ibly working themselves out, we call the one tim to make the glory of God the sole aim of the same doctrines, speaking the same things, menced. Our Circuits had increased from transaction trifling, while the other, from the bis being. He should be satisfied with no de- observing the same rules, and united in one seventy to menced. Our Circuit had increased from seventy to menced. Our Circuit had be set off. amount of money it transfers, we call important. gree of Christian attainment which does not en- Body : called, "THE WESLEYAN METHODIST instead of increasing with increase of Circuits, Indeed the outward results form but a poor in- able him to make this the governing principle CHURCH OF EASTERN BRITISH AMERICA." dex to the true value of actions, while the of his life. Rlessed be God, the power whereby Our ministers are everywhere respected and \$200, had to be divided among seventy Circuits, hidden and inner effects work with an energy, this is possible is within the reach of every treated with kindness; our doctrines are well re- then had to be divided four years before among that could we but witness it, would correct our Christian. By the mercies of God we are be- ceived by the people; many thousands have been fifty. The result was that many of our ministers judgments concerning what we habitually call sought to present ourselves a living sacrifice, converted to God under our ministry, and guid- had to return to their Circuits with large unpaid great and small. holy and acceptable unto the Lord, which is our ed under our pastorate have gone home to God. deficiencies. This same year 1860, the amount

Small things constitute the greater part of reasonable service. The injunction, "Let us Upwards of fifteen thousand souls are now in realized for the Contingent Fund, was not sepalife. The holidays, or great days, are but a have grace, whereby we may serve God accepta- church fellowship with us; many ten thousands fraction of the year. Existence is made up of bly," is followed by the prayer, "Now the God worship with us in our numerous churches on simple repetitions of the thoughts conceived, of peace, that brought again from the dead our the Lord's day; our official organ, 2he Provinobjects seen, words uttered and actions done in Lord Jesus, that great Shepherd of the sheep, cial Wesleyan, has an extensive circulation : yet one single day; and what we call critical occa- through the blood of the everlasting covenant, with all this Methodism as a system, is but litsions are but the rare exceptions of life. At d make you perfect in every good work to do His the understood by the masses even of our own yet, as we look back on a life completed, how will, working in you that which is well-pleasing people. To many, the object of our several momentous, for good or for evil, it appears. in His sight, through Jesus Christ; to whom be funds is not compret ended; "our special collec-Some of the most efficient men, however com- glory for ever and ever. Amen."

prehensive their minds may have been, have been men of detail. Napoleon Bonaparte, among the most effective men of all modern times, while his plans were more vast, various and difficult than those of any other man, had the talent which filled every up particular of

"O let our faith and love abound O let our lives to all around With purest lustre shine ; That all around our works may see, And give the glory, Lord, to the The heavenly Light Divine."

Bazaar-St. John's Newfoundland their execution with promptness and precision The readers of the Provincial Weslevan, will tions of the Preachers, and the progress of the To another man, his plans would have been but

visions, but to his mind every detail was pre- have noticed the advertisement which appeared connexion under public notice. sent, the numbers were supplied, the space passin it, of a Bazaar to be held in St. John's, early Methodism is not a chaos, it is systematic et over, and the work was accomplished .- in September next. The ladies of the Com- throughout. Its rules were made as circum-Detail is an element of success that no breadth mittee having appealed for contributions to the stances dictated ; and our funds were formed as of plan or enthusiasm of desire can dispense members of our Church in the provinces, also our pecuniary necessities required; yet every with. Eminence in learning can only be attain- inform us that a table will be appropriated for succeeding rule was conformable to that which ed through patient drudgery of daily study. \_\_\_\_ the exhibition and sale of our gifts. The pro-\_ preceded, and every fund was carefully examin-The most solid fortunes are gained by small and ceeds will be applied to the liquidation of the ed as to its absolute necessity, and its bearing gradual accumulations, and minute but constant debt on their church and organ. The under- upon every other fund, before it was brought acts of frugality, hourly industry and toil. The signed beg permission to offer a few remarks in into operation ; thus order has been preserved great advances in civilization, in science and in recommendation of this laudable object. and a systematic and connexional object is seen art, are made by small instalments. The trees Some time before the church was commenced, in every part of our economy. and the cora do not leap into maturity, but a building fund was originated, and various sums

A Book of Discipline, or a synopsis climb upward, little by little. So, by following were paid. This unusual plan was prudently rules and ususges is truly a desideratum; and out daily duties, triffing though they may appear adopted because the work, most urgently needed, would probably be undertaken by some memand putting into them the whole vitality of their was felt to be too great for the limited resources ber of the Conference, if it were made to appear nature, men become truly efficient in every of the congregation, and the Trustees were anx- that the sale of the book would meet the expenious that the least possible debt should exist, diture. But such a book does not exist in our

mysterious and intricate.

when the church should be completed. In men's relations to others, the same truth is connexion, and therefore a few articles on our equally potent. Many would leap into the sea, Building materials in St. John's have to be system may not be unacceptable to your numer- Our Circuits now number 127, between eighty promise was made to these staunch abstainers, or rush into the flames, to save a life of a dear mostly imported, which of course increases the ous readers. I shall introduce them under three and ninety of which call themselves poor Circuits and amidst all the changes which have marked friend, but the thousand opportunities of anticipa- cost of edifices. But the shurch was built, and heads-OUR FUNDS : OUR FOCTRINES : OUR tiog the happiness or comfort of that person are it has been most happily used by a united and DISCIPLINB.

