

# The Provincial Westman.

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HALIFAX, N. S., WEDNESDAY, AUGUST 25, 1869.

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## Religious Intelligence.

### Wesleyan Conference.

#### HOME MISSION AND CONTINGENT FUNDS.

TUESDAY, JULY 27.

The Committee on this fund met at nine o'clock, the Rev. the President of the Conference presiding.

The hymn commencing,

"Shepherd divine with plucking eye,  
The thousands of our forest see,"

was sung at the conclusion of which,

The Rev. John Farrar read a portion of St. Paul's Epistle to the Romans, and Mr. Briggs, of Manchester and the Rev. James Scholes engaged in prayer.

The Rev. John Farrar, in the usual manner of these Committees proceeded to read aloud the names of the members of the Committee, and of those gentlemen who had been invited to be present.

The Rev. J. W. Greeves said: If our friends the members of the Committee will be kind enough to refer to the balance-sheet of the fund, they will find that the fund is at present \$28,124.74 in debt. If they will further look back to the reports of the past year, they will find that we have been spending, on an average, 1,800 a year more than our income.

For instance, in the year 1862 we had 22,655 in hand; and we spent that year \$1,442.74, leaving us in our income. Altogether, during the six years up to 1868 we have spent \$29,400.16, in excess. I am sure it will be the opinion of the Committee that we cannot afford to go on after the manner, and that we must bring income and expenditure together.

There is a strong feeling in the minds of all the officers of the fund and of the Committee of Management that this should be done. The grants for removals are at about the same as last year. The grants for all other purposes are about \$200 in excess of last year. We have by a review of all the cases brought the grants down to about the same sum as last year; and we feel the Committee will think we have acted judiciously. The grants for furniture will be in excess of what we gave last year; but that is matter for congratulation, because it will save the fund in another way. The grants for miscellaneous expenditure cannot yet be ascertained, but they are all simple matters of account.

The Rev. C. Prest said—I should like the Committee to know that whereas in the year 1868 the grants for "extraordinary" amounted to \$1,865, the grants made and paid last year were \$2,995. I am persuaded that a good deal of this increase was in the first place from our having perhaps a little more money in hand than we had, and we would everything that was asked. That I am afraid, has encouraged another cause, is a departure from the old Methodist plan of paying ministers according to several times. At present, there is a round sum very frequently paid in circuits, and this has tended to a great increase in the claims.

The Rev. John Bond proceeded to read the proposed grants, which were considered in detail by the Committee; and upon some of the grants a discussion arose, ending in all cases, where practicable, in an increase of the sums proposed to be paid.

The Rev. C. Prest at the request of the President read the report of the Home Missions and Contingent Fund. Before doing so, he stated, he was glad to be able to report that the improvement observable in the condition of the circuit claiming aid will continue. During the reading of the report, Mr. Prest took occasion to observe that all ministers who paid attention to the soldier, the brethren in Ireland were most exemplary; and he wished the brethren everywhere were equally zealous.

At the close of the reading of the report, the Rev. Charles Prest said the two things which pressed upon him were; first the condition of London, and so far as other towns resembled it, their condition also. They were almost lost in London, notwithstanding the success with which God had blessed recent efforts, and they had been great. He had a serious conviction that in all their chapels in London and in such a chapel as that in which they were now assembled, there was undeveloped a great deal of Methodist and Christian power that wanted bringing out. As to the large populations, he would say, build chapels wherever they could, but they would never prosper. London, and other large populations by no matter how efficient they might be. There were great masses of people that wanted to be lifted to come to chapel at all. He should like to see a great revival of outdoor preaching or out-door tract. He would have them take a certain number of houses larger or smaller as the case might be, and rent them, throw the basement into as large a room as they could make it. He had heard of a case where that had been done, and where the garden had been built over, and they had got hold of some 400 or 500 people. By renting houses no permanent pecuniary responsibility devolved on any one. He would have such places supplied by local preachers, but not by local preachers only. He would have young men encouraged to go and use what talents God had given them; and would have superintendents encouraging young men to try and do some good. That was how he would do it when he was a young man. They might have their class-meetings and their members' meetings, and a number of other Missionary operations in places such as he had referred to. He did not believe that they were doing the best thing in having their prayer-meetings on the Sunday in their large chapels. Let them have prayer-meetings there by all means, but let them detach a number of people all week or forty years ago a poor man who was a class leader met his class in his own house, and there was a testimony for God all round. A gentleman class leader met his class in his own house, not in the kitchen, but in the best room in it. He did not think concentrating all their Prayer and class-meetings at any one particular chapel was a good or wholesome thing. He should like to see the fund in a position to bear such outlay as he had indicated. They must not abandon the villages. He was sometimes very much surprised that their agricultural friends had not made more of their position. They had had manufacturers intrud-

