

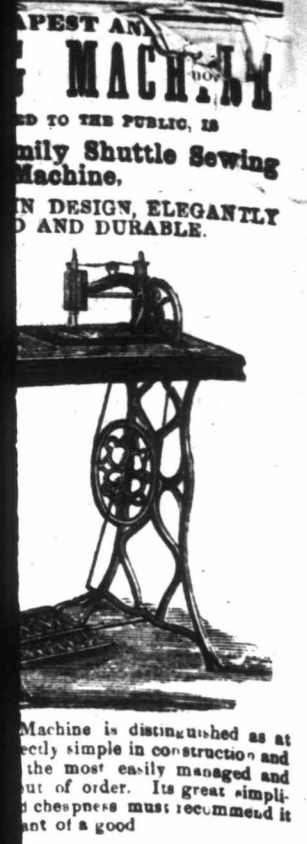
The Provincial Wesleyan

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XXII. No. 36

HALIFAX, N. S. WEDNESDAY, SEPTEMBER 14, 1870.

Whole No. 1079



Sewing Machine.
Machine is distinguished as at
simply simple in construction and
it runs easily and smoothly and
is of order in its mechanism and
it is cheaply made and is
a cheapness most recommended
is of a good
Sewing Machine.

Machine with Marble Stand, \$25.
Walnut Top and Drawer, \$30.
Iron Sewing and Quilting Gauge,
Clyde's, Religious and Cha-
ritable Agents

W. M. ORR,
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Halifax, N. S.

CASTING ALL ON JESUS

Lift it all with Jesus
Long ago,
All my sin I brought him,
And my woe,
When by faith I saw him
On the tree,
Heard his small, still whisper,
"Tis for thee,"
From my heart the burden
Rolled away,
Happy day!
I leave it all with Jesus,
For he knows
How to steal the bitter
From life's woes,
How to gild the tear-drop
With his smile,
Make the desert garden
Bloom awhile,
When my weakness leathens
On his might
All seems light,
I leave it all with Jesus,
Day by day,
Faith can firmly trust him,
Come what may,
Hope has dropped her anchor,
Found her rest
In the calm, save heaven
Of his breast;
Love esteems it heaven
To abide
O leave it all with Jesus,
Drooping soul,
Tell not half thy story,
But the whole,
Worlds on worlds are hanging
On his hand;
Life and death are waiting
His command,
Yet his tender bosom
Makes thee room,
O, come home!

—London Christian.

RESTING IN GOD

The storm-tossed vessel on the rock-bound
coast wants a harbour of safety. Sicknes
calls for a physician. The sore bereavement
of life years for more sympathy than earth can
give. Oh! know not of us how great a
blessing in times of deep sorrow is an acquain-
tance with that God who has been a help and
stay in the day of our calamity, a present help,
trusted, because known. *Our sins say their*
but, where shall the awakened sinner find peace-
in God? "I will arise and go to my Father,"
He believes on the Lord Jesus Christ,
and is saved, knows God through Christ. But
my sins, you say, are too great to be pardoned.
Acquaint thyself with Him. Go to Him, and
He will tell thee, "the blood of Jesus Christ,
His Son, cleanseth from all sin." But I am un-
worthy. So was that prodigal, that thief,
that guilty Magdalen. So that one sheep, that
little piece of silver, were poor, worthless
things. Know God, learn what He is, and you
will find that in Him are the depths of compas-
sion you can never fathom. Know, if you can
know, the value of the blood of Calvary.

Ten thousand experiences and testimonies of
the past bid us acquaint ourselves with God. I
might bid you listen to Enoch, ere the world
was drowned, holding converse with God; I
might tell you of Abraham, the friend of God;
of David, who speaks in such rapturous strains
of his communion with the Holy One of Israel;
of Asaph, breaking out in those ever-memo-
rable words, "Whom have I in heaven but
thee? and there is none upon earth I desire
beyond Thee." And to quote but a single ex-
ample from the New Testament, with what
deep and loving remembrance does the Apos-
tle John tell us of what he and others have
heard and seen and handled of the Word of
Life. Yes, every repentant soul that has ob-
tained mercy, every sufferer who has found in
His God and Saviour more than earthly solace,
every Christian warrior who has done battle in
the struggle with evil, and been more than con-
queror through Christ; every grateful heart
which has brought its alabaster box and virtu-
ally announced the Master's feet, and received
the gracious acknowledgment of Him who
never fails to notice the slightest expression of
true love; yea, the testimony of every saint
who has reached the eternal home of the skies,
and knows in that blessed world what the
friendship of God really is—all, all invite to
this acquaintance.