more elequent proofs of affection. No one can devout congregation for several years. A con-I commence this on my seventy-first birth-day. pass a single day without numerous opportu aiderable, debt, however was unavoidably in- and in the fiftieth year of my ministry. nities of adding to the happiness of those around , curred. WILLIAM WILSON.

him by little acts or words, which, though they Ovly a few steps distant stands the massive Point de Bute, April 20, 1869. may seem trifling, are in reality the material of new Cathedral of the Church of England, the OUR FUNDS.

which is built the great edifice of mutual affec- seats in which are free, and the services are Of course we shall speak only of those funds tion. It is sometimes more difficult to be faith. highly attractive. The respected leader of the ful in little things than to be bold in what we choir in the Methodist church, being fully comwhich are strictly connexional, and which every Wesleyan minister within the bounds of our call great ones. It has been said that it petent to play an organ, obtained his desire, and a Conference is bound to sustain to the full extent very excellent instrument was purchased and set

sake than to maintain a perfect and guileles, in. up. The organ and the choir are generally of his ability. We say then, that besides our annual collect accompanied by the whole body of worshippers, tions, and other efforts on behalf of "Foreign whereby the singing of our incomparable hymns, Missions ;" there are four funds which belong to is rendered popular and effective. our Conference : severally named " The Contin-Besides, it had been long felt that the parson age was too old for the comfort, or even to pre cent Fund." " The Home Mission Fund." " The Supernumerary Fund," and the "Educational serve the health of the family who should occupy Fund," all of which commend themselves to the it. A new and commodious house for the Sustature by growing. The every day duties of perintendent minister was therefore also erected. support of our numerous friends, as necessary t life are the soil, and the true principles of right To all these, the people had contributed largely. the sustenance and prosperity of our church. The times were comparatively favourable and I. THE CONTINGENT FUND. the belief was generally entertained that the ex-The Contingent Fund of British Methodiam cess of cost over contribution might be collected was formally instituted in the year 1756, at the

twelfth meeting of the Conference held in the poor Circuits. It is now matter of painful record, that in New- city Bristol. The objects were, 1. To liquidate

ing their expenditure, unanimously resolves,

It cannot be possible, that our friends genefoundland, the fisheries in recent years, have debts due on our chapels or preaching houses. These are the opportunities that are open to all, while genius, talent and rare gifts are but yielded less than the average of former seasons, 2. For calling out additional preachers, 3. To the Church for prudential the importance of the Contin-is almost impossible for a large portion of the congregation to catch their meaning. Often the Church for prud

God's faithfulness to his word, and when the

Jews shall again be restored to their own land had decreased over \$200. So that a less sum by and to more than their ancient glory, we doubt not that the Rechabites, that long tried society of abstainers, will largely share in the honours and happiness of that good time, and will then be able fully to understand and realize the meaning of the promise ' Jonabad, the son, of, Rechab, shall not want a man to stand before me for rately appropriated, but added to the sum £2750 sterling granted from England and called, the ever.'

For filial obedience, adherance to principle, Contingent and Home Mission Fund. and constancy in the midst of trial and tempta-In vain did the Conference urge upon the peotion, the conduct of the Rechabites forms ple the necessity of sustaining and increasing bright spot in Bible history, and no member of the fund,-the appeal was not regarded-for in a total abstinence association need feel ashamed the year 1864 the income had fallen off another of being so, as long as he can point to such an hundred dollars. The amount this year was only tions " seem endless, and our rules and usages \$110744; being \$346 less than was raised the example as they have exhibited, and to such second year of its existence. Notwithstanding marks of the divine favor and approbation as

they have enjoyed. This arises principally from the fact, that few this diminished income, the people were clrmor-That this invitation to drink was not given and in very many instances not one of our ous for an increase of Preachers, and an augstandard works is possessed by our people, and mentation in the number of Circuits. The Confor the purpose of inducing them to renounce the principles in which they had been trained, only some will care to spend ten cents annually ference yielded, for our Circuits were increased but as a test of their faithfulness, and that their for a copy of the minutes of Conference; which to one hundred and nine : but the burden of refusal was regarded by God as a proof of their regularly brings the state of our funds, the stapayment rested upon the ministers themselves, virtue, is abundantly evident from what follows. for they returned to their Circuits sharing among

Jeremiah was immediately instructed thus to them a deficiency of four thousand dollars. address them, "Thus saith the Lord of hosts, In 1866, our Circuits numbered 117, and our Contingent Fund produced the small amount of the God of Israel; because ye have obeyed the \$1186 24 being less than was realised in 1857 commandment of Jonadab, your father, and mong other things, the prohibition of unclean by \$267 ; while during the intervening years we kept all his precepts, and done according to all that he hath commanded you; therefore, thus had an increase of forty in the number of our circuits. The ministers this year returned with saith the Lord of hosts, the God of Israel; Jonadab, the son of Rechab, shall not want a man a deficiency of five thousand dollars.