ed upon them as though they were anything. He should like to know how much capital was invested in agriculture in this country. Agricultural gentlemen told him that they could not conduct agricultural operations in these days unless you employed a capital of £12 or £13 per acre.

There was an immense capital employed in that one branch of the nation's industry. From the villages what did they get? The bones and sinew of the army and navy. And some of their best and noblest laymen, what were they? Boys in villages. What are they now? They know. Some of their ministers who had stood foremost were men brought to God as boys in a little village, and but for the itinerancy of their ministry they never would have been such a man as John Spott, who owed a great deal, as he had often said, to that good old minister, the Rev. Joseph Sutcliffe. Years ago they had a great hold on the Lincolnshire villages, but to be afraid they had not that hold on them now. Take the Surrey part of the Second London District, take some parts of Kent, take some places in Devonshire. There are whole circuits of twenty miles in diameter in such places not attached to any circuit at all, and place them under the control of the chairman of the district, clap them on horseback and send them through the villages, letting them stay where they preached. It might be said, Where were they to stay? His answer was, Where they could. He had no patience with a man who could not get on without having four meals a day, and sleeping in a first rate comfortable bed every night. When he was young he had a good deal of what some people would call "roughing it." He was often in the houses of very poor men, but he had learned from good father Estlin an excellent lesson, because that good old man said to him, "Charles, whatever you do, never grumble; and be content to have done so. It was astonishing how the people in the country cherished a recollection of the visits of old Methodist preachers in years gone by. They talked of these things to their children. If the children had no such traditions to hand down, no wonder they were led away by the attention of the clergyman. Young people required social sympathy, and if the Methodists did not give them the opportunity of social, elevated Methodist sympathy, they would get it somewhere.

The President said he looked over the resolutions that were to be brought forward, and appeared to him that they were very general, allowing ample discretion upon them, and he thought it better to go to them at once.

The Rev. Dr. Waddy moved the first resolution, as follows:—

"That in recommending the adoption of these reports to the Conference, the Committee express its gratitude to God for the success with which He has been pleased to encourage the Home Mission work of Methodism, and our work in the Army and Navy; for the increasing sympathy shown by the Connection with its operations in augmented contributions, in the numerous zealous helpers raised upon the mission stations and especially on the conversion of many souls to God. The Committee is also gratified by the continued financial improvement manifest in the condition of the majority of those circuits which are aided by ordinary grants from the fund."