How, then, may we attain to this blessing?
In brief, through Christ the great Mediator.
Through Him we have access to the Father.
This we read in the eternal (true peace, hap-
piness) "to know Thee, the only true God,
and Jesus Christ, whom Thou hast sent,"
is the one way. And here, on the part of God,
there is the pardon of sin and the renewing of
the soul. Then, on man's part, there is an
experience through which he must pass which
is essential to this acquaintance. He must
repent of his sins, he must have faith, begin-
ning with acceptance of the great salvation
which is in Christ, and then comprehending all
its great objects as made known in revelation.
He must have love; and the fruit of all this, a
holiness. There is no walking with God, no
fellowship without this agreement. Then,
again, as subordinate, but still essential to this
great end, there must be the cultivation of the
Christian life; thought, study of
God, and of God's truth. Very beautiful and
instructive is that brief episode in our Lord's
early history where Andrew and John came to
him and said, "Master, where dwellest thou?"
we would know more of thee." And Jesus
said, "Come and see." Yes, go home with
Jesus, sit at his feet, and learn of him. Ask
for his Spirit. How can you be acquainted
with one with whom you seldom have inter-
course? And not thought only—even Bible
thought—but prayer. Our reading will be all
profitless, our thinking but useless, speculation
a dreamy raving, unless we seek light on the
wordless page. But, if we pray, truly pray,
how will its truths open up to us? what just
and legitimate thoughts of the ever-blessed
God will possess our souls! And, again, we
must seek God in His house, passing, like the

Reform in battle. Sanctification is crucifixion.

Banyan knew Christian life too well to give his
pilgrims a palace car, or even a military escort.
They walked, climbed, fared, wept, conquer-
ed. What son is he whom the father chasten-
eth not? Every Christian must count in
forbearance and endurance among his duties.
He must not expect to pick them up by ac-
cident, or inhale them in prayer-meeting. They
will be developed under fire. By faithfulness
we take our cases out of God's hands. We
fault our physician. Never fret.

AMERICAN DELEGATES IN ENGLAND.

The *Pittsburg Advocate* says—
An honoured reception was awarded to the
delegates from our General Conference, Bishop
Simpson and Dr. R. S. Foster, at the Wash-
ington Wesleyan Conference, held at Wash-
ington, after the address of our general con-
ference was read, the session was devoted to
addressing.

Bishop Simpson, on being introduced by the
President, suggested that the Address from our
General Conference left him little to say re-
specting the condition of Methodism in Amer-
ica, and then alluded in the following memo-
ries of fallen brethren—
Mingled emotions rise within my bosom as I
find myself once more among you. (Hear,
hear.) There is something exceedingly de-
lightful in a family reunion, when children
who have passed into strange lands—a per-
mitted to return to the home-land, and find
themselves among brethren and fathers and
friends—once more, a feeling of delight thrills the soul.
Such I experience in coming among you,
Methodism, wherever it spreads all over the
world, recognizes the old home-land as being
in England. (Hear, hear.) Among you are
the fathers of Methodism, and here we see in
your midst the cherished memorials of those
who laid the foundations of this work, which
under God, we trust is to till the whole world.
I am glad to meet here brethren from other
affiliated branches of Methodism, and feel that
my brother who joins me in this delegation and
myself but add to the perpetuation of that wide
circle which is ever enlarging from year to
year, and is destined to take in the whole circum-
ference of the globe. (Applause.) And yet
while I rejoice at being among you, there is a
shadow that falls upon my heart. I stand in
the place of one who was deputed to meet with
you, because not only was he honoured at home
and an able and eloquent representative, but
because having been appointed to make the cir-
cuit of the globe, it was supposed he would
come able to report to you the progress of
Methodism in lands which dear friends have
never visited. He was my dear friend. Al-
though near my own age, I once sustained to
him the relation of preceptor. I had watched
his development. I had seen his earnest labors
for the Church, and I had expected that long
after I, with comparatively unshaken health,
had passed away, he would have lived to be a
pillar and ornament to the Church of the living
God. But after he had completed his visit to
China, and presided over our Conference in
India—after he had on his passage to Europe had
reached the Holy Land—his feet had stood in
Jerusalem, he had visited the holy places made
sacred by the presence of our Lord—just as he
was about to leave that land, with scarcely one
month's preparation, he fell from supposed
disease of the heart. That thro' a shadow
over our Church. The Church had been al-
most stunned by the death of two distinguished
men—Bishop Thompson, a native of your own
land—eloquent in words, classic in language,
one of the most beautiful writers that God has
ever given to our Church, as well as an active
administrator and educator in various depart-
ments, he, attending one of our Conferences, was
taken ill, and in a few days passed away.
Thus the shadows fall around us. And then,
too, about the same time, one who thirteen
years ago stood by my side in delegation to
you—Dr. McClintock—(hear, hear)—whom you
knew and loved, was in the same way almost
suddenly stricken down; and it has seemed to
me ever since as if I was standing on the edge
of the grave, and shadows were falling around
me, and the very earth crumbling beneath my
feet. Nor have the shadows fallen only upon
us. As I stand upon this platform the same
thoughts overwhelm me. When, thirteen years
ago, I visited Ireland, I was received by your
ex-President, Mr. Young—(hear, hear)—whom
I had travelled to the ends of the earth to
assist in the interests of your cause, and by his
side was Dr. Hannah—(hear, hear)—able teacher,
delegate, so pure, so elastic, so ex-a former
and so cherished in your memories. And the
President-elect of that Conference was Mr.
West—(hear, hear.) And as I think of that
conference of Young, and Hannah, and West,
and McClintock by my side, all of whom have
passed away, mournful emotions rise within my
bosom to mingle with those thrills of delight
that pass through my heart. I can only say,
for myself I feel I ought to be always ready,
and I think I can join with you in the ex-
clamation, May we these ministers of God be
called to pass like these ministers of God to the
world of light! (Responsive Amen.)

