Provincial Wesleyan.

WEDNESDAY, JULY 16, 1873.

SALUTATORY.

The readers of this Journal have already received intimation that a change has been made in its Editorial management. Called by the Trustees of Sackville College and Academies to a position for which he is eminently qualified, and finding the designation endorsed by a most unequivocal expression of Conference, Dr. Pickard has once more placed his energy and talents at the Church's disposal for arduous and difficult work. That the Endowment Fund might have the full benefit of his attention, it was thought best to leave the Conference Office open to a new election. The result is known to the public. The ultimate issue is in the future, and will depend, under Providence, upon the fidelity of the agent appointed and the sympathy of his constituents.

The outside world knows but little of the responsibility attached to the position in which we find ourselves to-day. Editorial work is in itself pleasurable to certain minds, and to one who for fourteen years has contributed to the pages of the PROVINCIAL WESLEYAN, voluntarily and by appointment, the opportunity of commanding its columns might appear rather enviable. But behind this position are duties of great extent which need business thought and much attention. The concerns of the Book Room and the entire operations of the paper, apart from the mere mechanical duties of the printing office, come under a single supervision. Only the most methodical, self-denying toil can overtake such work as this.

On the other hand, we are met by privileges and obligations which create mingled delight and apprehension. The pen which writes for ten thousand readers is more potent than a common sceptre. He is a favoured servant who may introduce his Master into three thousand families every week. To aid Ministers in their toil and soothe them in their trials; to cheer on the Christian, and yet be to the sinner a restraining and constraining second-conscience, "Who is sufficient for these things?"

Great popular questions meet us on every hand. Our momentous purpose of Methodistic Union, involving incomprehensible issues for our Church and Dominion; Free Education, and the relation of our Colleges and Universities to Christians and to the State; the denunciation of vice and crime, and the encouragement of virtue and benevolence; temperance and intemperance as they affect our social relations and the destinies of our race; fidelity to our own doctrines and polity while endeavouring to secure such harmony among evangelical bodies as shall render them mightily aggressive upon the kingdom of Satan; in short, the wide catalogue of principles as they force themselves on the attention of religious journalists, present themselves in our path, and we shall have no alternative but to meet and grapple with them as best we may.

It will be difficult to preserve the exact line between a faithful representation of the opinions cherished by the Body which recognizes this as its denominational organ, and the judgment a single mind might reach when viewing matters in the light of more ample information or local circumstances; but we shall endeavor rather to reflect the intentions of the Conference than the conclusions of an individual. We can accept the wisdom of a conscientious multitude where a solitary mind would fail to command our confidence.

Next to the approbation of Him whose favour is better than life, we shall strive for the sympathy of all good men. Looking out upon the broad field of duty and responsibility, therefore, we are disposed to meet all that is involved in the emphatic command which has changed for the time the current of our life, in the abiding trust that in this instance the voice of the Church is the voice of God.

MINISTERIAL REMOVALS.—The number of Circuits coming under the heading of pastoral changes this year, is unusually large. One third, certainly, perhaps more, of our Ministers are on the move. This week and the two following will be fraught with weariness, anxiety and care, to scores of such men and their families. Let the people share their toil and assuage their troubles. "Inasmuch as ye have done it unto the least of these, ye have done it unto me." They are Christ's ambassadors. They live to comfort and help mankind. Is it unreasonable that they should seek reciprocal favour?

Much of a Circuit's prosperity will depend upon the reception accorded to its Pastor. If you strew his pathway with doubts and frowns, you need expect no blessing with his labours. Deny him the comforts of life, and God will deny you blessings in your basket and store. Cheer your Minister; hold up his hands; contribute to the necessities of his family; fill the Parsonage with benevolence and sunshine, and if his sermons fail to reflect this loving-kindness, it will then be quite time enough to find fault. Has he failed for a year or two to meet your expectations? Send him away with a benediction. Have you heard rumours—those cruel rumours how insiduously they introduce themselves!—of your new Pastor's failure elsewhere? Resolve you will help him to do better in his new charge.

A rare opportunity for usefulness is here presented to Ministers who must move. Congregations will listen most seriously to a farewell sermon. Let it be faithful! The first discourse will also secure great attention. Win many friends, persuade many minds, arouse many consciences, by the opening service. If you have occasionally fallen short in fidelity to your conviction of duty hitherto, be true now. May the year be one of marked and varied prosperity over all our borders!

