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## Religious Miscellany.

### The chief want of Sunday-schools

We take the following from an address delivered at the recent annual meeting of the Wesleyan Sunday-school Union of the Oldham Circuit, by Mr. B. Barrow. After referring to the chief want of "something" in order to the increased usefulness of Sabbath-schools, the speaker continued: "Eminent and intelligent teachers are not wanted in our Sunday-schools. It is not in sufficient numbers, that every scholar may have a proper share of attention and the entire ground occupied by thoroughly skilled and trained. The chief want of our Sunday-schools is teachers of the right stamp. We want bright, this is their chief want, and upon the front of our schools might be posted, without casting an unjust reflection on their character, the following announcement: 'Wanted immediately, earnest and intelligent Christian men and women as teachers.' Because we thus speak not the teacher's heart failure; our aim is not to discourage, but to give. Who among us have done all that we might have done? Let us rise to a high platform, so that, having a clearer apprehension of the nature and importance of the work, we shall buckle on afresh the armor, and with our industry and our gifts, and our quietness like men and be strong. Nothing can by any means compensate for the lack of this in our schools, nor until the teaching power and influence are raised to their proper height shall we see those results it should form our ambition to witness. What is it which gives the entire tone and complexion in our schools, but the teaching? What is the remedy for all the evils which we have to combat in our schools? Our antiseptic remedy, earnest and intelligent teachers. Bad attendance, disorder, inattention, discouragement would form no features in our schools with teachers such as have been named; they would show such a charm and power over the whole class as would draw and attract by the force of beauty and loveliness, and would constrain the scholars from full and loving hearts to my own."

I have been there and still would go. "I like a little heaven below." Earnestness and intelligence, we are told, are characteristic of the age in which we live, forming a power which is to lift and mould society in all its diversified forms and ramifications. We do not pretend to offer any opinion on a question of such magnitude as this, but one thing we have failed to discover, that the Church has yet risen to the importance attaching to our Sunday-schools, or expended its energies in developing their power to the utmost extent possible. Though part and parcel of the same concern, and the very next in importance to the Christian ministry, they have not sufficiently been regarded as though they were something separate and distinct from the Church claiming only a passing notice. This division we are glad to be passing away; better days are dawning and our schools are deemed to form a power in connection with the Church to which their past history will only form a faint and feeble comparison. It does appear a marvellous thing that a field so large, so interesting and promising, should in any measure have suffered for want of the requisite agency. It is true they are popular institutions in some sense, and a large amount of pecuniary support is cheerfully contributed on their behalf; yet they have not grown upon the resources of the Church in a manner commensurate with their position and educational interest. They have a power and influence in the present day which is not well posted in the higher branches of knowledge; he is therefore unwise who is bold in affirming that it is work in which the laity intellect may find a sphere for its healthy exercise. We have frequently been on analysing some of our societies and congregations with the vast amount of valuable talent which appears to be dormant and unemployed. Many persons of undoubted ability, and in many respects very worthy, somehow or other stand isolated from any organization in the Church in which the cords of Zion are strengthening their stakes. It is not the title of this our dominant power, but that it is drained into our schools, and rendered available in the cultivation of this department of the Lord's Vineyard, our schools would soon be as a garden which the Lord had blessed. No field of labour would more simply repay the sower's seed if brought under tillage and earnest cultivation than our Sabbath schools. The right exercise of reason fully justifies such a statement, while the whole array of statistics bearing on this question abundantly strengthens and confirms it. By far the greater number constituting our Church members have been brought to Christ while comparatively young. They have either seen in our schools, or have had religious influence brought to bear upon them at home. In the young there are elements which greatly favor the work of the Sunday-school teacher, and ought never to be allowed to be lost sight of. It is understanding, the conscience, the will, may by kind and gentle influence be brought to bear upon them by greatly aided and assisted in the exercise of their true and legitimate functions. Our heart breathes the wish that in our schools were found the wisdom, the skill, the earnestness, the love that would, by God's blessing, lay to rest those forces and turn them to the best possible account. It is true there are counter-forces many and formidable, which greatly hinder and retard this work. No pious and thoughtful mind can look upon some of the phases of society and its feelings of deep and sincere regret. It is true that earnestness and intelligence are prominent features of the age, thus trifling and idle are no less so. Never, we are told, to think, did custom and fashion exercise so potent a sway on society at large as now; and in what strange and grotesque forms have they moulded as within the last few years! We would fain hope the climax has been reached at any rate the transformation has been complete. The influence of these changes upon Sunday-schools has been marvellous in its extent, and has placed a barrier to our efforts