The Conference now began to feel alarmed, the ministers were increasing, yet no increase in understood as obviously implying no less than the Fund ; they therefore resolved to bring the the perpetual preservation of their posterity as a family or a tribe. matter before our church and congregations, by

holding a Home Missionary meeting in all our circuits. The result of these meetings was an ncrease in the income, and at the last Conference the amount reported for the Home Mission and Contingent Fund was \$1998 81. This so far was encouraging, yet the amount was fearfully deficient to meet our increasing expenditure.

and claim a share of the fund once divided the history of surrounding tribes and nations they have continued to exist as a distinct comamong fifty. So that our ministers last summer returned from Conference under the crushing munity, and to maintain their total abstinence principles with unchanging consistency.

deficiency of nine thousand dollars. In his interesting essay on "Teetotalism and In hope that they will in some way be enabled effectually to grapple with this gigantic difficulty, the Bible historically considered," Dr. Lees thus refers to the descendants of Rechab. " Rabbi they have resolved to separate the Home Mis-

Benjamin, of Tudela, in the twelfth century, sion and Contingent Fund into two Funds; so mentions their existence ; and Dr. Joseph Wolff, as to have a bettor opportunity of bringing our financial matters to the rotice of our people. with some of them twenty-five years sgo. He The last Conference resolved : found them to resemble their ancestors-willing 1. ' That this Fund known as the Home Mis-

to receive truth, and to read and circulate the sion and Contingent Fund, and so designated in New Testament ; simple in their many ers. kind. the printed Minutes, shall no longer exist as one courteous, brave, intelligent, and, as horsemen, Fund, but be devided into two separate and disthe most accomplished cavaliers of the Esst. tinct Fands ; one to be named the Home Mission Fund, and the other the Contingent Fund. One of them whom he saw, and who referred to Rechab as his ancestor, read fluently both in 2. " That the sources of income of the Coningent Fund shall be (1) a yearly subscription o be taken in the classes in the several Circuite.

in the March quarter, (2) a public collection in ing their number at about 60,000. all our Churches, to be made in the month of ugust."

## This is precisely what the Contingent Fund Errors in Public Speaking. was originally, and its object is simply to relieve Some ministers let their voices fall so far in

certain words or syllables, and these often at ings, &c. We do not claim for these meetings

Looking to the future, we cannot but feel as- he is in the babit of mispronouncing, or any pe- effect upon the teacher as well as the taught -"We bave," said Mr. Froude, " false weights, false messures, chesting, and shoddy every-

where. Yet the clergy have seen all this grow The Cutting of Sampson's Hair. up in absolute indifference ; and the great ques-The Bible is a very d fferent book from what tion which is at this moment sgilating the one might have supposed it would be. A book Church of England is the colour of the ecclesiof human statutes is composed almost wholly of astical petticoats. Many a hundred sermons mere commands. Whilst the Bible includes this have I heard in England, many a dissertation. element, it also includes a large amount of per- on the mysteries of the faith, on the divine missonal and national history, some of which does sion of the clergy, on apostolical succession, on not at first sight seem to have any particular

eral design of the Bible ; and yet a more careful good works, and verbal inspiration, and the study will disclose an intimate relationship between every item of history recorded there and some great religious principle. The shearing of Sampson's hair and his consequent toss of strength is an almost universal proverd. 'Shorn of his strength 'is on almost every lip. But is there not a greater lesson taught us by his loss of strength, through the cutting of his bair,

than many seem to perceive? Does not God design to teach us by it the importance of a strict observance of all our vows? Sampson had been dedicated to God as a Nazerite and had accepted the vow. That vow included two distinct classes of duties, viz. the first, Natural duties. Second, Arbitrary or self imposed duties. As natural duties the Nazarite's vow included a-

The observance of this part of the vow natural duty growing out of the harmful inflaence these would have upon his physical beirg. This fact would have created the duty of proto stand before me for ever ;" a promise to be hibition even had God said nothing about it. But that Nesarite vow included some things which were not duties naturally, but became so

only in virtue of the yow. Thus a Nazarite It must be interesting to ascertain how fa was not to eat grapes, or raising, or drink new this promise has been fulfilled, and no less inwine even; he was to retrain from the grape teresting to learn how long the Rechabites conin every form. He was also required never to tinned faithful to Jonadab's command. And clip the hair of his head, or his beard. This happily we are not without authentic and satispart of the vow was plainly arbitrary, for surely factory information on these points. Nearly there is no inherent wrong in cating grapes, or twenty-five centuries have passed since this raisins, or in drinking the unfermented juice of,

the grape, nor can there be said to be any inherent virtue in letting the hair and beard grow long. Thus that part of Sampson's vow that had reference to his bair became a moral duty only in virtue of his vow. Had Sampson violat-

his strength followed, his punishment would marking the rapidity with which before His grahave been because he had done that which was ain in itself, but when his puuishment and bigotries are to tering to their fall. came upon him simply because he allowed in his first Journal of Travel, records having met his hair to be cut, we are taught that God requires us to keep our religious vow in all its parts, in our self-assumed duties as well as our inherent ones.