OUR LATE CONFERENCE.—From the outset there were very marked indications of the Divine presence in the preliminary and general services at Fredericton. It would be difficult to doubt that much good was done. An eager desire for participation in the hallowed services of the Sanctuary seemed to characterize ministers and people. A "service of song" held on Friday night, was specially delightful. The Sunday School, under Governor Wilmot's versatile and spirited management, attracted large numbers. Public services were conducted in the streets under the able direction of the most successful speakers and workers. There was keen and powerful grappling with the conscience on the part of the preachers throughout, and the harvest must surely follow some time.

Never has such an array of subjects passed under review at a single Conference of our ministers; yet the retrospect affords, we are sure, fewer causes of regret for severity of remark than that of any similar occasion. There were many forcible and a few very eloquent speeches; the energy and ardour of youth mingled with the wisdom of old age; occasionally one and another contended right manfully for an opinion or principle; but we are ignorant of a single instance of rankling wounds as the result of this brotherly agitation.

Much of this success was due to the masterly firmness and forbearance of our President. Always discriminating himself, he kept others to the point. Looking back upon the work done, we cannot but admire the tact which secured an issue so vast and harmonious. The memories of that Fredericton Conference will long endure.

Cordial votes of thanks, certainly well-deserved, were passed to the Superintendent and hospitable friends in Fredericton. All was done by them that could be prompted by genuine kindness.

THE DELEGATES TO ENGLAND.—Dr Stewart and Dr. Pickard left, to attend the British Conference, yesterday at noon by the Royal Mail Steamship from Halifax. Entrusted with responsibility directly and indirectly associated with the contemplated union of our Conference and that of Canada, they will expect the prayers of our people for preservation and guidance. To indicate the bearing which this union will have upon our general interests; to aid in holding the balance at the outset in perfect equipoise; to shake hands for us with our venerated Fathers and honoured Brethren of the Parent Body as we enter upon new and hopeful relations, will cause them much serious thought. Our readers will be apprized of their movements as they may be reported in our English exchanges.

ENGLISH CORRESPONDENCE.

Hospital Sunday in London—The New Connexion Conference—The Primitive Methodist Conference—Our numbers for 1872—Education Amendment Bill—The Irish Conference—The visit of the Shah of Persia.

DEAR MR. EDITOR,—In many Provincial towns a Sabbath has been set apart for collections on behalf of the local Hospitals, and considerable sums have been raised. No effort of this kind had been made in London, and it was felt to be a cause of deep regret and shame. The attempt has at length been made and nearly 1000 congregations united in the movement. Many difficulties had to be overcome, many prejudices were found in the way, and it required great skill and perseverance to ensure unanimity and success. For a first attempt it has been a great success. The sum of £24,000 will be realized by this collection, and all the various Churches united in favor of the movement. From Protestant places of worship, from Romish chapels, from Jewish Synagogues the offerings have flowed in on behalf of this ministry of love. It has been a grand alliance for the performance of a good work, and will prove a substantial boon to the noble institutions which are doing so much to relieve human suffering, mainly supported by voluntary contributions.

The Methodist New Connexion Conference has recently been held, and appears to have been a season of much enjoyment to the members, both ministerial and lay, and the records of work accomplished show much liberality in giving and earnest effort on the part of the Connexion. It has a small increase of membership for the year, and in many quarters indications of extending usefulness and aggressive evangelical action. No active steps are being taken to promote a union between this Body and the Wesleyan Conference, although there is growing intimacy, and a decided increase of brotherly feeling.

The Primitive Methodist Conference has had to report a decrease of about 700 members. This is greatly to be regretted, as they have toiled hard during the year, and have substantial proofs of advancement in Chapel building and Connexional extension in many ways. The unparalelled prosperity of the country, and the large earnings of all classes of working men has unhappily led to an alarming increase of dissipation and has proved decidedly inimical to growth in grace, and ingatherings from the world to the fold of the Church.

Our own net increase is now found to be 1720. This is a little below what was at first reported, and far below the hopeful anticipations based upon reports from Quarterly meetings and special revival intelligence. It cannot be accepted as satisfactory in view of the multiplied agencies we are now employing. It is received as an indication of some degree of vitality and power, and an earnest of greater things to be be done for us in the fortune.

Mr. Foster's Education amendment Bill is before the House, and has bitterly disappointed an expectant host outside, looking for some substantial relief from the working of the famous act of 1870. It is scarcely worth an acceptance on any point. It does not provide for School Boards in genaral, and upon the vexed question of paying the fees for indigent children from the School board rates, it only transfered the charge to the guardians, and fastens it upon the Poor rates, and will still lead to the payment of monies raised by rates, to schools of every form of denominational bias. It is passing strange that a professidly Liberal government will thus persist in denying relief to immense numbers of its firmest supporters. It is rapidly alienating its Nonconformist friends, and in the approaching electoral conflict it will be seen how deeply it has erred.

