the meeting by giving out the hymn commencing

"Arm of the Lord awake, awake."

after the singing of which he led the congregation in prayer.

The President made a brief but pertinent and comprehensive speech and called upon the Secretaries of the two Societies to read their respective reports. These able and interesting papers will be found in the minutes of Conference.

The receipts of the Foreign Missionary Society were stated to be $13,115.89 being $747 over those of last year.

Those of the Home Missionary Society were $6292.66, being an increase of $1104 for the year.

After the reading of the report the hymn commencing

"Jesus the name high over all"

was sung. The President then called upon the Rev. Mr. McKeown to present the first topic, viz.:

"The success of missionary enterprise the ground for gratitude to God and hope for the Church."

Mr. McKeown said that in attempting to make a few remarks upon the topic given to him, he would endeavour to keep as near the subject in hand as he was able. The field allotted to him was of vast dimensions, and so full of facts which demonstrate the truth of the topic, that without referring to any one part of the field of operations in particular, he would merely say, come let us praise God who maketh us to triumph in every place. He found it difficult to select from the many instances of success so numerous were they. He regarded Christian missions but as the development of the principles of the gospel. The gatherer church was called upon not only to forsake all sin, but to attack the great empire of sin and to keep up the war so long as irreligion should have a foothold upon our globe. The aggressive spirit of christianity, he said, reveals its design, which is nothing less than to shape the whole machinery of human society in every land upon which the sun shines, spanning the broad heavens with the bow of promise, and making the earth one vast temple of praise to Almighty God. He considered that the work of christian missions was not simply to demolish the temples of heathenism, to dig down their altars and to cast away their idols, neither is their principal work to elevate the degraded and refine, civilize and exalt. All this came as some of the secondary blessings which Christianity scattered in its beneficent march through earth. But its principal work is grander than this. It is the creating anew of the hearts and transforming the minds of the fallen sons and daughters of Adam. Lifting the wretched sons of earth up to the dignity of sons of God, making them to know the blessedness of that divine fellowship which is with the Father and the Son through the blessed Spirit. He would like to show what Christianity had done amongst the degraded cannibals of the Southern Isles making them the possessors of all the privileges of civilization and adorning them with the virtues of Christian life. And Africa—poor Africa! against whom all the nations of the earth had sinned; whose inhabitants had even been denied the rights of manhood; "from whose thickets the man hunter sprang" upon the defenceless; he would like to tell what the gospel had done for it. How that the day star from on high had visited it, and Ethiopia seeing the light had stretched "out her hands unto God." Africa belongs to Jesus, and when he puts upon his brow the crown of universal empire, there will sparkle in it many a gem from that despised and down-trodden land.

He would like to say another thing. There are evidences of success in the removal of hinderances. Christianity has never advanced a single step without meeting a determined opposition. The heathen have raged, while kings from their thrones have stretched over the disciples of Jesus the arm of civil power, commanding them not to disturb the usages of the Fathers. "These made war with the Lamb, but the Lamb shall overcome them." The prediction is being realized. With most of the crowned heads of earth Christ hath already conquered a peace. The superstitions which under the assumed name of christianity had invaded the rightful empire of Christ were waning and would soon pass into obscurity and contempt. He referred to the masterly speech of Mr. Piggott the superintendent of our mission in Italy, delivered in Exeter Hall, and predicted that the time was not far distant when the light of the gospel will irradiate those long darkened with a heavenly splendour.

He rejoiced to know that through the wonderful providence of God the world is now all but open for the labours of missionaries, and the great powers which had so long opposed this movement had fallen before the triumphant march of truth, so that to-night the field may in truth be called the world, which is now white awaiting the sickles of the harvesters. He said these increasing demands upon the church made by the enlarging field which invited her operations, seemed to accord with her increase of wealth and position, and he was glad to find the church becoming more missionary in her spirit in proportion to the success which has attended her operations.

The second topic presented for advocacy read as follows:—

"The spiritual wants of our country and our responsibility as a church and as individuals in view of them."

Rev. Dr. Stewart spoke to this theme, he thought it would be better for him to leave the speaking to those who should follow. He said there were advantages and disadvantages of presenting the Home and Foreign Missions at one meeting. He would, however, try to confine himself to the topic. He remembered that our Saviour had said on that memorable day when he was about to leave his disciples and ascend up where he was before, "ye shall be witnesses unto me in Judea, and in Jerusalem and in the uttermost parts of the earth." In this utterance Christ attested the peculiar necessities of any and every nation throughout the whole world.