He did not think that the declension in the villages in Lincolnshire and elsewhere was to be attributed to any fault in their present working. There was a systematic attempt in the country parts to shoulder Methodism out of the country. There were places where for fifty years they had stood behind a chair in a farmer's kitchen, and preached whenever they came round, but when the old possessor or tenant of the farm was dead, there was no one to take the prayer meeting or the preaching in his barn, or in his house, and this was done at the instigation of the parson of the day, with the hearty concurrence of the lord and squire. He did not believe that a continuation of that sort of exclusiveness would out Methodism out of the country, because as long as they did their work they had a vocation from God, which would make them as a Connection and as a system immortal. The moment they ceased to do their work, he hoped they would cease to exist. He would not have Methodism perpetuated longer than it answered the greatest of all purposes—viz., the conversion of souls to God. In the meanwhile until public opinion was very greatly altered, or till there was some expression given which should be un-acceptable, there and in another place they would have to contend loyally with unfair influence. He heartily concurred in the observations which Mr. Prest had made, to which the attention of the Conference was directed two or three years ago by a very earnest address on the part of Mr. Oliver—viz., the necessity of returning to old itinerancy in its old form. They would meet with many modifications; but their fathers did. They would, however, recover their lost prestige in the opinion of the nation and of the public. They would stand more after the fashion of home Methodism than they had done in many neighborhoods for some time. They would get credit for being in earnest to save the souls of men. He would say a word in reference to old country circuits as such. He should be very sorry indeed if anything he said should be so misinterpreted and misinterpreted as to lead to the general principle of the Home Mission Fund. He did so. Nevertheless he thought they were in some little danger, and he was not quite sure that his good friend, Mr. Prest, was not a little danger in reference to the old country and dependent circuits. He happened to have charge of a district which was the largest claimant on the Contingent Fund for supply and assistance. He had circuits on his district for fifty years, and would not be as far as could be judged, for fifty years to come. There was no room for development. There was no commercial enterprise. The land was all let, and there could be no introduction of a new population even to the extent of a single

family, without the exclusion of some other. The landowners would not build houses. As fast as the day-labourer, or the journeyman mechanic, or the man in somewhat better position, got converted to God, and awakened to the sense of the obligation he owed to his family, and to his children and himself, he began to look about him, and removed from the village to London, or some large town. When he was appointed to London four or five years ago, he was astonished to find how very few Londoners there were living in London. The population consisted, as to two-thirds or three-fourths, of persons from the country. The London population could not be sustained by London-born people. London-born children died in their narrow alleys. London was the grave as well as the mart of England. Therefore when it was said that circuits receiving support did not present anything like a numerical increase proportioned to the money expended, these facts must be taken into consideration. He had a great abhorrence of the principle of calculation in regard to the saving of souls. They could not expect in such places as those to which he had called attention a proportionate increase. If they withdrew the grants from six or eight circuits in his district, they would take away all the religion in those neighbourhoods. He did not wish to say anything invidious, but there was no evangelical provision for them. He had learned from an intimation that morning that some scheme was about to be devised, he heartily concurred in it. But in many circuits they would never be any better for the next fifty years; and it was a simple question whether they would continue to sustain them as they had done. He should be glad if the Home Mission Fund enabled them to make the vast important experiment which had been referred to. But they must not imagine that they could take them from the circuits which had been entirely dependent upon them any portion of the claim which they had been accustomed to give. They could not train their itinerant ministry without village Methodism. In such places as that of Great Thorpe-street, surrounded by churches and independent places of worship, with popular ministers in them, they could not put a local preacher, or a very young man, to minister to the congregation. It would be simply a wrong to the tractee, and a damage to the young man himself. They could not afford to throw credit any of the poorer circuits that were dependent upon the fund for their very existence, and if they took \$5 away from them, that might \$5 from the preacher's pocket, from the preacher's table, and from the absolute necessities of life.

Mr. T. Poock, of Chertsey, seconded the resolution with much pleasure. He did so the more cheerfully because he resided in a village where home missionary operations were being carried on. He considered it the most important movement since Methodism had its rise. It gave their operations a ubiquity and facility to reach the masses which in many places they did not possess. As to the large towns, it appeared that in London only two per cent of the mechanics attended their places of worship. Suppose ten per cent attended. It would swamp every chapel in the metropolis. If they had not places of worship to which to invite them, what else could they do but minister to them in their habitations? He was glad to see revived the good old Methodist apostolic practice of open-air preaching. It was the open-air preaching of John Wesley and his coadjutors in the East and London that founded the rise of Methodism. Where would Methodism have been if J. Wesley had not been excluded from the chapels of the metropolis. The home missionary movement was important also because it had aroused attention to the co-operation of lay agency. He had noticed in the operations of the missionary who was stationed in the Windsor Circuit that he was largely sustained by a numerous band of lay agents, who were very valuable auxiliaries. The operations at Chertsey, too, had been attended with the most gratifying results. The idea of a "cavalry mission" he thought was good. Through the Surrey Heath he had little villages which he must never mounted on a good stiff steed or cob could ever reach, or, if he did, could get away from. If the funds would not provide them with a cavalry detachment, he would ask why could not the young unmarried ministers who were appointed to the circuit travel in them? Itinerary appeared now to consist rather of travelling from circuit to circuit than in the circuit. He should like to see one of their unmarried ministers starting from his home on Monday or Tuesday morning, and getting back to that home that day fortnight. He might have a knapsack on his back, and it only wanted a little exploration and courage on the part of young men to do this.