The Irish Conference has just closed, and the results of the labors of our beloved Brethren in that field of arduous toil, are now before the public.

There is an increase in the membership notwithstanding the continual drain of emigration. In Chapel building—in providing houses for the married preachers—in providing for the better maintenance of ministers in the full work, and careing for the worn-out and superannuated, there is decided and manifest improvement.

The Connexional College and schools are well attended, and are gradually producing beneficial results upon the rising ministry, and the youth of Irish Methodism.

Four worthy and honored Ministers have been removed by death; but the succession is maintained by promising Candidates for the work, and this year the number is larger than usual. There is much cause for thankfulness in the present position of Methodism in Ireland, and abundant proof of the necessity for its presence and influence there.

The Shah of Persia has been duly feted and honoured during the past fortnight Buckingham palace was prepared as his residence. The Queen received him at Windsor Castle. A magnificent banquet at the mansion house—a military Review—a naval display of Ironclads and monster guns—the International exhibition—the Royal Aloert music Hall—the Opera, and various other sights were beheld by the distinguished visitor. Certainly the nation has done its duty, and spent its money lavishly enough on behalf of Eastern Potentates. But many ask, what possible good can come out of it. The ou lay has been immense, yet it cannot be forgotten that a very little time ago, an urgent appeal was made for the famine stricken and perishing people of this monarch, who is now traversing Western Lands with vast parade of wealth, flashing with rarest diamonds and scattering costly presents on those who need them not. The contrast is not pleasant and compels enquiry as to the condition of his misgoverned people.

"B"

June 30. 1873.

CONFERENCE PROCEEDINGS.

SIXTH DAY.

Conference opened with devotional exercises. The order of the day was taken up, and on motion the recommendation of the board of Trustees of the Sackville Institutions that Dr. Pickard be set apart as agent of the Endowment Fund was adopted.

On motion the Conference proceeded to elect an Editor and Book Steward, and on the ballot being taken it was found that Rev. A. W. Nicolson was chosen. Mr. Nicolson on being called to the platform, said he thought he knew what the vote signified—it meant on the one hand honour from his brethren and on the other hard work for himself. He had no doubt the concern would be out of debt in two years provided the brethren would continue their sympathy. The year for which he had been elected would accomplish its measure towards it.

Dr. Pickard expressed his gratitude to his brethren for their kind consideration during the four years he had held the office.

Rev. G. S. Milligan moved that the thanks of the Conference be tendered to Dr. Pickard for his able management of our Book Room and PROVINCIAL WESLEYAN office affairs during the past four years; the motion was adopted by a rising vote of the Conference. A committee was appointed to prepare a suitable minute in relation to Book affairs to be inserted in the printed minutes of Conference.

The Report of the committee in reference to Zion's Church, St. John, was adopted. The Report of the committee of the Supernumerary Fund was read by the Secretary, Rev. A. W. Nicolson, and adopted. The Treasurer, Dr. Pickard, presented his report. There appeared a net increase for the year from the circuits of $67.07. On a few circuits the amounts reported were less than those of last year. Explanations in regard thereto were made by the Superintendents.

The Theological Committee's Report was presented by the Secretary, Rev. H. Sprague, and adopted. It was ordered that the report of the Chaplain of the Institutions at Sackville be printed in the PROVINCIAL WESLEYAN. On motion Conference adjourned to meet at half-past two.

Afternoon Session.—Conference opened with devotional exercises. Several minutes, for insertion in the printed minutes were read and adopted, The address to the British Conference was read and on motion was adopted. The Conference adjourned at 3½ o'clock.

SEVENTH DAY.

Conference opened with reading Scriptures and prayer. The order of the day, which was the election of President and Co-Delegate, for next year, was then taken up and after balloting twice, Rev. J. McMurray, was declared elected. The Rev. G. S. Milligan, A. M., was elected Co-Delegate.

On motion it was resolved to reconsider one section of the scheme of union, and after some discussion it was decided so to alter it as to read, "one of the General Missionary Secretaries may be *ex officio* a member of the Toronto, London and Montreal Annual Conferences."

The Secretary of the Stationing Committee reported that 23 men were needed to fill up all the stations of this present year,—fourteen in the Provinces and nine in Newfoundland. It was, on motion, ordered that the Deputation to England be authorized to negotiate for 20 young men.