PRETENSES.

King David was an old man when he said
"Fret not thyself." He knew the temptations
to pretentiousness. He had experienced his full
share of the vexations of life. He had tried
both retired and public life. He had been a
shepherd, a soldier, a ruler, and a preacher.
He had been envied, hated, betrayed, and
what is worse, flattered. In all he had found
fruitfulness a dead loss.

Fellow Christians, you will be tempted to
fret. You love order, you may be unduly.
You very much depend on how a thing is done.
You care nothing for shade trees unless they
stand in rows. You may fret disorder almost
anywhere. Many very good people do their
work in which none but martyrs can burn without
complaint. Still we may not, must not fret.
It can do no possible good. It does much
harm. It destroys our own peace of mind,
wounds our confidence, and lessens our power
of self-control. It grieves the Holy Spirit, and
leads to chronic sorrow of spirit. It weakens
our influence for good over others. Pretentious-
ness never recommends piety. makes others
unhappy, and hence throws them away from us.
It is specially destructive of influence with chil-
dren. No fault of a child is corrected by scold-
ing. Pretentiousness begets only its like. It
kills the loving nature of a child, and leads to re-
cklessness of all authority. It God had filled the
Bible with frequent denunciations of sin and sin-
ners, not a soul of man would have been won to
faith and love. Jesus was never fretful. God
sees and bears all sin, but never frets.

There is a Divine Hand in the allotments and
events of our little lives. He watches the spar-
rows, feeds the ravens, clothes the grass of the
field. He is near us. Our cares and vexations
are known and measured by Him. It is respect-
ful to Providence? Is it worshipful to
ward God to be fretful at the task to which He
has assigned us?

God will over-rule the trying events of life to
the greater good of those who receive them
from His hand, and bear them with Christian
patience and fortitude. The purest and strong-
est traits of character are developed in trial.
He is a child in experience who has never been
tried. Graces do not grow in the shade. Ab-
raham offered his Isaac, and hence the proverb,
"In the mouth of the Lord it shall be seen."
That is, if you would see God, go where Ab-
raham went. Exile was the pathway to Moses'
usefulness. Redemption was born of agony.