It will take the work of years to remove. A large proportion of our senior scholars, to say the least, are very precious, early too forward, not in those virtues which grace and adorn the character, but in those lower and grosser qualities by which the lowest intellects are developed. We have heard the question repeatedly proposed. How is that so few of our senior scholars are retained in our schools? Brothers, while we have slept, the world has been sowing tares. Satan and the enemy have been more earnest than the Church, they have got a long way ahead of us, and unless some efficient breaker be raised to stem the downward torrent, the consequences will be most disastrous. After urging his fellow-laborers to increased diligence the speaker concluded by quoting from an appropriate rule of action: 1. Love your work. 2. Be always in your place. 3. Be always in time. 4. Win the love of your scholars. 5. Keep order in your class. 6. Prepare the lesson. 7. Study the art of teaching. 8. Study simply of style. 9. Fill up every moment. 10. Visit your scholars. 11. Pray for and with each scholar. 12. Aim at a daily conversion. 13. Be thoroughly in earnest. 14. Be blameless and harmless. 15. Be filled with the spirit, and let your motto be—At my precious scholars for Jesus.—Methodist Recorder.

### Christ a Sympathizing Friend.

The sympathy of man is cheering and comforting; but "thus far shalt thou go, and no further." It is finite, limited—often selfish. There are nameless and numberless sorrows on earth, beyond the reach of all human alleviation. The sympathy of Jesus is alone exalted, pure, infinite—removed from all taint of selfishness. He has himself passed through every experience of man. There are no depths of sorrow or anguish into which I can be plunged, but his everlasting arms are never still. "He was in all points tempted." Blessed assurance! I never can know the sorrow into which the "Man of Sorrows" cannot enter. Ah, rather in the midst of earth's most degrading trials, let me listen to the unanswerable challenge from the lips of a suffering Saviour. "Was there ever any sorrow like unto my sorrow?" Yet he refused not to drink the cup of wrath, he shrunk not back from the appointed cross! "He set his face steadfastly to go; he refused not to be hung upon the bitter tree; and even when he hung upon the cross, he assuaged the rage of thorns, and mitigated physical suffering. Are we tempted at times to murmur and to grudge, all owing hand? Consider him that endured it. "I have had a deep, a very deep wound," says Lady Powerscourt, "the trial has been very severe; but how should I have known him as a brother bereaved of his only child? He has gone through every class of our widowed school. He seems intent to fill up every gap which has been broken. One of his servants from heaven was to bind up the broken-hearted." Let your trial only endear him to you more and more. Though earthly ties have been severing, he still lives and loves. "She was," said good old Philip Henry, when writing of lady Paulet, who died in 1658, "she was the best friend I had on earth, but my Friend in heaven is still white as he, and he will never leave me nor forsake me.—Words of Hope.

### Voices of the Dead.

Although death may put an end to man's efforts on earth, it does not put an end to his influence. I remember two special instances of this. One was the case of an old Bid, as she was always called a valued servant of a large farmer who I knew living in the north of Cornwall. She was a Methodist of the humble class—the Bible Christians, then called Bryanites. She had after her conversion, to endure long years of sorrow, calamity, cruel misrepresentation and persecution, first from her husband, secondly from her master. She lived to witness the conversion of the one, and to be sent for to soothe the dying days of the other, Dear old Bid! I remember her high forehead, gray eyes, expressive mouth, and wrinkled, yet comely face. She was tall and of commanding presence, but of most affectionate nature. Her life had indeed become a psalm of gratitude to her Saviour. She lived in a remote and dark village on the cliff, and spent the evening of her days in continued peace and light. Her former enemies had become her fervent supporters. As she was dying she sent for six young men of the neighborhood who had been all-ided from a profession of religion. She exhorted them faithfully, and prayed for them. After they had left, their circumstances dwelt on her mind. She said: "I can do one thing more for them. I will speak to them from my coffin." They came and bore the coffin. The saint lies upwards of two miles from the remains were borne along the containing her ashes the procession swelled at wide grassy lanes the procession swelled at every second. Rich and poor joined in respect for the dead. Hymns were sung on the way; the bearers were the objects of concern, and the subjects of prayer all along. Regrets for the dead were mingled with anxieties for the living; and thus did dear old Bid, in her own practical, working, loving way, preach as she promised, "from her coffin."