It was decided by a unanimous rising vote of the Conference that its thanks be presented to Alexander Gibson, Esq., for his munificent liberality in the gift to the Conference of a new Church and Parsonage at Marysville. A committee was appointed to draft a suitable resolution and present the same. The thanks of the Conference were voted to Dr. Rice the esteemed President of the Canada Conference for his presence and counsels in the Conference; and for his services at the public meetings in connection with this Conference and for the interest taken by him in furnishing information in regard to the union of the Conferences.

The memorial committee reported recommending the following, viz.:—

1st. That the request of Local Preachers to hold a convention in the city of St. John during the present summer be complied with—adopted.

2nd. That the practice of inviting ministers to circuits as recommended by one of the Districts be discontinued. On motion it was ordered that said recommendation be allowed to lie upon the table.

The recommendation of the Newfoundland District that the thanks of Conference be presented to J. Laurence, Esq., England, for his efforts to obtain young men for our work in Newfoundland, was adopted.

The following recommendations from the Truro District were adopted, viz.:—

1st. That permission be given to the Pugwash circuit to sell a piece of land.

2nd. That a similar privilege, for a similar purpose, be granted to Trustees of Wallace circuit.

3rd. That the Trustees of Sydney Circuit be allowed to sell a piece of land.

4th. That Trustees at Gabarus be granted permission to sell a piece of land.

St. John District recommended that permission be granted to Trustees of Sussex Parsonage to sell said Parsonage, and invest proceeds in the erection of a New Parsonage at either Sussex Station, or Apohaque Station,—adopted.

Permission was granted to sell the mill property and a field in Miltown Circuit—provided the Trustees, Superintendent, of the Circuit, and Chairman of the District, deem it best to dispose thereof.

Liverpool District recommended that permission be given to the Trustees at Port Mouton to sell a piece of land. Adopted.

The recommendation of the Prince Edward Island District, to allow Trustees at Pownal to sell the Parsonage was adopted

Afternoon Session.—Conference opened with the usual devotional exercises.

The reply of His Honor Governor Wilmot to the address of the Conference was read and received with acclamation.

The Rev. F. Smallwood presented the Report of the Committee on returns of membership.

The Committee appointed to decide what Circuits should be classed as Home Mission Circuits, reported, and on motion the report was adopted.

Mr. Milligan submitted the letters ordered by Conference, viz. to the Local Preachers, in regard to a proposed Convention, Mrs. Cranford, Rev. F. Moore and J. Lawrence, Esq.

Mr. Comben read the Letter to the Missionary Committee, London, England, which was adopted.

A Letter from the Quarterly Meeting of the Charlottetown Circuit, requesting the Conference to meet in that City next year, was read, and on motion the question was submitted and adopted.

The following Resolution, moved by Rev. Howard Sprague and seconded by Rev. C. W. Dutcher was adopted, viz:—

"That this Conference hereby expresses its earnest conviction that the non-denominational common school system is best adapted to the circumstances of this Country, and does deprecate any attempt to substitute for it, for the gratification of any one body of Christians, or class of citizens, a sectarian System of Education.

Resolved, That a Committee of Privilege be appointed, consisting of twenty members, embracing an equal number of ministers and laymen, who shall be subject to the call of the President, when he may deem it desirable, in the interest of our connexional rights as respects the subject of education, or any other question.

On motion Conference adjourned.

Evening Session.—Devotional exercises were engaged in. The Standing Committees were reported and on motion the report was confirmed. Revs. J. Lathern and J. Read were appointed a Committee to prepare the Pastoral address for next year. Revs. J. Spoonagle and J. Rogers, a Committee to prepare the address to the British Conference. The thanks of Conference were ordered as follows:—1st. To the Rev. Leonard Gaetz, Supt. of Fredericton Circuit, for the satisfactory arrangements made by him to promote the comfort of the Ministers attending Conference. 2nd. That the thanks of the Conference be expressed next Lord's day, by the Superintendent, to the members of our church and other friends in the Fredericton Circuit for their kindness and Christian hospitality in entertaining the ministers attending the present Conference. 3rd. To the Proprietors of Stage Coaches and Steam boats and to the Managers of Railways for their kindness to the ministers travelling to and from the Conference.

On motion the Conference proceeded to elect the Chairmen of Districts with the following result, viz:—

Halifax—John McMurray.
St. John—Henry Pope, Jr.
Truro—Elias Brettle.
Prince Edward Island—G. O. Huestis.
Fredericton—H. McKeown.
Sackville—C. Stewart, D. D., (President.)
Annapolis—James England.
Liverpool—Richard Smith.
St. John's, N. F.—G. S. Milligan, A.M.
Carbonear—Thos. Harris.