The lesson has taught us an exceedingly im- bedge about his pulpit with restrictive Canons, portant one. The obligations we take upon us and cut off his ministerial brethrea of other in becoming members of churches, have the names from the right and title to serve as Amsame general character as that Negarite vow. Some of the duties we assume in uniting, with Canons, relax his Rubrice ; how he can open his Arabic and Hebrew, and invited Dr. Wolff to a Church are natural duties, as for instance pulpit, and make his chancel gateway broad visit his tribe in the visinity of Mecca, calculat- prayer, and attendance upon the preached word, enough to welcome all who love and serve the and partaking of the Lord's Supper, and the Lord. In the same catholic and loving spirit, it like. These are not only natural duties, but di-

duties are enacted by churches for prudential prayer meetings, class meetings, official meet- who sit with him at the table of the Lord.

the most important part of the sentence, that it that they are directly erjoined in Spripture, but Baptist is to do this, whether with the brethrea rally understand the importance of the Contin- is almost impossible for a large portion of the rather meetings appointed by the authorities of in Providence, to decline making beptism a neeither through the poverty of the people some such phrase is heard : 'It is necessary for the prosperity of the Church. Thus appointed, should prefer. to open the Lord's table to all or the penuriousness of rich men, leave the the Christian to be-, the dash indication the if not inherent duties, they become duties in vir- baptized believers, leaving the whole question as minister's salary unpaid; they throw him back inaudible part of the sentence. Again one tue of the obligations we assume in becoming to the validity and regularity of baptism with for his support upon the Contingent Fund ; a sometimes hears the 'Twenty-th hymn' given members of that Church. Some of these duties, each believer, to settle himself before God. We fund in which they seem to feel little more in- (the dash indicating the mumbled syllable,) but as not a part of the economy of the Presbyter- do not now suggest the method, we say, but we they do in paying "Peter's pence" to the Ro- ' eight-th,' but whether the 18th or 80th, or of that Church, not being assumed by them as ple, and that for one or two weigh y reasons. understand the case; otherwise they would feel bers will make out; and here we may remark selves. But not so Methodists. With us, like form above the substance. A man may have more interest than to give a five cent piece at the that a minister should always give out the hymn Sampson's hair, it is a part of the vow, and can every moral and spiritual qualification for com-August collection, and perhaps tenscents at the again when he sees the congregation hunting no more be safely broken than any other part of munion; he may, according to his own conscienyearly collection in March ; to pay a debt due their hymn-books for an unusual length of time. It will not do for Methodists to tious convictions, be a baptized disciple of Christ by themselves to their minister of a hundred, or Or perhaps the chapter read will be ' the second stop and reason as to whether these things are and yet because he has not been baptized in a it may be an hundred and fifty dollars. Our chapter of Paul's epistle to the -----ians,' when, essential or non-essential, whether enjoined by certain way, he cannot sit with his brethren at August collection should always be a "silver again, all the second chapters of his epistles the Bible or not. The fact is they are a part the memorial board. Now argue and reason as collection :" and in March, our members should will have to be looked over. Sometimes single of the vow of a Methodist, and like that part of Baptists may about this, we besitate not to say all contribute according to their means. Bre- letters are so indistinctly pronounced, that the the Nezarite vow which related to the hair, the that it is unchristian. We feel instinctively that thren, if you wish Methodism to prosper, you hearer cannot tell whether, for instance, it is whole vow must be observed or God's bleesing if Jesus were presiding at the table, He would must sustain the Contingent Fund. We close brother or mother that the preacher says; and is withheld. This will explain the philosophy of this article by again quoting the words of our yet all these, and kindred errors, are not caused an act which must be apparent to any careful ob- for instance, a man like the late Issac Taylor, venerable Founder : "Let every member of by any defect of the organs of speech, but server. Other Churches prosper spiritually with- whose Christian character was unquestioned, and Society once a year, set his shoulder to the work merely by the fact that the speakers are not con- out class meetings. They have the most gra- to whose profound and varied learning the whole -and do according to the ability which God scious of a sinking of the voice or occasional in- cious revivals without them, Many of their religious world acknowledges itself indebted, distinctness of utterance which is so tantalising members are remarkable for all the graces that He had made 'Ancient Christianity' a study, a to their hearers. Not only, therefore, should adorn a Christian life. But it is most evident special study; he was as familiar as any of his every word of every sentence be pronounced dis- that the Methodist Church never prospers in the compeers with the doctrines and practice of earneglect of these things. ly times, and yet his opinion was that in the Apos-As an almost invariable rule when health allows, tolic age, baptism was administered in several the close of almost every sentence, so that the our members are never remarkable for robust ways. Now for persons who think otherwise, esword which is the key to the meaning of the spirituality, where they are wont to neglect these pecially after less extensive and faithful study, to whole is left out ; and some again, when they institutions of the Church. Our Societies never exclude such a man from occasional Church felcome to the most impressive part at the end of have revivals where the class meetings are neg- lowship is a grievous and lamentable mistake. It their discourse, sink into such a low tone of lected. The general fact that our spirituality tends inevitably to exalt the form above the subdeep feeling that it is all dumb show to a large and general prosperity go hand in hand with our stance. It is directly opposed to the spirit of fidelity to the economy of our Church, must be Him who said, 'I will have mercy and not sacri-Another error is the mispronouncing of some apparent to any observer. The explanation is fice.' word or words which are sure to be used with the same as in the case of Sampson. These But we especially deprecate the exclusiveness alarming frequency, as for instance, a certain things are part of the vow we took upon us in of the Baptist Church, because it is one of the becoming members of the Methodist Church, chief barriers to that visible unity which we despersed with the word 'infewence,' instead of in- and God will not allow us to voluntarily break size to predicate of the evangelical church of any part of our religious vow without causing the future. We do not desire visible organic Again, the use of any particular phrase with our strength to depart from us. If the authori- unity for we are not taught to desire it in the undue frequency is a mistake. We know one iss of the Church were to remove these things Word of God. The only visible unity there reexcellent minister who continually repeated the from our conomy as a Church, it might be dif- cognized, is a unity of sggregation, a unity which word, 'my hearers,' with much unction and em- ferent, but so long as they stand as a part of Hooker has well described as consisting 'in outphasis; and another used the phrase 'stand- Methodism, we must keep the whole vow, or ward profession of those things which supernatu, point,' till he set many of his congregation to fall into the hands of the Phillistians -Putts rally appertain to the very essence of Christianity, and are necessarily required in every Christian man.' When this profession is made the way is open for fraternal intercommunion and recognition and every barrier to such intercommunion and recognition ought speedily to be put away The address of M. Froude on his installation as rector of the University of St. Andrews has No special form of polity or ritual ' appertains to the essence of Christianity,' and no such form ought to be allowed for one moment to perpetuate a schiam in the Church of Christ. While, therefore, with all liberal minds in the Episcopal Church, we are labouring to break down an exclusiveness connected with the Church's ritual. Welcome the day when the battle shall be fought, and the victory won! Welcome the day when around a common table all believers in Jesus shall be gathered ! There sitting together, and gezing on the uplifted sacrifice, the basis of our common bope, the source of our common life, love shall unite all hearts, consume in its holy fire all differences, and lead as love only can lead, through a unity of heart to a unity of mind and judgment -Protestar ; Churchman.