say that divine power comes through this peculiar form; or they may take elements and concentrate them (although in fancy) and think that a divine change passes upon them while they remain visibly the elements they were. But what humanity wants is to find a divine power, a divine presence somewhere in the midst of the organization. Now there is the looking for this externally, and it is in the thought that God is there when the host is elevated, when the bell is rung, when the incense ascends, that so powerfully affects the hearts of the people, and unless there be something to counteract this, men will continue to look to such external organizations, and to be affected by them. Now, where is the countering power? It is to be found in this: God speaks directly to the heart of man. And where there shall be a church in which men are taught that God speaks directly to the heart, and where men going into that church shall see that God is among them of a truth, men will fall down and adore God in the midst of the world. The power of its services, the depths of its experience, the flowing tear, the deepening of the heart, the shouts of joy, the manifestation of the divine presence in our midst—these are the powers that will counteract Catholicism. (Applause.) If men can believe that they can find God in their midst and in their hearts, they will not go to be subjected to priests and external circumstances. And this has led me of late years to feel more and more the necessity of deep spirituality—of inward power and the manifestations of it. This is what we must have. This is what I want for myself—the power, the love, the earnestness of early Methodism; the power to direct address to the heart, and that this may be continued to the Church, and that it may be greatly multiplied. I love the manifestations of the Spirit in our prayer meetings, revival meetings. That is the power that is drawing the heart of the public towards us. (God grant that it may increase from year to year.) (Loud responses of "Amen" and "So be it.") And just as other denominations share this, they too will increase. And I am not anxious to have this power confined to our midst. (Hear, hear.) I pray that all the Lord's people may be prophets. But it does seem to me that sooner or later the line will run between these two forms, of Ritualism on the one hand, and on the other the experimental power of the Spirit of God in the heart. It is at the latter that we are aiming; and this is Methodism. (Hear, hear.)

And besides this doctrine, it seems to me that in our progress we are cultivating the means that will lead to the manifestation of this power. We prize our class meetings. They are not at- tended as we wish they were in some parts, and yet I believe they are more fully attended than were some years ago. I think there is a revival in that direction. We view them as the life of the Church. It is this coming to- gether in little companies, this talking about the love of God, this planning how to do good, this going forth with a soul full of yearning af- fection for the world, that we believe is giving us our power. (Hear, hear.) So, also, brother, in our wide-spread connection we are having what you have not—our camp meetings. They may not suit your section of the Church; they bring the people together, they familiarize the Methodists of one section with the forms of another. The spirit of holiness spreading throughout our host greatly increases the movement of it. It is enlarged by the social meetings that we hold from year to year. But I have no tenacity as regards the manner—the great question is how to get our people to work the mind of our Church. The feeling is, that every man and woman that enters the Church of the living God, ought to be an active worker in the Church. By what mode, to what extent, there may be differences of opinion; but every particle of talent should be solicited and em- ployed for Christ. This is what we are trying to do, and as we are making the effort God is blessing our efforts. (Hear, hear.)

We have copied from you in the last few years a Church Extension Society, and as you have found the advantage of this agency, so we are finding its use. We are aiding fields churches everywhere. We have done comparatively little in this direction yet—the extent only of some 61,000 dollars; but we hope to increase from year to year, and make this an era of power to enlarge our Church enter- prises. (Hear, hear.)

I feel, my brethren, that I ought not to take up any more of your time. I have aimed at giving you a brief outline of our operations. I am glad to say that among you I find the same spirit of Methodism. (Hear, hear.) I rejoice at these meetings we have, at these exchanges of salutations we have. We rejoice very greatly in receiving your dearly beloved brother, Mr. Pambon—(cheers)—and, as the address has said, we have rejoiced in all his ser- vices. We are anxious that you should re- peat this message of the General Conference, by returning to other messengers at our next General Conference. The ease of transit is such, the facilities of communication are such, that we think the interchange should be more frequent than it has been; while Roman Cath- olics are holding an Ecumenical Council. We are trying on our part to facilitate, if we may, the union of different Methodist bodies. (Hear, hear.) Our last General Conference has made a proposal on this point. Two of our mis- sions visited the Conference of the Southern Church, which sat in May last, and conveyed to them the information that we were ready to nego- tiate with the sister Church, and draw as close- ly together as possible. The great evil of slavery having passed away, we know not why we should remain apart. There is a tendency in Methodism to draw together; and it is our hope, notwithstanding the feeling engendered by the war, that all the Methodists in our coun- try may become one. How it may be with you I know not; but we pray that God may unite all hearts—hat Methodism may become the great power in the earth. May God grant that when we have done our duty here, we may be a part of that triumphant host that may enjoy His presence above. (Loud applause.)