The Financial Secretaries were also adopted.

The pastoral address was submitted by Rev. J. Hart, and adopted by the Conference.

The Chairman and Financial Secretaries of the two Newfoundland Districts were appointed a Committee to divide the Grant.

A request from the Stationing Committee for the ordination, for special reasons of one of the young men on probation was unanimously adopted. Conference adjourned till Friday at 10 a. m., to receive the Report of the Committee of appointment and to close.

EIGHTH DAY.

Conference opened with singing, reading the Scriptures, and prayer by Rev. C. Comben. Journal of yesterday was read and adopted. The Committee of apportionment presented its report which on motion was adopted.

It was ordered that the expense of supplying the Hillsboro Circuit, during the absence of Bro. Comben for the purpose of bringing up his family from Newfoundland, should be paid out of the Home Mission Fund.

The Chairman of Fredericton District was authorized to employ a brother to supply Dalhousie Circuit.

A Report of the adjourned meeting of the Book Committee was adopted with certain amendments.

Thanks of Conference were presented to Dr Pickard, as Financial Agent of Conference, and to his assistant, Rev J. G. Angwin. The Spiritual Reports from the Districts were read, and remarks made thereupon by a few members of Conference, on motion the Secretaries read the minutes of Conference, the President and Secretary attached their signatures thereto, and after singing, and prayer by Rev. J. McMurray, and a few parting words by the President, the Fredericton Conference of 1873 became matter of history.

D.

CONFERENCE EDUCATIONAL MEETING.

The Annual Meeting of the *Conference Educational Society* was held in the Wesleyan Church, Fredericton, N. B., on Tuesday evening, 1st July, 1873.

The meeting was opened with singing the 327th Hymn and prayer by the Rev. Christopher Lockhart.

The President of the Conference, Dr. Stewart, who occupied the Chair, said the object of the meeting was to listen to reports of Educational work and to addresses in reference thereto. In this work God had blessed us, and it was of growing importance, it was of the utmost value in regard to the times in which we lived.

The Report was read by the Secretary of the Society, the Rev. Wm. H. Heartz. The first Resolution was moved by the Co-Delegate, the Rev. Elias Brettle, and seconded by the Rev. H. P. Cowperthwaite, A. M.

Mr. Brettle said this was a great subject, a subject of great amplitude, a subject which he felt little able adequately to discuss. He was reminded of the advice of the late Rev. S. Bradburn to a young preacher, viz. that he should always stick to his text, even though the text, were as dry as a stick. His Resolution was by no means a dry one, but it almost seemed as if this subject of Christian education were considered by the people in Fredericton to be so. This Resolution embraced two sides, the speculative and the practical. The speculative wondering whereunto these things would grow. He knew that God was Governor of the world and he could turn the hearts of men. He prayed that He might so guide the minds of men, as that the fierce discussions of the day in regard to this subject might tend to his glory. But going to the practical side he thought this was a time for action. Education upon Christian principles was a practical subject. Our eye should ever be single to the great mission of Methodism to spread holiness throughout the land. So far as we were faithful to first principles, so far would Methodism be a power, but if we departed from first principles "Ichabod" would be written upon it. But the spirit of Methodism yet showed that the old fire and zeal were not effete, and that the grand old watch word was still ours, "The best of all is God is with us." Education on Christian principles was needed now more than it ever had been, and never were facilities more available and ample than now to obtain such education. The Resolution spoke of responsibilities; were we doing our duty? Upwards of 16,000 families were committed to our care by the Great Head of the Church; were we doing our duty in reference to these? Then we had our Sabbath schools doing a good work. What a service of patriotism and spirituality could be done here! "The promise is unto you and to your children" but there were conditions to these promises, God invited his people to be co-workers with Him. Were we doing our duty in reference to furnishing teachers for our day schools? Why were there not coming year by year a band of young men and young women from our institutions at Sackville willing to act as teachers of our youth? Had we not a duty in reference to candidates for our ministry? We should give them years at Sackville under the painstaking assistance of our Theological Institutions there. One object contemplated by this Society was to help such young men as were about to enter the ministry, and only to the amount of the modest sum of $75 each year. He was about to say that our people ought to pay the entire expenses of such young men. Capital thus invested would pay a very high interest.