Sir F. Lyett did not wish to withdraw a minister from any of the villages where they were now employed, but he thought London had a very large claim upon the Home Mission Fund. In London they had about one-sixth of the entire population of the country, and that was being increased annually from 60,000 to 70,000, about 20,000 of which come from the provinces. Were they doing their duty in London in not making greater provision for spiritual destitution? If they looked at the success which had attended the home mission in the east, they had abundant reason to be thankful to God. But why should they not try it in the west? Was there not as much need of evangelical efforts, and the truths preached by their ministers were so many thousands were being seduced from the Protestant faith to Popery? Why should they not try the south-west and the south-east? He would take them to tracts containing 20,000, 30,000, 40,000, 50,000, 60,000, 70,000 souls, and a Methodist chapel or Methodist preacher, whilst he did not wish them to neglect the country, he would say, Do not neglect the metropolis. He would suggest that, if they could spare them, they should send not less than six or ten of the best men that Methodism had, men of earnestness, men of power, into the dense population. He would take a district of twenty thousand, and send such a man as Mr. Vasey, and many others who might be selected. Put such a man there, and they would very soon have a congregation. If they began in a small house, it would readily be self-supporting, and they would not have to complain, as they did of the villages, that they were no better than they were twenty years ago. One at Box, first plant

ed by that earnest and godly man, Mr. M'Anley, if it were not now, very soon would be, self-supporting. He believed if they had six such men now engaged in London, they would rejoice over the success of those congregations. So because they would have larger congregations, so satisfied was he that this was a good thing, if the Conference could be induced to appoint only one such man, he would cheerfully pay the expenses for three years.

Mr. Pease, of Poplar, wished to see the work of Methodism carried on in the old-fashioned way, and rejoiced in the suggestion made by the Secretary, that they were going to revive the old mode of operation, so as to get at the masses. He thought there was a mode of proceeding very much lost sight of, and he spoke from his own knowledge. He alluded to what he might call "domestic" missions. Mr. M'Anley revived that kind of thing amongst them, and they knew with what result. He had often been struck at the statements made by working preachers as to the good they got at small prayer-meetings. He would say to the Methodist laymen and ministers, Whatever you do, aim at the conversion of those with whom you are associated, and if they turned their attention to the old way of proceeding, he was sure that they would have great success.

The resolution passed unanimously.

The Rev. Alexander M'Anley moved the next resolution as follows:—

"That this Committee is convinced that a much larger annual income is required in order that the Committee of Management and the Conference may be enabled, with safety, at an early period to secure a minimum allowance to all our ministers in our distant circuits, and also to extend our mission work in the metropolis, in our large towns, and in the rural districts; and also to work for the benefit of Wesleyans in the Army and Royal Navy, as to meet more fully the pressing claims upon the Methodists for enlarged evangelistic action for the religious welfare of our own countrymen."

He should like to disclaim all idea that the work of God in connection with their home mission in the East of London was to be so much forgotten that there were such men as Mr. Scott and Mr. Workman. Mr. Workman had succeeded in getting up a chapel at Pinner Marsh, and he believed the great secret of his success was to place their proceedings at the mercy-seat, and seek the guidance of the Holy Spirit. The first feeling upon going into a new place from a very strange one, and to see spots which they would almost give their life for, if the Providence of God gave them the opportunity of raising there a house for his praise. There was a process of going forth and weeping, before the precious seed was sown. Such sentiments as the following brought out the true sentiment:—

"Behold the servant of the Lord."

