

## THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, SEPT. 5, 1844.

## DEATH OF THE REV. JOHN RAINE.

DIED.—On the 24th of August, at the Mission House, Melbourne, the Rev. JOHN RAINE, Wesleyan Missionary, aged 40 years. The deceased was brought to the saving knowledge of the truth in Christ in the sixteenth year of his age, under the ministry of the late Rev. John Hick. He filled the important offices of class leader and local preacher for some years in the city of Montreal acceptably and profitably to the church. In the year 1835 he was called to the office and work of a Minister, the duties of which he performed with zeal, integrity, and usefulness during nine years. In his last protracted illness, he exhibited the lovely graces of patience and holy resignation; his soul rested with simple confidence on the atonement alone. To him death had no terror, and the grave had no gloom. He triumphed over the last enemy through the blood of the Lamb. The esteem in which he was held by the community was evinced by the vast multitude which attended his remains to the grave.

"Blessed are the dead who die in the Lord."

JAMES BROCK,  
Wesleyan Minister.

Stanstead, August 28, 1844.

It is with unfeigned sorrow that we announce the decease of this eminent servant of Jesus Christ. From a long and intimate acquaintance with his private worth, which strongly attached us to him, we cannot deny ourselves the melancholy satisfaction of adding our humble testimony to his numerous excellencies.

As a CHRISTIAN, he was sincere, unostentatious, humble, and devout, and we believe he enjoyed the uninterrupted favour and love of God, from the period of his first espousals to the Saviour up to the latest moment of his useful life.

As a CLASS LEADER, to which office he was appointed soon after his conversion, he was faithful, earnest, and affectionate, in warning, encouraging, or comforting, as the case might be, the souls committed to his care, —and thus greatly endeared himself to all who enjoyed the privilege of his instructions. His zealous and affectionate exertions in this city to win souls to Christ, will be long remembered by many who are now the monuments of his zeal, and who, when in the slippery paths of youth, received most valuable assistance from him in the way to Heaven. Not content with the ordinary opportunities he had to instruct and encourage the young in the pursuit of everlasting life, he devoted, for a considerable period, one evening in the week in specially exhorting them to live near to God. We recur to this circumstance, in order to record our own sense of his worth, having had the honour to belong to his little band.

As a LOCAL PREACHER, which office he sustained for several years prior to his ordination, he was a most valuable acquisition to the Church, and was made eminently useful.

As a MINISTER of the GOSPEL, he declared the whole counsel of God, and was greatly beloved by his fellow-labourers, as well as by all who sat under his ministry; and in him the

Wesleyan Church has sustained a very severe loss.

As a FRIEND, he was open, frank, and sincere—one to whom the heart might be unburdened with the utmost confidence, and from whom the most salutary advice and assistance could always be depended on. In short, he was an Israelite indeed, in whom there was no guile. His memory will be long and fondly cherished by all who had the happiness of his acquaintance.

Rejoice for a brother deceased,  
Our loss is his infinite gain;  
A soul out of prison released,  
And free from its bodily chain;  
With songs let us follow his flight,  
And mount with his spirit above,  
Escaped to the mansions of light,  
And lodged in the Eden of love.

A correspondent of the New-York *Christian Advocate* writes thus of the Rev. Jas. Caughey, of whom we lately inserted some account:—

"Mr. Caughey, of the Troy Conference, is preaching in Sheffield, Eng. God is wonderfully blessing his labours. Hundreds of sinners are finding mercy. The first week he was with us nearly 200 souls were converted to God. Many scores of believers are entering into full salvation."

One effectual way of promoting crime and of weakening the moral sense in the Canadian community, is by a fondness at horse-races and at theatres. When crime increases, how will our public journalists complain! There will be an official weeping among the press. Some will wonder for the cause, and others will philosophize for it. But the thought seems not to enter the minds of gentlemen writing their theatrical critiques and their accounts of the turf, that thereby they are, actually encouraging amusements which encourage the evil propensities of our nature and the secret and cognizable crimes of the population of the land. And it is with sorrow too that we have observed the highest authority of the colony, by his presence and by his gifts, patronizing what cannot but be for the injury of the colony. Whilst we are unwilling that the good deeds of his Excellency should be evil spoken of, we are equally unwilling that public virtue and religion should suffer for want of timely reproof on our part. If the Queen of the Empire discountenances horse-racing on account of the immoralities practised on race-courses, what shall we think of her Representative in Canada countenancing the very sport his Royal Mistress condemns? What are called popular amusements are frequently popular evils, and ought not to be encouraged. We know that some will sneer at these remarks, but no matter. A jeer does not prove the thing jeered at wrong. No political economist would recommend the theatre, as at present constituted, for the encouragement of public virtue. History awards little praise to the wearers of the sock and buskin for promoting that object. Rome was virtuous without a theatre, and it lessened not the turbulence of an Attic audience. Whatever praise is given to Aristophanes and Meander, to Terence and Plautus, no one praises them for lessening public crime, or increasing public virtue.—*Christian Guardian*.