Mr. Cowperthwaite in seconding the following Resolution spoke as follows:—

Mr. President, Ladies and Gentlemen, The resolution which has just been moved, is a very suggestive one, and brings us at once in contact with one of the great questions of the day—a question which is powerfully agitating the minds of all the civilized nations of the earth. There never was a time when this subject of education was more discussed than the present. There never was a time when legislation was more active either in framing or carrying into effect educational systems and laws than at the present moment, in England, in Germany, in France, in America, including our own Dominion, the school question in some of its phases and bearings, is the question which is most productive of discussion, and is most taxing the wisdom of the ablest minds both in church and state, and why all this agitation, all this controversy, this intense interest centering in this subject? Because of its vast importance. Statistics go to prove that when ignorance prevails, then also crime and immorality flourish, and where a liberal system of education has been provided, both vice and crime are perceptibly diminished. Also because it has become a recognised fact that education developes the mental powers and enables men, communities, and nations, to become acquainted with those laws which the Creator has established for the Government of his creatures, and thus to obtain some control over the forces of nature, which they may use to their own advantage.

But we need not stop to enumerate the various reasons why so much interest is centering to-day in this subject of education. The fact is patent, and should be at once suggestive and stimulating to us as a church and people. And our interest in this subject should be enhanced by the consideration that the power attaching itself to the culture of the intellectual powers, is too often prostituted to evil and base ends. This is an age when science seeks to undermine out faith in divine revelation. When philosophy is setting up human standards of faith and practice. When the Bible is assailed not only by its arrowed enemies, but by its professed friends. These things all go to prove that the mere training of the intellect is not sufficient. That, that alone, may prove a curse instead of a blessing. A boy may be taught the eighteen branches of education, and these in the future activities of life may but serve to make him a polished villian or an accomplished sceptic. It is not enough then to educate the head alone, the heart, the conscience should also be educated. The whole moral nature should be moulded by the teachings of the Word of God. The great want of the age, the want of our country is education upon christian principles. Hence the responsibilities which rest upon us as a church and people, to provide for the youth of Methodism at least, a liberal education based on the principles of our holy Christianity.

Now taking this for granted, accepting the proposition as a correct one, that no system of education is complete without providing for the instruction of the conscience as well as the training of the mind, we beg to say that no Institution of learning in these Maritime Provinces provides more fully the means of educating the whole man, in his physical, mental and moral nature than our Institution at Sackville. We do not wish to claim for our Institution merits which it does not possess, but we do say hat in addition to the advantages which it offers for scholastic training, the moral and Christian character of its different branches cannot fail to leave its impress upon those who avail themselves of its courses of study. Our educational interest as a denomination centres in Sackville. The three-fold object of this Educational Society under whose auspices this meeting is held, centres in our Sackville Institution. And Mr. Chairman this is right. We want the young candidates of our ministry, as far as possible, to avail themselves of the advantages of our School of Theology. We want the friends of this Society to be so worked up, as that our ministers, many of whom have nothing to leave their children except a good name and unblemished reputation, shall be materially assisted in the education of their children; and we want the sons of our people who wish a collegiate course of instruction, to patronise our own youthful college, believing that there they will find a curriculum as comprehensive and a staff of professors as efficient as are to be found in any similar institution in the Lower Provinces.

It is in my heart to-night, sir, to strongly urge the claims of each of the three objects of our Educational Society, but if I should do so, I would probably encroach upon ground to be occupied by succeeding resolutions; but sir, I must say a word or too more in behalf of our College. It appears to me, that it has not the whole-hearted support from us as a Church and people that its importance demands. I have sometimes heard unfavourable comparisons drawn between it, and older and more richly endowed Colleges in these Provinces, but these unfavorable comparisons have generally resulted from ignorance of our real status, or prejudice against us. Let *us* look for a moment at a comparison. Take the prescribed course of study of our College and compare it with any similar institution and see if the comparison is unfavorable to us. Take the Professors with the accomplished President at their head and only in point of numbers does the comparison appear to our disadvantage. Take the men the College has sent out as graduates and compare them with the same number which other Colleges have given to our country during the same number of years, and in the activities of life to-day, they are at least abreast of others. Some it is true, were not very brilliant students, and if our attainments to-day are not as varied and profound as in the opinion of others they should be, this is no fault of the Institution and perhaps not of ourselves either. And though some of us who have found our way into the ministry may not have taken the prominent positions in our Church that may have been expected of us, yet we are willing to do our share of the hard work wherever in the providence of God we may be called to labour.

Mr. Chairman the comparison is not unfavorable to us, and I hope this meeting will adopt the spirit of this resolution, and that as a denomination we will accept the educational responsibilities which are committed to us, remembering that our educational interest centers in our Institution at Sackville.