Openia Oh Thursd cellency the ] DOYLE, cam Chamber and with the usur the 30th Reg on the cccasi with

Mr. President

Legislative

Mr. Speaker

Assembly

The late pe

rogation took derations whi

selves to yo

postpone call

You will b

from Windso

ing completio

that this impo

two of our

the Province

the waters of

Fundy, will be

the close of th

. The additio

which it was u

has been c

occupied by a

periencing the

We have

t. at the labou

counties, and

ime.

bishops, and just fication, and the theory of these thirty wonderful years, never one that I can recollect on common honesty or those primitive commandments-Thou shalt not lie, and thou shalt not steal." Some of Mr. Froude's weightiest coursels were reserved for his closing sentences; and coming from one who has anything but the reputation of narrowness or timidity in dealing with religious and theological questions we haps they will carry weight :--To any one who holds what are called ad-

vanced views on serious subjects I recommend a nationt reticence, and the reflection that, after all, he may possibly be wrong. I tell you who take up with plausibilities, not to trust your weight too far upon them, and not to coademn others for having misgivings which, at the bottom of your own minds, it you look so deep, you will find that you share yourselves with them. You who believe that you have hold of newer and wider truths show it as you may and must show it, unless you are misled by your own dreams, in leading wider, simpler, and nobler lives. Assent your own freedom if you will. but assert it modestly and quietly, respecting others as you wish to be respected yourrelves. Only, and especially, I would say this -be honest with yourselves, whatever the temptation; say nothing to others that you do not think, and play no tricks with your own minds. Of all the evil spirits abroad at this hour in the world humbug is the most dangerous.-Meth. Rec.

## Christian Unity.

No true disciple of Jesus can attend one of those Union Conventions, which have happ le hecome so common in our land, without recognized bis vow through drunkenness and the loss of ing the presence of the Divine spirit, and without cious it fluence old and long standing prejudices

Now such a movement it becomes every Christian to welcome with thankegiving and joy. To retard it is to grieve the the blessed Spirit, and to hinder His loving and beceficent work. It becomes the Episcopalian to ask, not how he can bassadors of Christ, but how he can repeal his becomes the Baptist to ask, not how he can rectly enjoined in the Scriptures. But other strengthen the present exclusiveness of his discipline, but how he can weaken and overthrow it; reasons. Thus in our Church are the weekly not how he can diminish but increase the number

We do not suggest the method in which the

were blested that, a repetiti failurs of the has been pre that important past season. When closin hope, that the would show the tisfactory advi I now think on the success attended, and of our continu While I hav gress of gold leases and pro press regret at coal trade, a income from revenue. The appropri and bridges, hi that important make conside which will be a Grant of the cu state that the ex been kept withi You will be 1 from the sale of estimated amou cident to the se of Cape Breton are nearly comp commend a red of the Crown L The reply of ingham, late Se to the Minute 14th of August Mr. Speaker an

sembly : I duly transm the Colonies th Resolutions n respect to the Act confederat Colonies, and the copy of a l have also rec

act yet may attain a commanding influence and carefulness of honor, truth and goodness in humble things is a stronger proof of uprightness than the most distinguished acts or sacrifices .-The weight of confidence and respect that such a life insures is a most powerful agent, noiseless and not suddenly appreciated, but gradually shining on all, because full of light, rebuking evil, strengthening good, and spreading its moral influences in all directions.-Philadelphia Ledger.

requires less piety to be a martyr for the trut'a's

tegrity in the common transactions of life. The

ordinary spheres of daily life, the small duties

of the office, the shop, the school, the family,

are more calculated to promote religion in the

heart, it its principles are carried into them,

than any artificial or extraordinary occasions of

excitement. Character can only accomplish its

which would guide them are like the sun,

which ripens and perfects the fruit. No grand

or admirable characters bave ever been formed

without filling well the ordinary and smaller

These are the opportunities that are open to

thrusts himself on public notice by any signal

offices of life.