He believed that Christianity elevated every nation into which it came. Yet there was danger even in this. Part of that danger lay in a tendency to rest in forms; a pride in the outward and material progress, an indifferency to the higher forms of moral and spiritual life. This was the peculiar danger of our own times There was he said, a tendency to ignore the necessity of the new birth, and to suppose that the general improvement which christianity effects in society is sufficient. Again men doubt the truths of God's word—*honestly* and *earnestly* doubt sometimes—but oftener because of the moral obliquity of their nature and because they are reluctant to obey the dictates of conscience.

He was persuaded that these were amongst the sad and dreadful fruits of formalism, and that if we would hold up dogmatic truth, we must be able to point to the seals of our ministry, and the godly example of our people. The best and most of the evidences of Christianity are the holy lives of its professors.

He thought there were other dangers. We were tempted for example, to neglect important and imperative duties. We have, written opposite many of our circuits from year to year "One Wanted." What is implied in this? Suppose we could supply all the circuits and home missions, would our work then be done? By no means. There are those who need but do not want,—do not ask. How many in this country are without any evangelical teaching? What multitudes under the tyranny of Rome—our French population for instance. What has been done for them? He had heard, from the Report of the operations in China and India, in Germany and France. We had a France in miniature. He hoped that the day was not far distant when we should have not one, but many missionaries laboring amongst these misguided people. God send us the men, the zeal and the means!

There was yet another thing he would like to mention. We have patriots, loving and boasting of our country. We prided ourselves in being the fourth maritime power. Now, our motto as Christians was, "The world for Christ." But who was to effect this, and make our cherished idea an accomplished fact? Ought we not to make it a point that the mariners around our coast, should carry, not the vices, but the virtues of our country to those lands which they visit. He believed that the gospel was for every man. He was not ashamed of his Arminianism,—had no doubt of the infinitude of Divine love; and whilst he believed that God was willing to save all men, he felt that weighty responsibility came back upon us. All heaven was ready to save. The Father did not send his son on a *tentative* mission, to try whether the world was willing to *be* saved, but to save the world, and Christ said to his disciples, "as the Father hath sent me even so send I you." Their mission was definite and was to prove successful. Woe unto us if we ignore this! Woe unto us if we fail to expect success,—if we fail to recognize the fact that, in a certain sense we are *responsible* for success. We must look to have every part of our work so effectively carried on, not forgeting the contributions, that we may reasonably look for prosperity. Dr. Stewart then pleaded eloquently for more liberal contribution to these important Funds.

At the close of his speech the collection was taken, the choir meanwhile singing the Anthem.

"How beautious are their feet."

The Hon. S. L. Shannon then spoke of the importance of Home and Foreign mission work. We regret our inability to report his speech.

The Rev. D. D. Currie spoke to third topic, viz:

"The providential openings in foreign countries a call to the church for increased liberality and zeal.

He said there were just now openings of two kinds. In this country, opening of places in England, openings of men. Here we have more places than we can we supply. In England they had more men offering for the ministry than we could find stations for. Let us take these men and fill the places with them. He remembered the fear of a few years ago, that we were taking out more men than could be paid. He never believed it. We could trust our people. Get the men and money will soon be forthcoming. Last we had got out twelve young men from England. It was a good work. He wished they had been twice as many. At the same time he thought our ranks should be more largely recruited from our own Provinces and called upon those whom God had blessed with families to give their children to the divine service as his mother had given him from his birth.

The fourth topic was the following:—"The Holy Spirit as the grand motive power of all missionary enterprise." This was advocated by the Rev. Thomas Harris who spoke as follows:—