at home, and so he went. One very dark and rainy night he lost his way, got into a creek and barely escaped drowning. He was several hours in the water. The widow had ceased to expect his return, and was about to give up. He was soon discovered by the neighbors, and taken to the house of his father-in-law. He was very much distressed by the entrance; and when he came to himself, he said, "Mother, why did you not put the light in the window? Years passed away; the light grew, and was sent to sea. On returning from his first voyage, which was a long one, he hurried home. Walking across the moor, he met a neighbor, who told him that his mother was dead. The neighbor told him that he was with her when dying, and that as her bed approached she requested him to listen, and then slowly and with difficulty said to him, 'Tell dear Johnny, who is come from the window of heaven for him.' By it was, the widow and influence, and prayer of his mother were blessed by God the Holy Spirit to lead the lad to the Saviour. He became a sincere and courageous Christian.

### John Wesley's Death Day.

Few are aware how lately this mighty apostle of Christ left the earth. Only a fortnight ago, the 21st of March, he said, "The best of all is, God is with us," and gave up the ghost. His influence is but just begun. The Christian Guardian has some striking reflections on this event. "Seventy-eight years ago to-day," he writes, "wheels of life so droll, and John Wesley went to heaven. A prince had fallen in Israel, and although he was of such a good old age, and had so fully discharged every duty resting on him, yet his spiritual children, scores of thousands, missed him very sorely. The world has kept mourning ever since, and yet is awake in some things, only level with the rest of the world in his day. One of the chief attributes of his life, could any minister bring stronger reason than his, in describing the property accumulated by means of selling alcoholic beverages. He points to the beautiful residence erected in this way, and exclaims, 'is it wrong to strain, the blood in that has been in the wall; blood in the floor; blood in the ceiling; the blood of souls?' On the slavery question, too, he sits as among things as good as dead; he regarded it as the sum of all villainies. His fore-gift enabled him to see that the societies would do it, and that the nations would be brought there might be danger there and yet he was enabled to converse, in bearing a trial our Lord and Master sees meet to lay upon us, when we think of the infinitely weightier cross he so meekly and unrepiningly carried for us? "I commend you to God and to the word of his grace. I commend you above all to the tenderness of that human sympathy which exists alone in Jesus. Angels and archangels, never having had sorrow, cannot sympathize. The glorious Being before whom they cast their crowns can, for sorrow tracked his footsteps from the manger to the grave.

### General Miscellany.

#### Secular Colleges in the States.

The resignation of the Chancellorship of Michigan University, by its late President, is the severest blow the cause of secular university education has received. He was an undoubtedly popular man. He had obtained mastery of the station. He had navigated the institution through the perils of Homogeneity and the regular progress, obtaining a large increase to the contrary of the age. He had increased the salaries and number of its professors, and greatly enlarged the number of the students. His courteous and conciliatory spirit had won all the rival Christian bodies represented in its faculty to his approval, so that fierce opposition that welcomed him, had been changed to warm commendation. He had shown great vigor in enforcing and enlarging the educational department. No president in our land had as honor and enviable a position. He had not his fame to make, like White of Cornell, and McQuay of Princeton, nor had he used his available ability, like Hill of Harvard. He was probably the most popular President in America. More than a thousand students every Sabbath hung on his speech. No such audience is found elsewhere in this country; hardly one abroad. And yet he surrenders all this success, and assumes the charge of a college that is practically unborn for though it has had a legal and formal existence for years, it has never been manned, except in a very few departments, and has only graduated a very few students. What has led to this step? A reason deeper than any that appears to the public eye. It is a declaration, by one of the most experienced and successful college presidents, of the weakness and ultimate dissolution of State and secular education. It is a declaration, that however admirably they are managed and managed, however abundantly they are supplied with funds, even with a State as their almoner, they are without real strength. They cannot endure. It is a confession, also, that only ecclesiastical colleges, or at the least, positively Christian, evangelical colleges, can constantly and progressively flourish. The Church must and will manage these high institutions. It is not without wisdom that the Roman Catholic declares in favor of religious schools from the start. Her history in New York schools from the start. Her history in New York may yet revise the whole common school system, and compel the introduction of Archbishop Whately's plan, a united Christian course of daily instruction. But whatever may be the decision in the primary school, the colleges will continue to be denominational, and the State and secular institutions to be compelled to succumb to Michigan. The Methodist could do but little while one of their ministers was at the head of their magnificent State institution. They will now rally, and build up their own college on the right foundation having the wisdom first, we trust, to change its location to Detroit, thus putting it in the real centre of the State, and removing it from competition with the North-western University. Baptists, Free Will Baptist, and Presbyterians will be equally enthusiastic in their enterprises.