From the *Christian Guardian*.

## ENGLISH WESLEYAN-METHODIST CONFERENCE.

By the last statement, intelligence of the English Conference, which we were looking for, has arrived. The Conference met in Birmingham on the 31st July, when the Rev. Dr. Bunting was

elected President by a majority of 140, and, as usual, Dr. Newton was elected Secretary. This is the fourth time that Dr. Bunting has been President,—in 1820, 1828, 1836, and 1844,—an occurrence without a precedent. The *Acadia* left on the 4th, when the Conference was in session but four days, and therefore we cannot give much intelligence. But some particulars we are happy to give our readers.

Preparatory meetings of the various standing committees were, as usual, held during the preceding week. The education committee reported that £12,000 had already been subscribed for that purpose. Of 110 candidates for training, as masters or mistresses, 42 had been accepted and sent to the Glasgow Normal Seminary. During the year there had been an increase of 143 Sunday-schools, and 15,627 scholars. Of week-day schools there were 183 for boys, 109 for girls, and 40 for infants, containing 13,349 infants, making a total of 25,463—increase, 4,659. This is the result of a very recent movement of the Wesleyan body in England.

At nine o'clock, on the morning of the 31st the Conference was opened with religious services by the Rev. John Scott, president for the past year; Rev. Rich. Reece and Rev. Rich. Waddy, both, especially the former, aged and venerable ministers of the body. On calling the roll of the "Hundred," or legal Conference, it was found that three vacancies had occurred: two by superannuation, E. Chapman and T. Fletcher, and by death George Morley, (for many years governor of the "Woodhouse Grove School.") The vacancies were filled by the Rev. H. Cheverton and John Rieg by seniority, and Thomas Harris by election. Rev. Dr. Bunting was elected president by a majority of 140.

On vacating the chair, Mr. Scott handed over to his successor a small pocket Bible which had belonged to Mr. Wesley, and by him been used, during his long and useful life, in his field and outdoor preaching. It was given by Mr. Wesley to the late Rev. Henry Moore, who in his will bequeathed it to the custody of the president, for the time being, of the Wesleyan-Methodist Conference. The ex-president then resigned the seal of office to Dr. Bunting, who addressed the Conference in a brief but affecting speech, in which he alluded to his increasing debility, and threw himself on the sympathies and prayers of his brethren. The hours of session were then fixed to be from half-past 8, A. M., till 1 o'clock, and in the evening from 5 till half-past 8 o'clock. The remainder of the morning session was occupied with public religious services. In the afternoon session the usual routine of business was proceeded with, and Dr. Newton took occasion to correct a verbal report, to the effect that the Bishop of Chester had said, that during the year no less than nineteen Wesleyan ministers had applied to him for Episcopal ordination, with a view to entering the Established Church. The truth was that the Bishop had received that number of applications from dissenters and Wesleyans. The proportions were not made known.

Four days was taken up chiefly with a careful examination of the list of candidates for the ministry, and those on probation. Fifty-seven young men have finished the probation, and will be received into "full connexion" with the Conference; fifty candidates will be received on probation. The increase of members during the past year will be about 10,000.

Some unfortunate and grateful individual, or perhaps some wag, had addressed a letter to the president, desiring him to request the Conference to unite in thanking him that the insolvent debtors' bill had passed the Legislature, and that parties whose debt does not exceed £20, could not now be incarcerated. The communication, of course, met with just so much attention as it deserved.

The state of the societies throughout the Wesleyan connexion, and the unanimity and affection existing among the ministers, are described as of a most gratifying character.

Since the above was written, we have received the *Watchman*, of the 31st July, by which a few other particulars are derived.—The Stationing Committee met in the vestry of Cherry-street Chapel, Birmingham, Monday, July 22d, ten days prior to the Conference, and continued its sittings on the following days.—On Friday, July 26th, the Congregational Fund, the Children's Fund, and the Book Fund Committee met.—The next day, the Auxiliary Fund Committee met. On Mon-