From the succinct and interesting "Reports" submitted to the meeting, we have heard with gratification and devout thanksgiving, of the success which has attended Missionary effort; at home, within the bounds of our own Conference, and in different parts of the vast field of operation, which is the *world*. Success has been achieved on the American Continent from the Isthmus of Panama to the Hudson's Bay Territory, and from the Pacific to the Atlantic coasts. Success achieved in France—sceptical, infidel France; France whose soil has so often been crimsoned with the blood of her valiant, chivalrous sons who have fallen in revolutionary insurrections, and while withstanding the onward march of victorious legions. Success in Spain and Portugal whose governments have for many years prohibited the entrance of the truth, and incarcerated those who attempted to promote its dissemination. Success in classic Italy on whose shores the apostle Paul landed, and in whose capitol he proclaimed the fundamental doctrine of our holy religion. "Justification by faith alone" in the sacrificial and atoning death of the one Mediator, Jesus Christ. By the agents of this and kindred societies, the Gospel has been planted in Africa among its numerous savage tribes; in India among Mohammedans and Brahmins, and Hindoos; and in China whose teeming millions have been taught to imitate Confucius instead of Christ. The success, which by God's blessing we are enabled to record, has been wondrous, and calculated to glorify and hononr Christ; success which has raised the anthems of the militant and triumphant church; success which has confounded hell. The "topic" put into my hands refers to the *secret* of that success—the grand motive power that has been actuating and permeating the enterprises that have been in operation for the world's enlightenment and evangelization. Success is not attributed to the ability and disinterestedness of the agents employed; nor to the orthodoxy and clearness which have characterized their delivery of the message entrusted to them; nor to the sublimity of the message itself; although so wonderously gracious and overflowing with celestial love; nor to the sympathy afforded by the churches at home as evidenced by their munificent gifts and God honoring prayers. No! all these things would have been unavailing, and rendered the efforts of Missionaries in heathen countries to stem the mighty torrent of superstition as impotent as would be man's attempt to hush the roar of Niagara—or divert the course of the Gulf Stream—or arrest the mighty iceflows from the Arctic regions—or to cultivate the vast Sahara desert of Africa. The "topic" speaks of the Divine Spirit—the Holy Ghost proceeding from the Father and the Son—purchased and secured by the atoning death of the "Lamb of God"—as the grand motive power of all missionary enterprise.

As a church we heartily subscribe to and glory in that part of the comprehensive and incomparable creed which declares; "I believe in the Holy Ghost." Jehovah himself hath said; "Not by might nor by power, but by my Spirit;" and when our Saviour was about to ascend to his Father, he desired the apostles to tarry in Jerusalem until the Spirit's power should descend, that under the influence of his baptism, they might proclaim with "tongues of fire," and burning eloquence, that Gospel which is the power of salvation to every one that believeth. The Holy Ghost, so essential at the planting of the Church, is equally so now; and in proportion as the is endued therewith, will be her stability, enlargement, success. Take away the Holy Spirit, and Ichabod might be written upon the church with all her organizations and splendid equipments. The grand result sought by Missionary effort, and without which we ought not to be satisfied, is the salvation of souls—their deliverance from sin—Satan, misery—woe, what, we ask, will thus evangelize and save the teeming millions in Heathendom? The best adapted, the most approved, and even Christian instrumentalities, avail not unless sanctioned and accompanied and energized by the Almighty agent of whom the "Topic" speaks. The heathen are spiritually *blind*; the Holy Spirit must open the eyes of their understanding, and then shall they see the glory of God in the face of Jesus Christ, and be drawn by the magnetism of his love to the Cross of Calvary. The heathen are deaf; the Holy Spirit must unstop their ears, then shall the voice of the Gospel sound more sweetly than the sweetest music—and soothe and satisfy. The heathen are dead—spiritually dead—their dry bones are spread out along the valley, an exceeding multitude. Millions, tens of millions—hundreds of millions. A voice loud as ten thousand thunders—the blast of the passing tempest—the united cry of all Christendom cannot arouse or quicken, or give life. But the breath of God—the Divine Spirit will operate and cause a moving among these dead souls and a multitude shall arise to spread forth God's praise, As well expect light and gladness when the sun is totally eclipsed—as to expect the dark places of the earth to be illuminated without the Holy Spirit. As well expect verdure and fruitfulness apart from the dew and rain, as to expect the wilderness and the solitary place—the arid wastes of paganism to bud and blossom without the Spirit poured out as water, as floods upon the dry ground.

Our duty then is to pray as never before, that Pentecostal showers of the Holy Spirit's influence may be diffused abroad in honour of our exalted and enthroned Saviour. Then shall He see of the travail of His soul and be satisfied. Then shall the triumphant song be heard, Hallelujah the Lord God Omniptent reigneth.

The Rev. Mr. Lathern was then called upon to present the sixth topic, viz., "The glory and reward of missionary labor."