He had seen many providences in the last few years, which if they were put together, they would fill up several biographies—striking indications that God had been specially present to help them. Some people had thought that he, as a home missionary, went into the East of London had simply to do with the lazar-house of worship to which to invite them, what else could they do but minister to them in their habitations? He was glad to see revived the good old Methodist apostolic practice of open-air preaching. It was the open-air preaching of John Wesley and his coadjutors in the East and London that founded the rise of Methodism. Where would Methodism have been if J. Wesley had not been excluded from the chapels of the metropolis. The home missionary movement was important also because it had aroused attention to the co-operation of lay agency. He had noticed in the operations of the missionary who was stationed in the Windsor Circuit that he was largely sustained by a numerous band of lay agents, who were very valuable auxiliaries. The operations at Chertsey, too, had been attended with the most gratifying results. The idea of a "cavalry mission" he thought was good. Through the Surrey Heath he had little villages which he must never mounted on a good stiff steed or cob could ever reach, or, if he did, could get away from. If the funds would not provide them with a cavalry detachment, he would ask why could not the young unmarried ministers who were appointed to the circuit travel in them? Itinerary appeared now to consist rather of travelling from circuit to circuit than in the circuit. He should like to see one of their unmarried ministers starting from his home on Monday or Tuesday morning, and getting back to that home that day fortnight. He might have a knapsack on his back, and it only wanted a little exploration and courage on the part of young men to do this.

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Mr. Pease, of Poplar, wished to see the work of Methodism carried on in the old-fashioned way, and rejoiced in the suggestion made by the Secretary, that they were going to revive the old mode of operation, so as to get at the masses. He thought there was a mode of proceeding very much lost sight of, and he spoke from his own knowledge. He alluded to what he might call "domestic" missions. Mr. M'Anley revived that kind of thing amongst them, and they knew with what result. He had often been struck at the statements made by working preachers as to the good they got at small prayer-meetings. He would say to the Methodist laymen and ministers, Whatever you do, aim at the conversion of those with whom you are associated, and if they turned their attention to the old way of proceeding, he was sure that they would have great success.

The resolution passed unanimously.

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He should like to disclaim all idea that the work of God in connection with their home mission in the East of London was to be so much forgotten that there were such men as Mr. Scott and Mr. Workman. Mr. Workman had succeeded in getting up a chapel at Pinner Marsh, and he believed the great secret of his success was to place their proceedings at the mercy-seat, and seek the guidance of the Holy Spirit. The first feeling upon going into a new place from a very strange one, and to see spots which they would almost give their life for, if the Providence of God gave them the opportunity of raising there a house for his praise. There was a process of going forth and weeping, before the precious seed was sown. Such sentiments as the following brought out the true sentiment:—

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He had seen many providences in the last few years, which if they were put together, they would fill up several biographies—striking indications that God had been specially present to help them. Some people had thought that he, as a home missionary, went into the East of London had simply to do with the lazar-house of worship to which to invite them, what else could they do but minister to them in their habitations? He was glad to see revived the good old Methodist apostolic practice of open-air preaching. It was the open-air preaching of John Wesley and his coadjutors in the East and London that founded the rise of Methodism. Where would Methodism have been if J. Wesley had not been excluded from the chapels of the metropolis. The home missionary movement was important also because it had aroused attention to the co-operation of lay agency. He had noticed in the operations of the missionary who was stationed in the Windsor Circuit that he was largely sustained by a numerous band of lay agents, who were very valuable auxiliaries. The operations at Chertsey, too, had been attended with the most gratifying results. The idea of a "cavalry mission" he thought was good. Through the Surrey Heath he had little villages which he must never mounted on a good stiff steed or cob could ever reach, or, if he did, could get away from. If the funds would not provide them with a cavalry detachment, he would ask why could not the young unmarried ministers who were appointed to the circuit travel in them? Itinerary appeared now to consist rather of travelling from circuit to circuit than in the circuit. He should like to see one of their unmarried ministers starting from his home on Monday or Tuesday morning, and getting back to that home that day fortnight. He might have a knapsack on his back, and it only wanted a little exploration and courage on the part of young men to do this.