ADDRESS OF DR. FOSTER.
Dr. R. S. Foster was introduced at the close of the Bishop's address, and spoke especially of the educational and literary movements of our Church. His commencement is thus re- ported:
There were several collateral subjects con- nected with educational interests, to some of which he would very briefly allude. It was scarcely necessary for him to say more than that they are publishing weekly about fifteen periodicals devoted entirely to religious literature, for the adults and youths of the country. They were issuing daily from the press such works as would best adapted to their wants and necessities; the total capital amounting to seven millions of dollars. The Sabbath-school department com- prised about 180,000 instrumentalities at work, including organs of students, and about 1,200,000 children in the schools. He spoke of their educational institutions under two clas- ses—colleges and universities, and seminaries of learning. Their "seminaries of learning," of which they numbered eighty-five, were institu- tions for the young ladies and young men of their Church, intended to supplement the com- mon-school system of the country, which reach- ed the entire population—and gave such educa- tion as was necessary for the common arts of life, and for the common social positions of la- boring people, but not equal to the entire popu- lation. The Church had provided about eighty institutions, which carried education to about the degree that was required for preparation for a college in England. He had no doubt that a graduate in any one of their respectable semi- naries would be admitted into any college in this country. In that advantage the young ladies shared in common with the young men of the Church. (Hear, hear.)

He spoke then entered upon the grade of education imparted in our seminaries and in our colleges. He had no doubt that five of our leading colleges could be named that would furnish representatives of scholarship in any department equal to any equal number in the United Kingdom. From this he proceeded to mention more in detail our theological semin- ary at Boston, at Evanston, Ill., and at Mad- ison, N. J. The losses sustained by the Drew Seminary in the death of Drs. McClintock and Nadel, required him to make a brief stay in England, and he must hurry back home. His closing words are thus reported:—

He could not feel that he was entitled to any more of your time. He would only say how greatly delighted he had been with his visit to England. As he had roamed over this beau- tiful island from Liverpool into the Highlands of Scotland, and from Scotland to London, and from London to Bristol,—well, he believed that no part of his journey had given him more delight and exaltation than that part of it that extended from Oxford to the Potteries. He hoped that many of them would take an oppor- tunity of visiting America. He would close his address by assuring them that the Church to which he belonged would always rejoice in their enlarged prosperity.

RESPONSE OF DR. JOHNSON.
Dr. J. F. Johnson reciprocated for the Irish Conference, in whose last session he had pre- sided, the fraternal sentiments expressed by our delegates. He acknowledged the indebt- edness of Irish Methodism to Methodism in the United States in the princely gifts bestowed upon the college in Belfast, and he suggested some expression in return, as follows:
While he abstained from full and formal re- sponse to the noble and generous sentiments expressed by the reverend Bishop and Dr. Foster, he had a suggestion to offer which, though not worthy of a distinct resolution, yet as giving information on the constitution and progressive working of British Methodism, and as making known the original sources of Methodist hymnology to their beloved and hon- ored brethren from the United States, would be unacceptable, and that was to present to them the octavo Minutes of the Conference from the beginning, and the several volumes of Wesley poetry entire. (Hear, hear.) There were twenty ministers and more in the Confer- ence, say one of whom would rejoice in the honour and privilege of presenting those works privately; but as a small remembrance to their friends of that memorable morning, when all present had rejoiced together before the Lord, it would be more valued if signed officially by the President, as a presentation on behalf of the Conference; and with the consent of the brethren assembled he would forward from the Conference office to the United States for the brethren now among them the works he had named, duly bound and inscribed. (Agreed.) The works were little in themselves, but the literary gentlemen, interested in the history, the working, and the original source of parent Methodism, they would, for the sake of the occasion, not be despised nor be unacceptable. (Applause.)

RESPONSE BY REV. WM. ARTHUR.
Further response was made by the author of "The Tongue of Fire." He regarded Meth- odism as having been brought into existence by God to counteract the influences of Roman- ism and Infidelity, not by any external force, but by God's own appointed method—the power of a holy life.
That life they could not maintain but by maintaining the truth. The life that was in them, was under God's grace, born of the truth, and it was only by maintaining the truth that they could maintain the life. When they looked at those multitudes of churches on the other side of the Atlantic, and at their own churches, they could be in no doubt as to the source from whence they had sprung. Among the Protestant denominations of the present day, and as a domestic power in its own nation he believed that there was no denomination, no branch of the Church so strong as the Metho- dist Episcopal Church in the United States. God had given them that blessing, that glory, that power. Well, but he had not left the English Methodists without their blessing. Among all the Protestant churches there was not one that had so many children and brethren and adherents of different names, colours, and languages as their own. (Hear, hear.) Their own foreign missionary and family and retiree was the largest of them all. (Applause.) That double form of blessing which God had

given to their common Methodism was to him very big with promise to the future—he meant, to a faithful future, for a faithless future no Methodist could believe that any promise was so accomplished and general spirit have rendered it a matter of unaffected regret that such might never be the case!