Mr. Lathern said that at this late hour he would not trespass by advocating this theme at length. He was gratified with the high and hallowed tone of missionary fervour which pervaded the meeting. While impressed by the able advocacy of his ministerial brethren, he had been specially interested in the address of our honoured brother who appeared as lay-representative. He endorsed the sentiment of the President in the relation to the appearance of laymen on this platform and, while not claiming to be considered radical or revoluntary, he ventured to express a hope that ere long addresses of a similar kind would be heard from such men on the floors of the conference. We should most likely find that laymen in Conference, as in all our business committees, in which we now welcome them, would be found as conservative in principle and as progressive in action as any ministerial members of the body.

Allusion had been eloquently made to Pilmoor and Boardman; A few weeks ago he had stood in front of the old John Street Church in New York, on the grounds where these first missionaries from the English Methodist Church. commenced their work. In passing from old John St. to Brooklyn where the General Conference was in session, he could without any effort of the imagination think of one place as separated from the other by the slow march of one hundred years. He could see the first pioneers going out from that little building in New York without any prestige of worldly greatness, with axe and saddle-bag, hewing a path through the primeval forest; fording deep rivers, following the settler to his new home and making the backwoods ring with sounds of salvation. He could see them planting churches, dotting villiages with sanctuaries, taking possession of cities, erecting and endowing colleges, making for the church a literature of her own, crossing the continent in this mission and almost girdling the globe in their enterprise of mercy. Looking along the line of that centuary he got a glimpse of their brave pioneers, their eloquent preachers their venerable bishops and their heroic and heavenly minded missionaries, and with the present position of power and prestige in mind he asked what of the future? Were the same ratio of progress continued for a century to come not the continent only, but the world, would be born to Christ. These splendid successes had been largely achieved through the blessing of God upon the prosecution of *Home Mission* enterprise which we have so happily inaugurated. Might we not hope that by means of the same agency we should yet reach every destitute settlement within the bounds of our Conference, and that the establishing of this newest enterprise would constitute an epoch in our history.

He had not attempted at that late hour to enter upon the theme assigned to him, "The glory and rewards of missionary work." He had respectfully to apologise for not attempting to deal with the noble theme entrusted to his care. On Sunday evening he might be singly responsible for occupying the time and would endeavour by a longer effort to make up for the present failure.

The Doxology was then sung and the congregation was dismissed with the benediction.

THE IRISH CONFERENCE.

By the correspondent of the Methodist Recorder.

The Stationing Committee met in the Centenary Church, Dublin, on Thursday, June 13, under the able and genial Presidency of the Rev. Dr. James. This year the Committee's work was made comparitively easy, so that they were able to complete their task in an unusally short time. They have noted on their first draft of the stations, that ten additional ministers are requested from as many different circuits. Although these applications are accompanied in all cases with promises of considerable amounts towards meeting the expense, it is to be feared that the Conference cannot do nearly so much as is desired in the way of sending forth fresh labourers into the harvest.

On Friday the trustees of the connexional School in Dublin met. The Report presented was most encouraging. Despite some cases of serious illness in the institution, and other exceptional difficultics, the income has exceeded the expenditure and it is judged to be necessary to set about building new and more commodious premises. Accordingly a valuable plot of ground has been purchased in the Landed Estate's Court. It is nearly an acre in extent, is situated somewhat to the rear of Centenary Church, Stephen's green, and cost £1,520, subject to a yearly rent of £150. Here if the Conference sanction the undertaking, it is designed to erect a substantial structure, where the work of higher education, in a thoroughly Christian spirit may be carried on yet more effectively. In their university course many of the pupils of the Dublin Connexional School have attained marked distinction; some also have entered our ministry It is hoped that in this latter respect there may be still more fruit in the future.

On Friday afternoon the trustees of the Belfast Methodist College assembled. The beautiful grounds of this noble institution are not yet permanently enclosed, but a large sum has been subscribed for that purpose. The building and endowment funds are not yet quite wound up; it is hoped they may be shortly. The zealous and untiring efforts of the principal and other officers of the College have been rewarded with an amount of success most marked and cheering. But although the number of ordinary students and pupils is large and increasing, we have not nearly as many accepted candidates for our ministry under theological training as we desire, or as the necessities of our work in this country demand: we can but pray of the Head of the Church to anoint for this service many young men who may become "the messengers of the churches and the glory of Christ."