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"Behold the servant of the Lord."

He had seen many providences in the last few years, which if they were put together, they would fill up several biographies—striking indications that God had been specially present to help them. Some people had thought that he, as a home missionary, went into the East of London had simply to do with the lazar-house of worship to which to invite them, what else could they do but minister to them in their habitations? He was glad to see revived the good old Methodist apostolic practice of open-air preaching. It was the open-air preaching of John Wesley and his coadjutors in the East and London that founded the rise of Methodism. Where would Methodism have been if J. Wesley had not been excluded from the chapels of the metropolis. The home missionary movement was important also because it had aroused attention to the co-operation of lay agency. He had noticed in the operations of the missionary who was stationed in the Windsor Circuit that he was largely sustained by a numerous band of lay agents, who were very valuable auxiliaries. The operations at Chertsey, too, had been attended with the most gratifying results. The idea of a "cavalry mission" he thought was good. Through the Surrey Heath he had little villages which he must never mounted on a good stiff steed or cob could ever reach, or, if he did, could get away from. If the funds would not provide them with a cavalry detachment, he would ask why could not the young unmarried ministers who were appointed to the circuit travel in them? Itinerary appeared now to consist rather of travelling from circuit to circuit than in the circuit. He should like to see one of their unmarried ministers starting from his home on Monday or Tuesday morning, and getting back to that home that day fortnight. He might have a knapsack on his back, and it only wanted a little exploration and courage on the part of young men to do this.

Sir F. Lyett did not wish to withdraw a minister from any of the villages where they were now employed, but he thought London had a very large claim upon the Home Mission Fund. In London they had about one-sixth of the entire population of the country, and that was being increased annually from 60,000 to 70,000, about 20,000 of which come from the provinces. Were they doing their duty in London in not making greater provision for spiritual destitution? If they looked at the success which had attended the home mission in the east, they had abundant reason to be thankful to God. But why should they not try it in the west? Was there not as much need of evangelical efforts, and the truths preached by their ministers were so many thousands were being seduced from the Protestant faith to Popery? Why should they not try the south-west and the south-east? He would take them to tracts containing 20,000, 30,000, 40,000, 50,000, 60,000, 70,000 souls, and a Methodist chapel or Methodist preacher, whilst he did not wish them to neglect the country, he would say, Do not neglect the metropolis. He would suggest that, if they could spare them, they should send not less than six or ten of the best men that Methodism had, men of earnestness, men of power, into the dense population. He would take a district of twenty thousand, and send such a man as Mr. Vasey, and many others who might be selected. Put such a man there, and they would very soon have a congregation. If they began in a small house, it would readily be self-supporting, and they would not have to complain, as they did of the villages, that they were no better than they were twenty years ago. One at Box, first plant

ed upon them as though they did not see with the young men who went into their mission stations fairly. When a supply was wanted the question put was, How much will you give towards the support? He thought that was only part of the question. Besides that the circuit ought to pledge itself to give important assistance to him in other ways besides money. As it was a young man who frequently languished into the most difficult work, let some Methodist ministers could undertake. Their who's organization was consolidation, he thought was a most serious obstruction to their work, and he instance the Great Queen-street and St. George's-in-the-East, as proving that their organization stood in the way of individuality. Having made reference to the praiseworthy efforts of that good man, Charles Post, to bring sinners to repentance, he suggested that in large centres of population certain districts should be assigned by the superintendent minister, upon which the local preachers, sick withers, and such as should vigilantly labour, in order to make impression on the people, and thus bring out individuality. If such a course were adopted it was impossible for it to be unsuccessful. If, when young men came up from the country, they found the various officers ready to put them to work, they would bring a freshness to bear upon the masses; and they must see to it that in every circuit all individually and usefulness had fair play.