And now as to the important duty pressed upon them by the presence of those dear brethren so honored and beloved. Nothing could be more important just now than that they should draw closer together the bands of inter- national Church fellowship. They would all ways find that newspapers had one peculiarity, that without intending it they always made the worst of a case. They did so by necessity. He had found on the Continent that a great many worthy people living in nice little respectable towns here and there had a very strong impres- sion that the English nation was a wonderful nation, but that they were, inevitably, they got drunk, they boxed each other, and, above all, they beat their wives. Well, now, that was very easily accounted for. If every man in Burslem treated his wife well, no newspa- per in the county would say anything about their Church, intended to supplement the com- mon-school system of the country, which reach- ed the entire population—and gave such educa- tion as was necessary for the common arts of life, and for the common social positions of la- boring people, but not equal to the entire popu- lation. The Church had provided about eighty institutions, which carried education to about the degree that was required for preparation for a college in England. He had no doubt that a graduate in any one of their respectable semi- naries would be admitted into any college in this country. In that advantage the young ladies shared in common with the young men of the Church. (Hear, hear.)

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RESPONSE BY REV. WM. ARTHUR.
Further response was made by the author of "The Tongue of Fire." He regarded Meth- odism as having been brought into existence by God to counteract the influences of Roman- ism and Infidelity, not by any external force, but by God's own appointed method—the power of a holy life.
That life they could not maintain but by maintaining the truth. The life that was in them, was under God's grace, born of the truth, and it was only by maintaining the truth that they could maintain the life. When they looked at those multitudes of churches on the other side of the Atlantic, and at their own churches, they could be in no doubt as to the source from whence they had sprung. Among the Protestant denominations of the present day, and as a domestic power in its own nation he believed that there was no denomination, no branch of the Church so strong as the Metho- dist Episcopal Church in the United States. God had given them that blessing, that glory, that power. Well, but he had not left the English Methodists without their blessing. Among all the Protestant churches there was not one that had so many children and brethren and adherents of different names, colours, and languages as their own. (Hear, hear.) Their own foreign missionary and family and retiree was the largest of them all. (Applause.) That double form of blessing which God had

one of the finest pieces of eloquence to which it had ever been our privilege to listen. Nor was he less worthily followed by his compan- ion in the delegation, Dr. Foster, whose exten- sive and more accomplished and general spirit have rendered it a matter of unaffected regret that such might never be the case!

And now as to the important duty pressed upon them by the presence of those dear brethren so honored and beloved. Nothing could be more important just now than that they should draw closer together the bands of inter- national Church fellowship. They would all ways find that newspapers had one peculiarity, that without intending it they always made the worst of a case. They did so by necessity. He had found on the Continent that a great many worthy people living in nice little respectable towns here and there had a very strong impres- sion that the English nation was a wonderful nation, but that they were, inevitably, they got drunk, they boxed each other, and, above all, they beat their wives. Well, now, that was very easily accounted for. If every man in Burslem treated his wife well, no newspa- per in the county would say anything about their Church, intended to supplement the com- mon-school system of the country, which reach- ed the entire population—and gave such educa- tion as was necessary for the common arts of life, and for the common social positions of la- boring people, but not equal to the entire popu- lation. The Church had provided about eighty institutions, which carried education to about the degree that was required for preparation for a college in England. He had no doubt that a graduate in any one of their respectable semi- naries would be admitted into any college in this country. In that advantage the young ladies shared in common with the young men of the Church. (Hear, hear.)

The speaker then entered upon the grade of education imparted in our seminaries and in our colleges. He had no doubt that five of our leading colleges could be named that would furnish representatives of scholarship in any department equal to any equal number in the United Kingdom. From this he proceeded to mention more in detail our theological semin- ary at Boston, at Evanston, Ill., and at Mad- ison, N. J. The losses sustained by the Drew Seminary in the death of Drs. McClintock and Nadel, required him to make a brief stay in England, and he must hurry back home. His closing words are thus reported:—

THE ENGLISH CONFERENCE.