On the same day the Committee of the Methodist Orphan Society adopted their report. They also admitted several additional orphan children to the benefit of their funds. The treasurer's statement of accounts was very satisfactory. This is with us a new department of holy service, but from the deep and widespread pity felt for the fatherless, it is sure to be warmly supported.

In the evening there was a large attendance of the Missionary Committee of Review. From nearly all the circuits a cheering increase in the amount of the contributions was reported Grateful reference was made to the liberality of the Parent Committee in London. From the new arrangements recently made some good results have already arisen, and more are expected.

The forenoon of Saturday was occupied by a very interesting meeting of the committee of Review for General Education. Sunday school affairs formed the chief subject of discussion. In whatever respects it may be thought that former days were better than these, it is surely not in the Sabbath school department of our work. An increase of 844 scholars was announced; but, far beyond the matter of numbers, there is a great increase of teaching power, and of direct aiming at and attaining spiritual results in the conversion to God of the children. Still we are a long way from the realisation of our ideal of having *all* our young people intelligent Christians, really brought into the enjoyment of the Divine favor, and ALL gathered either into our Society classes, or into some Evangelical Church, before they leave the Sunday-school. Happily the fundamental changes in the national system of education clamoured for by the Romish hierarchy have not been conceded, and we fervently pray they never may. The revelations of the Galway election will make our senators hesitate before they hand over the education of 800,000 children, to be trained at the cost of the nation, under the exclusive control of the priests of the Church of Rome.

On Sunday, the 16th, the Methodist churches in and around Dublin were occupied by our honoured visitors from England, and by a number of the country members of the Irish Conference. We trust the fruit of this sowing of the good seed will prove abundant and enduring.

On Monday the trustees of the Fund for Minister's Sons submitted their report. A sum of between £8,000 and £9,000 has been invested, the interest of which provides for the reception of several boys on the foundation in either the Belfast College or the Dublin Connexional School. This year the number so provided for is about 30.

The greater part of Monday was occupied with the proceedings of the General Chapel Committee. A loan fund has been started, and is slowly accumulating. Its object is to aid new erections by loans free of interest; it has already done good service. The income reported as received by the Treasurer of the Chapel Fund is larger this year than ever before; several new buildings have been completed, and a scheme has been originated for paying off all the debts on our Church property within the next three years.

We gladly hail among us our beloved President, the Rev. Dr. James. The Ex-President, the Rev. John Farrar, the Rev. John Rattenbury, the Rev. Gervase Smith, M.A., and the Rev. E. E. Jenkins, M.A., are all well-known names here. Most of them have been several times before in Ireland, nor oftener than welcome.

ADVANTAGE has been taken of the presence in Dublin of so many ministers and influential friends from distant places to hold some delightful reunions. Some of these social gatherings have been the outcome of brotherly love, and designed simply to promote spiritual life; others have had as their specific aim the furtherance of some department of Christian work. Of the former class, one of the most pleasing and useful was a public breakfast given by Mr. M'Comas to about two hundred guests, including the President of the Conference and his companions from England, all the ministers and representatives to Committees who had at that time reached town. It was like a blessed lovefeast, only going over a wider range than inner experience, touching and interesting narratives being given of successful labour in the vineyard of the Lord. On the evening of the preceeding day a most interesting congress of Sunday-school teachers had been held, at which various practical papers were read and discussed. One of the many hopeful features of improvement in our day is the earnest and persistant effort to secure a more effective style of teaching, and a richer harvest of young people gathered into the Church of God.

Tuesday, June 18, was given up to the furtherance of the Home Mission work. At the meeting of the Committee, which was unusually large, a cheering and suggestive report was submitted. There has been a considerable advance in the income (now over £8,000), partly through the generosity of the Missionary Committee in London, partly from the general increase of contributions in this country. Yet munificent as are the gifts of our friends, and liberal as are the offers of local support, we are able to enter only a few of the many new and promising fields of labour to which we are urgently invited. One of the measures recommended by this Committee, and afterwards adopted by the Conference, promises to be of great advantage. It has been arranged that the Rev. Wallace M'Mullen, a minister who is peculiarly fitted for this sort of service, shall be freed from circuit engagements for two years, that he may promote the interests of this fund. He will seek to secure more general support for the fund, and, what is of still more importance, he will endeavour to stimulate the dependent circuits so to develop their local resources as to make them become, as speedily as possibly, aid-giving, instead of aid-receiving. On the Tuesday evening a public meeting was held in the Centenary Church on behalf of the home missions. The large attendance, noble speeches, and cheerful offerings showed pleasingly how strong a hold on the affections of our friends this department of the work of God has already taken.