The second Resolution was moved by the Rev. Robert Duncan, and seconded by the Rev. Dr. Rice, President of the Canada Conference.

Mr. Duncan said the Resolution which had been entrusted to his care, and which he had alike the privilege and the honor to submit to the meeting, naturally resolved itself into two parts. The former having relation to the education of Candidates for our ministry, and the latter to the consideration which this work should receive at the hands of all true Christians sympathising with young men thus seeking preparation for their great life work.

The importance of education, considered in the widest sense of the term, would be questioned by few persons anywhere—by none of those present. If it were true that learning invested its possesser with new powers—that it unsealed new fountains of pleasure—that "knowlege is power"—power for good or for evil—for, as had been stated in an Educational Meeting in London, England, recently: "A child might be taught to read and write, reason and understand, plan and calculate, and all these might be only more dangerous weapons in the hands of the future man, making him only a more subtle rogue and a more polished villain. Though above garrotting a wayfarer, he might blow a bubble company that would ruin thousands when it burst; though he would scorn to be a burglar or to filch a pocket-handkerchief, he might forge a cheque; and though too proud to wallow in drink or illtreat his wife he might go into trade, and after revelling in luxury, pay two-pence-halfpenny in the pound." Knowledge, therefore was simply power for good or for evil, and if the acquisition of every *true* and *right* idea was to the mind like the kindling up of a fresh orb in the heavens, revealing more space and rendering the upper firmament more glorious, then the importance of education must be apparent.

But the resolutions treated of a specific kind of education—the educating of Candidates for our ministry. A minister was one called of God to the work of preaching the Gospel. The Methodist Church had always claimed and taught that no man had a right to that designation but the man who was firmly persuaded that he was moved by the Holy Ghost to take upon himself that office and ministry.

Now since to call men to this work was the sole prerogative of God, it would hardly be denied that in its exercise the Great Head of the Church was not limited to any particular class or circumstances of society. He might summon men from "the void waste" almost, as he did Moses from the deserts of Midian, or from "the city full;" as he did Aaron from the populous Goshen. He might call a ploughman, as he did Elisha the friend and successor of the Prophet of Horeb, or a Shepherd boy like David, the Sweet Singer of Israel. He might move men to enter this work from "the receipt of Custom," as he did Matthew, the Publican; or from their fishing craft and tackle, as in the case of the sons of Zebedee. Now if God called men from these various positions and they needed mental training, was it not the duty of the church, whose servants they were to be in all the future, to help them to secure it? He was aware that in the opinion of some excellent persons to do so were to injure the young men themselves,—to lower their manhood by producing a feeling of dependence, and to render them less self-reliant.

This might possibly be the result, but he scarcely thought it would. The young men, come from whatever class of society they might, who were worthy of a place in the Methodist ministry, could, he had no doubt, by the use of the brain and muscle with which God had endowed them, obtain the means of securing a liberal education; but then years, perhaps, would have to be spent in the work of simply *obtaining the means*, and years after that in getting the necessary education. Would it not be better to assist these young men a little at once, and thus sooner secure their direct efforts for the promotion of the work of God?

The necessity for an educated ministry was apparent in view of several considerations.

1st. *The peculiar character of the age in which we lived.*—It was a restless age—an age in which men chafed under the legitimate restraints of truth; an age in which a spirit of vandalism, more destructive than that which inspired the Barbarian hordes, who, descending from their mountain fastnesses of old, precipitated themselves upon fair Italy, and devastated and destroyed her goodliest and most valuable works, sought the destruction of whatsoever things were pure and lovely and of good report in connection with our holy Christianity. If the Church would meet these enemies of the truth, and turn the battle to the gates, she must have in her ministry educated men—men fully equiped for their work, both mentally and morally.

2nd. *The country in which we live* claimed an educated ministry. God, in the bestowal of this Canada of ours, had given to us a noble heritage. A land of mountain and of floods, of broad rivers and rolling prairies, of primeval forests and mines of precious metal, a land stretching from ocean to ocean, a land with a bracing climate and a free constitution—provided, however, that the last be not tampered with and turn its priceless boon into a license, and the great secret of its now to be looming up in connection with this matter. In them, the Protestant Churches of this Dominion were to hold their own against an ambitious Hierarchy, they must see to it that their Ministers were able to command equal respect from the Statesmen of our nation, on account of their mental worth with the Roman Catholic Priests; and the Methodist Church in particular, should attend to this matter.