Provincial Weslepan.

WEDNESDAY, MAY 5, 1869.

And yet the hearty Methodism of the Society sources of income for the English Contingent The Highest Aim. in St. John's, is demonstrated by their steady Fund until the Conference of 1815; when it was ".That God in all things may be glorified contributions to the funds of our Connexion. - ordered, that in addition to the "yearly collecthrough Jesus Christ." This apostolic utter-As an example, the amounts reported in the tion" in March; "an annual public collection ance, given in relation to the exercises of pub-Minutes of Conference for the year 1868, may for the support and spread of the Gospel a lic worship, applies with equal force to all the be adduced. If these be examined and compa- home, shall be made in all our congregations labours of the Church of God, and to every red with those from other portions of our Con-throughout the Kingdom, in the early part of action of the christian life. The great purpose of the Most High, in all things, and no less in ference, it will be seen that the only circuits the month of July." + From these two sources Redemption than in Creation and Providence, is which give more largely than the St. John's circuit to our Missionary, Contingent, Supernume- equal to about \$64,000, which met all the wants to reveal His glory before His intelligent moral rary, and Education Funds, collectively, are the of their "Poor circuits," and left a surplus for universe. This object was one of supreme magni-Charlottetown, the Halifax South, and the Ha- "Home mission work," as well as for sending tude in the estimation of the Lord Jesus. He came not to do His own will, but the will of the lifax North Circuits. If, therefore, liberality to ministers to labour among the army and navy tion made of them in scripture, under this name. the most cherished objects of our Connexion of our empire. Father who sent Him. In this aim was com-

The two winters before the last, as in these pro-

can establish a claim on the consideration of prehended every other which Christ contemplated in all his undertakings for the recovery of our societies generally, that of our church in St. tricts an annual grant of money was made to in Arabia, somewhere, it is supposed, between our lost race. His prayer, in immediate pros- John's is second to but few others. Very lately each-District; which grant although not so call- the Dead Sea and the Gulf of Elath. pect of the tremendously awful scenes of His a Home Missionary meeting has been held there, ed, was virtually a Contingent Fund; and as passion, was, "Father, glorify thy name;" "Fa- at which the collection amounted to nearly \$70. such was employed to pay the deficiencies of and father-in-law of Moses, belonged. The kind and thoughtful manner in which the ministers on their respective circuits. ther the hour is come, glorify thy Son, that thy Son also may glorify Thee."

take home.

in a few years.

preachers and their families have been received In the year 1855, The Nova Scotia, N. Bruns-That purpose which was seen by Christ to be and sustained in St. John's for a long time, will wick, and Newfoundland Districts; with the Hobab, the brother-in-law of Moses, and thus of so much consequence in His redeeming work, never be forgotten by those who have laboured outlying station of Bermuda; were constituted Rechab gave his name to a portion of the tribe, is kept in view in the bestowment of grace upon in that city. Many of these are now resident into one body, entitled "THE CONFERENCE OF who, as Rechabites, afterwards occupies a some-His people. Hence the disciples were encou- in these Provinces. Surely they will most EASTERN BRITISH AMERICA." One of the first what conspicuous place in the history of the raged to expect enlarged measures of His bless- gladly give publicity, in their respective neigh- acts of this Conference, was to organize a "Con- Jews, among whom, for a time at least, they ing in answer to believing prayer, that in heli- borboods, to the claims of the ladies of St tingent Fund," after the model of that in Eng- took up their abode. ness and usefulness they might show forth the John's for assistance from our people, as well land. praise of God. To this end the promise was as prepare and forward at the proper time In the minutes for 1855, Question VIII. were Jehu, King of Israel, having observed with alarm

given. "Whatecever ye shall ask in my name, suitable expressions of their remembrance of readthat will I do, that the Father may be glorified neither unhappy nor unuseful days spent in "What are the Resolutions of Conference

in the Son." There was to the same effect the the capital of the oldest of the Colonies in which on the subject of Contingent Fund? announcement, " Herein is my Father glorified, Methodism has been long so highly bonoured that ye bear much fruit; so shall ye be my dis- as a witness for Christ, in the exemplary life efficient Contingent Fund will be indispensably -an ir junction which they seem to have unaniciples;" as also the command, "Let your light and hopeful death of so many of the Lord's necessary to assist the poorer circuits in meet-

so shine before men, that they may see your people. good works, and glorify your Father which is There is now ample time to provide a wel-

in heaven." We need not wonder that, influenced by one then do the very best, that the Provincial ter.

such teachings, the early disciples of Christ were Table in September next may not be unworthy filled with the idea of bringing glory to the of the Methodists in Nova Scotia, New Bruns-Lord, and that this sublime purpose animated wick, beautiful Prince Edward's Island, and Berthe Apostles in all their labors, and was made muda. Donations may be sent forthwith ; but the la- from our friends in aid of the same object."

by them so frequently a theme of discourse in their instructions to the churches under their dies of the Committee say they will be in time

tians everywhere, and to the end of time. It is all-comprehensive, as it embraces in a few words a rule for the government of the whole Christian life : "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." The followers of Christ have but to be governed by this rule in their whole conduct, in public

Halifax, May 3, 1869. For the Provincial Wesleyan.