The Rev. Wm. Arthur could not help congratulating the President and rejoicing with him in what they had heard that day. Mr. Newton had complained of fault-finding, but he (Mr. Arthur) saw no harm in it, especially if the fault-finding were in a kindly spirit, and done openly, as it had been. He wished Mr. George Lidgett had told them more about Charles Post, because he was a true local preacher. A good deal had been said about the difference between town and village. There always would be that difference, and to some the problem was daily becoming more difficult, but the difficulty must be met by an adaptation of their agency. In London there were some 20,000 Methodists amongst three millions of people; and it was not the interest of every village in the land to have these 20,000 to represent single-handed with the three millions abroad. There was a part of their work which had comparatively small benefit from the fund, but which ought to be taken into account. He alluded to Ireland. They gave there in Ireland about £250 a year, where there were the same number of Methodists that there were in London among a population of six millions. The position was peculiar one. They were the only branch of the National Church in Ireland that had not support from the sources: first, from the national funds, and secondly, from funds external to the Irish people. He thought that the foreign mission fund might help them; but if a balance were struck, this would be found not to be the case. In the case of the Church of England, in addition to the fact that their brethren in Ireland had provision made by the national funds to the extent of £1 per head, the Church of England contributed about £30,000 a year to help them forward. In the case of the Presbyterians, in addition to £75 per congregation from Government, they had large help from Scotland, with free liberty of appeal. The Methodists, whilst they had not the liberty of begging in England or Scotland, were bearing the full share of the burden of the National Church, the burden of the Presbyterian Church, the burden of the Unitarian Church, which was endowed by the State; and the burden of educating the priests. If they in the present crisis did their duty, they would take means to strengthen the hands of the Irish Conference. He did not think the effect of the present political changes would be so great as was anticipated, but those changes would make a pervasive species of Methodism more and more necessary. He believed the Committee would do a wise thing, if in connection with the home and foreign missions, it made a decided provision for some strengthening of the hands of the brethren in Ireland, and for some steady support which could be relied upon for years to come, in extension of the work there.

The Rev. T. Vesey had listened with profound satisfaction and delight to what had fallen from the different speakers; and especially at observing the lay zeal which had been brought to bear. He felt that the strength of Methodism lay in the elements they had in such meetings; and he did not believe any Church in the kingdom could produce such an array as they had present. He always regretted to intrude any opinions of his when the time could be so well occupied by lay gentlemen; but he felt it to say how much he sympathized with many of the opinions which had been expressed by lay friends. He was glad to know there was a growing feeling among them, as a body, that they must have results from their labors. He should be glad when the Connection at large availed to this feeling. For his own part, he did not object to the commercial idea as applied to religious subjects. For that reason he liked the introduction of lay friends, because they would speak like men of business. He thought they ought to have a fair return for the capital employed; just as every man of business expects. The business of a chapel was the saving of souls; and if any given chapel for one year saved 200 souls, they might as well shut the doors and write on them "Doling business." (Manifestations of dissent.) He believed in returns at all events; and if there were no conversions the chapels were of no use. (Cries of "no, no.") One passage to him appeared very sweet. "Let thy prayer appear unto thy servants." The seed when put into the ground was hidden for awhile; but the farmer expected to see the green blades peeping up, and if he did not at the proper season he deemed that he had lost his seed. If for any length of time they saw no conversions the main thing was wanting and they must have results. Another thing that had pleased him was that everybody seemed ready for action. He was a firm believer in the immutability of truth; but he thought that they should adapt the means for the spread of that truth. He was happy to hear that Sir Francis Lyett said about putting a man down in a dense population; and he was convinced, with Mr. Lidgett, that their organization stood in their way, and he instance that they provided so thoroughly for the employment of the minister's time and energies. He would ask any preacher whether he had not quite enough to do to occupy the whole of his

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