On Wednesday, the 19th, the Conference—the 103rd of Methodist ministers in Ireland—was formally opened. Two of our members of the "Legal Hundred," J. B. Gillman and J. Saul, having become superannuated, their places were filled by James Hughes, elected by seniority, and Gibson M'Millen, elected on nomination. Two young ministers were taken to an early rest during the last year—Samuel Bates and J. B. Wallace, LL. B. One minister has obtained leave to become a supernumerary for a year. Four young men, strongly recommended by their respective district meetings, have been received on trial.

In the evening, according to custom, a sermon was preached by the President to the Conference. It was founded on the Acts ii. 3, 4: "And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Dr. James spoke with remarkable impressiveness and power. Agreeably to the earnest request of the Irish Conference, he has kindly consented to have the discourse printed.

On Thursday morning, our Secretary, the Rev. J. W. M'Kay, who had just returned from the United States, made his appearance. He had gone as a deputation to the General Conference of the Methodist Episcopal Church, held last month in Brooklyn; and thence to the Canada Conference in Montreal. We have in America so many who are not only our fellow-countrymen, but our spiritual children, that it is not strange we should have warm affection for our brethren there, and gladly give and receive fraternal greetings. At the open session of the Conference, held on the following evening, Mr. M'Kay gave us some account of his cordial reception by the General Conference, and of his impressions of the greotness of their country, and the grandeur of their work. At the same sitting the Rev. Gervase Smith cheered us by statements of the remarkable movement for church extension in London; the Rev. E. E. Jenkins drew a striking parallel between the superstitions of India and of Ireland, and pointed out the powerful iconoclasts who are, all unconsciously, preparing the way of the Lord. The President's address was most animating. Frankly acknowledging his deep disappointment at the numerical returns of March last, he rejoiced that a tide of reviving, soul-saving blessing had since set in, not only in Methodism, but in other communions.

We are favoured with the presence of several unofficial visitors, Methodist ministers from England, Australia, Canada, and especially from the United States, and we give them all a cordial welcome. One of these visitors, the Rev. Richard Hardy, of Aldershot, has been doing good service among our soldiers during his brief stay here.

A host of suggestions and recommendations from district committees and from individuals have been referred to a select committee for consideration. We often feel as though we needed being reminded rather to work our system than to mend it, but as progress is the law of life, we must ever be found adapting ourselves to constantly-altering circumstances, stable in principles, elastic in expedients.

On Friday an animated discussion took place in reference to the respective claims of the several places requesting additional ministers. Eleven were asked for, but only three could be granted, in addition to a fourth general missionary. The three places so favoured, are the Adare and Rathkeale Circuit, Youghal, and the Carrickfergus Circuit (for Glenarm and Carnlough.) The inability of our Conference to grant the earnest petitions of the other eight places will be sadly disappointing to many of our warm-hearted friends. We can only hope and pray that He who hath set before us these open doors, may soon dispose the hearts of his stewards to furnish means to enable us to enter them all.

On Saturday evening, the usual Conference lovefeast was held in the Abbey-street chapel. There was a most lively, blessed meeting, glorious testimonies being borne by the preachers to their experience of the power and grace of Christ in their own souls, and as witnessed in their respective circuits.

Sunday, the 23rd was a particularly fine day as to weather, and unwonted numbers attended our various sanctuaries. It would be invidious to mention any names, but some of the sermons were quite remarkable for their thoughtful expositions of Scripture, and for the spiritual power which accompanied them.

On Monday the stations were read a first time. The numbers in Society were next announced, after which there was a lengthened and profitable conversation on the state of the work of God. Many valuable suggestions of a practical kind were made; but the general feeling of the brethren evidently was, that a richer annointing of the Holy Spirit upon themselves would prove the certain prelude of a large measure of spiritual prosperity throughout the Connexion.

The Rev. John Rattenbury made a statement respecting the growing claims of Ireland upon the Auxiliary Fund for Worn-out Ministers and Ministers' Widows. The subject was remitted to a committee for consideration, in order to take practical steps in the matter without delay.

The representatives to the ensuing British Conference are: Dr. Appelbe, nominated as delegate, W. M'Mullen; and G. M'Millen.