Methodism as a System.

E. BOTTERELL, 15 Gottingen Street.

A. W. TURNER, 3 Brenton Street.

lations, in their labors in the Church, in their odism on this side the Atlantic; for he opened Conference, placed themselves in the position of East-amidat the long and sad eclipse of Israel, orotory; or venturing to illustrate ones' subject taint into our universities, we especially we loome efforts to benefit mankind, in the entire govern- his mission in Harbour Grace, Newfoundland, "Poor Circuits," and claimed a share of the and the triumph of the Crescent over the banner by classical or scientific references with which he pleaded for the disseparation be complete between the people of Philip Embury commenced preaching in New For the next four years the income fluctuated tion of twenty-four centuries, the noble and uniwould the beauty of holiness be seen by even

During these hundred years, Methodism has sum realised. In 1860, the amount was only plicity and their freedom, remaining amidst the a temperance meeting occurs to us as follows: and of teaching them a trade, too. He doubtthe ungodly; and then would the Church grand-been making its way in every direction, and is \$1250 when the number of our Circuits was wrecks of time, an impressive monument of pro-After describing the fate of a drunkard, the ed very much whether the honesty of the counly fulfil her mission, in spreading the truth as more or less known in every part of these Pro- 92; of which about 70 claimed to be poor Cir- phetic truth, and a living witness to the imper- speaker closed his peroration with, 'Yes, my try had been improved by the substitution of it is in Jesus, and in winning a sinful world to vinces. In all our cities, in most of our towns, ouits. In this year our great difficulties com-

The obligation is imperative on every Chris- Methodist ministers to be found ; all preaching • Grindrod's Compendium p. 285. † Minutes of 1815.

ture, nor many mines, and no manufactories. ent parts of the United Kingdom. The necessities of our then infant church leave a lasting impression on the world. A vinces, were unusually long and cold. Conse- England were very great, and our people were quently the circumstances of many families be- poor; but Mr. Wesley called the church up to came greatly reduced. Some who were yet able, its duty. His words were : "Let every mem- terest as to contributing their proportion, than which of all the twenties he cannot tell ; or the ian Church, are not binding upon the members do most lovingly and earnestly press the princiness of the Trustees has been scarcely if at all the work ; contributing more or less, as God man Pontiff. Our people are kind and love any one from the 84th to the 89th inclusive, no- a part of their vow. They may, therefore, omit reduced, whilst many of the people who remain, hath prospered him, at the Lady-day (March) their ministers, therefore it cannot be that they thing but an actual inspection of all these num- these things without particular harm to them- the Bap ist Caurch has a tendency to exalt the in as he is disposed in his own mind, and accord-Destitution in St. John's culminated in the last ing to the ability which God giveth; and there winter. Two workhouses were established for will be no lack." \*

the charitable relief of the poor. In the east-This money contributed at the March visits ern during the two months ending March 13th, tion was called "the yearly collection,' and in 550 persons were daily furnished with a break- the appropriation thereof, the liquidation of chapfast of tea and bread, and 420 persons with a el debts was discontinued, and the whole amount second meal. In the western workhouse 500 employed in meeting cases of sfliction among men and boys were fed daily, whilst 200 women the Preachers, and the deficiencies of poor cirwere each given three biscuits of hard bread to cuits. The yearly collection with certain grants from the Book Room were almost the only

giveth, and there will no lack."

## Sketches of Bible Abstainers. BY A GOSPEL MINISTER.

No. III .- THE RECHABITES. It is somewhat difficult to trace the exact line-This much, however, we learn, that they be-

While these Provinces were missionary dis- longed to the Kenites, an ancient tribe residing To this tribe Jethro, the priest of Midian,

At one period of their history they seem to

standpointing.

We need not say that when laymen preach, or the consequences of intemperance, and of luxurious living on the part of the Jews, solemnly enjoined the Rechabites to adopt the principal "Ans .- The Conference, convinced that an of total abstinence from all intoxicating drink ters. One has 'my friends,' and 'my dear mously obeyed; and so faithfully had they con-tinued to adhere to their resolution or pledge, Lord,' which are continually repeated ; and referred to the Scotch Reformation, the quea-1. That the "yearly collection" be made in that when, three bundred years after, in the time come donation towards the Bazaar. Let every all the classes in the Lady Day, (March) quar- of Zedekiah, they fled into Jerusalem for refuge from the Chaldeans, and Jeremiah, the prophet 2. That a public collection be made in all the instructed by God himself, took them into an 2. That is public conjection be made in all the instructed by Gol nimeell, took them into an congregations in the latter part of the month of apartment of the Temple, and set before them word 'grant'so often into his prayer, that if he and the Athenians, no people had a juster right pots full of wine, and cups, urging them to drink 3. And that private subscriptions be solicited this was their reply, "We will drink no wine; it would have run somewhat as follows: Grant they had saved English Protestantism, and they for Jonadab, the son of Recaab, our father, that thy name may be hallowed; grant that thy might have to save it again at the rate at which

their instructions to the churches under their uses of the commanded us, saying, is shall drink no wine, care. There is one apostolic precept which can if they reach the undersigned by the 25 h day £255 7s. 2d., or a little over \$1021, which by a neither ye nor your sons forever . . . that the may forgive our of head, through going completeness, contempt mixed committee, consisting o fnine laymen and ye may live many days in the land wherein ye be debters, &c. No one can fail to see the very of compromise, and moral backbone, no set of nine ministers, with the officials of the Confer- strangers.""