3rdly. *The manners of people* demanded an educated Ministry. It was not a little gratifying to his denominational vanity, to find that the religious census placed the Methodists first in point of numbers among the Protestant Bodies of Canada. It was true, indeed, that the 571,000 Methodists reported, belonged to various branches of the great family. But the same was true, also, of the totals reported by other Churches.

The unification of these parts of Methodism was, however, only a question of time. The day was not far distant when in one General Conference, composed of an equal number of ministers and laymen, would be found the representatives of every man, woman, and child bearing the name of Methodist, from Vancouver's Island to Labrador. And if the Methodist Church wished to retain her hold of the ever-increasing and increasingly intelligent population of this Dominion, she must have a ministry that shall command their confidence—men of warm hearts and clear heads.

He might speak of the *work* to which the minister was called, as another argument in support of the position, but he would forbear.

DR. RICE said his habits were a little peculiar. He never intended to work for nothing. In Parliament speakers talked to the reporters, and this went out all over the country. Here in Fredericton he was afraid he would scarcely speak to the people (for not many of them were present) or to the country either. Political people were a strange kind of people. If you could only get the country aroused in regard to the importance of a question, the politicians would soon advocate it.

Unless we had Christian education, an appalling tide of infidelity would sweep through our country. Parents sometimes asked in regard to a child, "Where shall I send him?" Unless educated morally, better leave him uneducated.

The resolution referred to the education of ministers. Any Church that left her Ministers uneducated, was not worth the name of a Church. People sometimes said they had not had the advantages of education it was claimed their sons needed. His answer to such persons was that they had had advantages which their sons could never have—advantages connected with pioneer life brought out the manhood that was in them. Who among his brethren in the ministry would not have been better for years of preparatory work? He did not believe that education consisted merely in spending so many weeks at College or in getting degrees.

The great trouble in regard to the youthful days of himself and others, lay in learning how to study. Then their course of study and thought were very narrow. They had this advantage in early life, they could make a sermon go a long way, and improve it so much that some of the sermons preached in his younger days had hardly been improved by him since.

Other denominations failed to occupy the cities of the west. Our denomination had the largest Churches in all the west. Then they had the graduates of Victoria, who were most ready to take the hard circuits. He thought we ought to wake up the Church to the duty of educating young men. They had no difficulty in the west in getting means to educate young men.

He hoped that the time was not far distant when all their funds would be united, then they would not pass over their funds to other objects, but spare them to educate the young men down here. We should talk this matter up among the people, when we got the people moving we would get the endowment of $100,000. He said, talk it up! Dr. Nelles wished him to give up the idea of a Female Seminary, as it would destroy the hope of an Endowment Fund for Victoria. He stuck to it, and now they received from one individual $15,000, and $10,000 were waiting for them; nothing like faith and works. Talk! Talk! and then work! work! work!

The third resolution was moved by Professor Inch, of Sackville, and seconded by Rev. Joseph Gaetz.

Professor Inch said he presumed he owed his position on that platform to the fact that he was regarded as a Ladies' Man. If to have a strong desire to work in the cause of female education, was a reason for being a Ladies' Man, then he was one. Arguments could also be adduced for giving to young women an education; and there were reasons why Ladies required more careful training than young men. To himself it was an astounding fact that the better part of the human race had been almost forgotten educationally down almost to the present day; and even now the neglect of the past excited but little surprise.

It was encouraging to know that the idea of the non necessity of female education was passing away from all people. The opinion was still prevalent, however, that there was not the same necessity for the education of females as of males. Some seemed to think that educated girls were less fit for household duties—that of re-educated girls generally, no one would be left to cook our dinners, to spin the farmer's wool, and perform household work generally. Farmer Jones thought his neighbors' girls educated at boarding schools stood far below his mother and grand-mother in general ability.

The advantages of pioneer life to which reference had been made, educated our mothers. They had teaching which our girls could not now obtain. He had no respect for the man to whom Providence had granted abundance of means, who refused to place his daughters under advantages to obtain education which they required, and who made them only household drudges, or left them to sharpen their wits upon their neighbors' reputations. Many looked upon education merely as a means of making money, and the bearing of this idea upon female education, was disastrous. As it was not yet generally desird tha females should occupy what are called the learned professions, there were not supposed to need careful training in mathematical and classical education.

There was one fault in regard to female education, viz., that only the lighter teachings of art were imparted while the head and the heart were left untrained. These butterflies if caught and placed in the home cage, soon became, not only by the law of development usual in the insect world, very tame and very common-place caterpillars. The Psalmist had forcibly expressed the idea of female education when he sang, "That our sons may be as