DEATH OF DR. HOOLE.

(From the Methodist Recorder.)

It is our mournful duty to record the death of the Rev. Elijah Hoole, D. D., Senior General Secretary of the Wesleyan Methodist Missionary Society, who died at his residence, 8, Middleton-square, Pentonville, on Monday last, June 17, in the 75th year of his age. He was born in Oldham-street, Manchester, Feb. 3, 1798. In the Grammar-school of his native city he laid the foundation of his future eminence as a sound classical scholar. In early life he was truly converted to God, joined the Methodist Society, and began as a local preacher to call sinners to repentance. His gifts and usefulness attracted the attention of the late Rev. John Stephens, and others, who urged him to give himself to the work and office of the Christian ministry. In 1819 he offered himself for the service of the Wesleyan Methodist Missionary Society, with a preference for the East as the field of his labour. During a short stay in London previous to his departure for India, he formed an intimate and loving acquaintance with the late Rev. Richard Watson, and for the memory of that great theologian he cherished to the last a profound and reverent regard.

Dr. Hoole's missionary career, though brief, was singularly successful. He soon acquired a mastery of the Tamil language, encouraged a native ministry, instituted schemes for the education of women, and left the savour of his name in Bangalore, Negapatam, Seringapatam but especially in Madras, where he resided for five years. In 1829 he returned to England. For four years he discharged with great zeal and efficiency the duties of Secretary of the Mission Schools in Ireland, and in the spread of Methodism in that country he took a warm and growing interest.

In 1834 Dr. Hoole was appointed Assistant Secretary of the Wesleyan Methodist Missionary Society, having for his colleagues Jabez Bunting and John Beecham. For thirty-eight years he held that office with honour to himself and advantage to the Society. His sound judgment, his wide experience, his administrative skill, his vast resources of missionary information, and, above all, his warm and genial spirit, combined alike to render him a worthy successor of the distinguished men who had preceded him, and to endear him to those with whom he had been closely associated in recent years.

Some years ago a Professorship in Haylesbury College, with very considerable emoluments, was offered him, but he declined it, believing he could serve Christ better in another sphere. He was a member of the Royal Asiatic Society, and took a deep interest in all its transactions. But his great joy was to help forward Christian Missions. One of his last expressions to a colleague was, "Thank God we have got a footing in Rome!" His end was eminently tranquil. Almost without a struggle he put off the tabernacle and fell asleep in Jesus. His remains will be interred in Highgate Cemetery tomorrow, (Saturday) morning, at half-past twelve.

THE FUNERAL.

On Saturday morning at the Mission-house a little band of honored ministers and laymen, mostly members of the Committee of the Wesleyan Methodist Missionary Society, who had been invited to attend the funeral, assembled about half-past ten o'clock. The Asiatic proverb, that "Death is a black camel that kneels at every man's gate," is very familiar, and yet when the final stroke comes, it always seems sudden. Mr. Wiseman is here to-day, recently returned from the United States and Canada and during his brief absence, the Senior Secretary has been summoned away. So it seems strange to many to-day, that but very recently Dr. Hoole was amongst them, in this very room where they are gathered. But his keen, kindly glance, his slender figure, and his silver locks will be seen no more on this earth.

The mourning carriages which started from the mission-house between ten and eleven proceeded to Liverpool-road chapel, where the mourners waited for the hearse and chief mourners from Dr. Hool's house.

During the interval, when the strange stillness almost seemed painful in its solemnity, the organist played a beautiful voluntary, and the soft and lingering music fell soothingly on the ear. As the strains rose and fell in their tender, wailing cadence, the sunlight in its golden splendour slanted through the latticed windows to the right of the chapel, and fell on the words behind the communion rails, "For Thine is the kingdom, the power and the glory, for ever and ever. Amen.

The voluntary ceased, and shortly afterwards the chief mourners entered the chapel, proceeded by the Rev. Dr. Jobson, reading impressively the burial service, which he continued from beneath the black-draped pulpit. Then the Rev. Doctor gave out the hymn commencing, "Come, let us join our friends above," which was sung with great fervour.