(From the Watchman.)
(Concluded.)
Among the many excellent qualities which have won for the President the increased awe- ration and love of his brethren, not the least valuable has been his ability in the conduct of Conference business. He has certainly not refused discussion. Everyone who desired to speak has had fair opportunity to do so. If any symptom of impatience has been shown, it has been when good men, instead of saying out at once what they have had to say, have begun with apologies or with requests to be heard. But, while allowing full and free conversation upon important points, the President has been careful to keep the attention of Conference to the work in hand. His own abstinence from lengthened remarks has also had a restraining influence, and the Burslem Conference will, we think, be remembered rather for the efficient despatch of business than for rhetorical display.

The closing session was especially remark- able for the amount of work done with little talk. As soon as the daily record had been read the President surprised the Conference by suggesting that it should close in the afternoon. He had other calls to be a month from home, and had pressing calls to return. One eminent ex-President had already been obliged to leave the Conference, and several members of the Legal Fund had requested permission to do so. He thought that were the Conference to come to a general understanding upon the subject, they might complete the business during that session. Mr. Hall and Mr. Arthur re- minded the Conference that important ques- tions yet claimed their attention. It was re- solved not to neglect these, but at the same time the general desire dictated a ready com- pliance with the President's suggestion. The Conference then addressed itself diligently to work. As a lengthened report of its proceed- ings will be found elsewhere, we will here note only points of general interest.

During the morning an obituary was read of Mr. J. Tidyman, a young and excellent min- ister who has died during the sittings of Con- ference. Mr. W. E. Pope also submitted for insertion in the Minutes, an admirable tribute to the memory of the venerable Isaac Keeling, whose death took place just before the close of last year's Conference.

The addresses of the Irish and Canadian Conferences were read and accepted. From a statement made by Mr. F. Greenas as to the Westminster Chapel scheme, it ap- peared that about £11,000 has been given or promised towards this object, and that it is hoped to complete it during the present year. Dr. Rigg found time to urge this, and to bespeak the cooperation of the new Secretary of the Metropolitan Chapel Building Fund. The ex-President gave point to a brief speech of the same effect by the offer of an additional subscrip- tion of £100.

On the reports of Wesley College, Sheffield, and of the Wesleyan Collegiate Institution, Tannock, being presented, Mr. Jenkins re- marked on the need for the multiplication of such colleges; if Methodism would retain its hold upon the younger members of its best and most advanced congregations, it must establish a similar institution in London. To this he hoped the Conference would give encouragement. Mr. Arthur pointed out the advantages preachers' sons may secure in connection with the Belfast Methodist College; and Mr. Harvard said that Wesley College, Sheffield, offered similar advantages.

The thanks of the Conference were presented to Sir Francis Lyett for his munificent offer towards the extension of Methodism in London, and that most important work was commended to the sympathy and support of the Con- ference.

Arrangements were made for the next Con- ference. The Conference is to begin on the Wednesday. There are to be two sittings daily, and the Preparatory Committees are to be confined within a shorter time than they have occupied this year. Manchester invites the attendance of four hundred ministers in addition to the one hundred and thirty resident in the Manchester and Bolton Districts.

In reply to an address from the United King- dom Alliance, on the motion of Mr. Arthur seconded by Dr. Rigg, the Conference passed a resolution disapproving the present system for the licensing of public houses and beer houses, and expressing the conviction that the "rate- payers, who bear the charges resulting from the prevalence of intemperance and its consequent pauperism and crime, should also have power to control the issue of licenses for the sale of intoxicating drinks within their respective dis- tricts."

REPORT OF THE COMMITTEE ON SUGGESTIONS FROM DISTRICT MEETINGS, AND ON MEMORIALS FROM CIRCUITS WITH REGARD TO THE MAY DISTRICT COMMITTEES. ONE SKEARED THAT THE MAY MEMBERS OF DISTRICT CHURCH COMMITTEES, AND THE DISTRICT MISSIONARY SECRETARIES, IF MEM-

bers of the finest pieces of eloquence to which it had ever been our privilege to listen. Nor was he less worthily followed by his compan- ion in the delegation, Dr. Foster, whose exten- sive and more accomplished and general spirit have rendered it a matter of unaffected regret that such might never be the case!

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