ence, was appropriated to meet cases of sfflic- 'Thus,'he adds, 'amidst the clash of conquest of prayer to these artificial styles, and it is only rously provided. He proceeded to discuss edution and removal from circuits; so as to leave and the crash of kingdoms-while the mighty necessary to bring them into contrast to banish cation, literature and its pay, and other questhe whole sum granted by the Missionary Com- empires of Persia and Greece, of Rome and of the latter forever from prayer meetings. mittee in England, to be given for circuit defi- Parthis, have risen in glory, and declined in Mistakes of another kind are, perhaps not so on the whole, was thoroughly healthy in its

ciencies. This was certainly systematic and con- shame-and while the desolating armies of the easily rectified, such as errors in grammar,-'I tone, and was marked by a noble religious It is now more than one hundred years since nexional, but there was an evil in it, for about Saracen and the Crusader, of the Mongol and seen' or 'he done,' &c, or what is commonly spirit. In these days of growing luxury, when and private, in their business, in their social re- the Rev. Lawrence Coughlan introduced Meth- fifty, out of the seventy circuits that formed the the Turk, have rolled over the battle-field of the known by the term hifalutin, or spread-eagle the degrading worship of wealth has carried its

from \$963 ; the lowest to \$1453 ; the highest ted Band of Rechabites have preserved their sim- An instance of hifalutin, which we once heard at Bibles, fear God, and be ashamed to do wrong,"

not add, a striking testimony to the divine ap- Every speaker, if he has an educated friend, of modern methods of iustruction made itself

FOR THROAT DISORDERS AND COUCHS Brown's Bronchial Troches are offered with the fullest confidence in their efficacy. They have been throughly tested, and maintain the

good reputation they have justly acquired. These Lor zenges are prepared from a highly esteemed recipe for allevisting Bronchisl Affe tions, Asthma, Hoarseness, Coughs, Colds, and Iri ation or soreness of the Throat.

Public Speakers and Vocalists will find them beneficial in clearing the voice before speaking or singing, and relieving the throat after any unusal exertion of the vocal organs, having a peruliar adaptation to affections which disturb the organs of apeech. Sold at 25 cents per box, by all Dealers in medicine. ap. 28-2 mos.

this Province. submitted for tion. The account year, ending 3 the estimates been prepared

from the Se

transmitting a c General in Con

ence on the su

will be laid bel

Mr. Pres dent a

Legislative

Mr. Speaker a sembly : That the depu and Industry of to me, and mi and it would at sures could be Emigration, res sion, which thre valuable portion I shall rejoice larger number to make Nova ted corresponde be laid before y The disco of the Coal Min le to much Le -onte of the L sources, it has on this subject accomplishm pared, and will Your attenti measures, inten

the Province, your careful co In the House swer to the spe of Victoria, an Yarmouth. M upon the Gover Attorney Gener policy would be suitable time. Friday afterno The House answer to the h veral bills were mittee to select Attorney Gener the policy of t mitted to the H resolutions. Mr. Campbe build a slip, a

church purpose

Committees

was adopted Privileĝes : end, DesBrisa Educatio White, Dickie, Public Acce Johnston and Mines and Kirk, Northup land. Navigation Kidston, Eser Secretary and Agriculture Ross and Dou Private and and Robertson Campbell. Crown Land Ryerson and Trade and bers, Townse Copeland. Land Dame cette, Hoope Young. Humane Brisay, Town Young. Reporting d tary, Roberts nald and Ro Law Amena Donald, Nor Contingenci end, Lander The report was presented a large grant Mining Com

ourtly that h

tion when

mental education for industrial. The mischief should ask him or her to point out any word hat manifest in more ways than ene. It had its bad

exhort, or pray, distressing peculiarities are usually much more frequent than with minis- Mr. Froude's Installation Address. friends,' continually recurring in his addressand another makes about one half of his prayer attracted general attention, and criticism both

Ad.

these words are, perhaps, the only audible part tions of education, university training &c. He of the prayer, as he evidently thinks if the Lord spoke, as he has often done with highest admihears him it is quite enough. A third puts the ration of Knox. He said that, except the Jews had had the composing of the Lord's Prayer, to be proud of their blood. More than once

The first year, the Fund produced the sum of commanded us, saying, 'Ye shall drink no wine, will may be done ; grant us this day our daily English parsons were going. For shrewdness

tinctly, but every syllable of every word.

portion of the congregation.

Some speakers are prone to sink the voice at

preacher's discourse was always thickly inter-

fluence, to the discomfiture of his hearers.

great superiority of the simple Scripture models people were ever started into life more gene-