The Rev. William Arthur offered prayer Very touching was his reference to the bereaved. He then spoke as follows:—

"My Christian friends,—I feel to-day in a circle all of whom are the friends of Dr. Hoole, who is now gone. Perhaps I am one of the oldest. More than thirty-five years since, I made his acquaintance, and in all that time, though I have seen him in a great variety of circumstances—sometimes in positions of trial—I have never seen anything but what tended to attach me to him and to confirm the hold that he has gained upon my esteem and confidence from the very first. His life seemed to run parallel with that of our Missionary Society from a very early period of its existence. It had only been formed about six years when a party of young men met at Hatton-garden—Wm. Shaw—Elijah Hoole, and Peter Duncan, meeting in class together, and presently Robert Young was one of the same party. They were soon scattered to different portions of the world. Dr. Hoole was landed upon the shores of India out of a small boat into which he had been taken from the burning remnant of the ship that had carried him to the coast of Ceylon. So he began; his missionary career he followed up by diligent study, and faithful labour, and lengthened travelling adorned with a Christian spirit and very considerable scholarship and talent, so that in the difficult and polished Tamil tongue he became a scholar whom the natives up to my time in that country remembered and boasted of for his attainments, and when he returned home he kept up that scholarship, so that many years afterwards, when a professer of Tamil was wanted at Haylesbury College for the East India Company, the professorship was offered to him, with a very tempting pecuniary bait; but he loved his work at the Mission-house better than honours, and place and emolument. He, I suppose, has been incomparably the oldest Secretary that our Missionary Society has had; the one who has been permitted longest to continue in its service. From the year 1834 up to a few days ago he has been faithful, laborious, cheerful, attentive, knowing everything, watching everything, keeping everything going, seeing that nothing stood still, and always doing that kind of work which in a great society takes least of the public eye, and is most essential to the continuance and success of the operations. He loved his brethren; he watched over them on their foreign stations, one by one, with a diligent attention and a real and personal interest. If they had a trouble he felt it as a trouble of his own, and all the concerns and cares of the Society were pre-eminently his concern and his care. He lived in it, he lived for it. And when he turned from the direct labours of the Society, what he turned to was that kind of study which naturally branched out from his rich oriental stock. Anyone who has read the Magazine of late years carefully will have seen with what interest and scholarship he followed up those recent discoveries in the East, by which, at a strange juncture of Providence, when it seemed as if all that remained to represent biblical times and ideas was going to be swept away by an incoming flux of Western influence—just at that time God was pleased to disinter ages that had been so long buried that we thought their lineaments never could be traced again; in the studies resulting from those discoveries Dr. Hoole spent many an intelligent and profitable hour, all the profit of which he sought to communicate, as far as possible, to our people. He was wonderfully blessed at home. If ever the life of a man was lengthened by the love of a woman it was in his case; that love was constantly expressed in minute care—care necessary in a frame so shaken as his frame, that never had recovered the effects of his original sufferings in India. But joined with her care he had in himself beyond any man I have ever known—for that is a point on which I must confess many of the best men I have known have distinctly failed—he had, beyond any other man I have known, the power of knowing what strength he had; the power of working diligently up to the measure of it, and of putting on the check when the measure was reached. And I attribute to the affection and care of his wife, and to that wisdom in his own case, by God's blessing, the fact that he lived so long and did so much; without that, humanly speaking, he would have been gone long ago.

As we mourn over his removal to-day, none of us can speak of it as sudden or surpising, except that one always feels death sudden in the case of those who have been so often ill, and so often near the end that you have ceased to feel alarmed, though it might come at any minute. But threescore years and ten had been passed, passed in diligent duty for God and man. Thank God! thank God for all that He enabled his servant to do, and for all the comfort with which He blessed him in his later years. He is gone, and the work which he loved is left. Let us lift up our hearts and pray that God who has taken care of it so long will take care of it still. It is His work, and we most honour instruments hitherto employed by firmly believing in Him that He will raise up other instruments to do the work. He can bring forth out of their secret places any amount of agency, and that agency will not be wanting.

To-day is a day of sorrow, it ought to be so; but a day also of thanksgiving, a day of joy. A good life is ended, and another good record in the history of God's Church and of our own brotherhood—another good record well concluded. So be it with us all, whether we live to threescore years and ten, or are cut off long before they come. May our brethren when they meet feel that we have gone to join those gone before, and may we in parting be enabled to look up and see, without a cloud between, first, the Lord waiting to receive us, and then the great cloud of witnesses which we are to join.

Mr. Arthur then gave out the 2nd and 4th verses of the 50th Hymn: "Lo! the prisoner is released," after the singing of which the mourners slowly left the chapel.