The cause of the inevitable decay of State colleges is found in the determination of anti-vangelical bodies to be represented in their faculty, and to practically control them. "It is the little rift within the lute, that by and by will make the music mute, and e'er widening slowly silence all." It is this silencing the chief of them all. A few years ago the little college of Boston evangelists fastened their eye on Ann Arbor. They said, "Go to. Is not there a college here no sect is allowed special prominence, whether or not even Christian faith is required of a professor or student? We have desecrated the oldest of American colleges. Let us enter and ruin this Eden." And so they took up a minister of theirs from a small Massachusetts city, and put him down there, without parish or city, as in the case practically to this day. But he avails the mind of the student. He gives away false and dangerous books,—eight hundred last year alone. He organizes Bible classes where the Bible is emptied of all its authority and divinity, by the exclusive and saving Word of God. He gets up popular lectures on religious topics in a small country town, and to a crowd of students, are especially attractive; in which lectures Christian teachers and divines are put in the same category with Buddhist errors and unchristian doctrines, nay, beneath them. Channing and Parker, Emerson and Clarke, having the preeminence over Wesley and Edwards, Calvin and Arminius. Thus undermined, the faculty is invaded, and men without religion, men opposed to Christianity, are elected to its chairs. They are popular and able, and public sentiment, often the child of the devil, is made to echo the cry of this school: "No distinction on account of faith. One religion is as good as another. It is a State college. All have a right to its honors." That this is the manner, it seen in the nomination for the vacancy just made, T. W. Higginson and Dr. Hedge are prominent candidates; one of them is the bitterest of enemies of the cross of Christ, and the other not in the least friendly. No eminent Baptist, Presbyterian or Episcopalian has much chance for the chair. Though the orthodox bodies outnumber this little clique of a thousand to one, in that State, yet it is pushing its men forward as especially fit for the post. Though neither of the above candidates has any superior fitness to many in the evangelical ranks, yet because of their step-citizens are state upon a State that, as a very commonwealth, express their creed unanimously from its mouth. And they may win their prize. We shall not deeply regret their success. The orthodox professors will then follow the orthodox president, and the orthodox parents will withdraw their sons, and the institution be unblest by the Christian's patronage and prayers.

#### How Small Expenditures Count.

Five cents each morning; hardly worth a sound thought; yet with it you can buy a paper of pits or a spoon of fortune. Seventy cents per year; 't would buy several yards of muslin, \$30.00 in one year. Deposit this amount as before, and you would have \$1,340 in ten years; quite a snug little fortune. Ten cents before each breakfast, dinner, and supper—thirty cents each morning; hardly worth a sound thought; yet with it you could pay for a year's subscription to a good newspaper, \$10.29 per year. With it you could buy a good melon on which your wife or daughter could produce sweet music so pleasantly while the evening hours away. And this amount, invested as before, would in forty years, produce the desirable amount, \$12,000.

#### Religious Intelligence.

##### Wesleyan Conference.

PREPARATORY COMMITTEES, ETC., ETC. By the Mail from England we have received the Watchman and the Methodist Recorder giving full reports of the meetings of the preparatory Committees and the opening Session of the Conference Proper, at Hall. We shall devote all the space we can spare in this and the next number of our paper to extracts from these reports.—HULL, July 29.—The one hundred and twenty-sixth annual Session of the Conference was this morning formally opened at Great Thornton street Chapel, Hull. About six hundred Ministers were present. The Conference was opened by the singing of a hymn given out by the SECRETARY, the reading of the Scriptures by the PRESIDENT, and prayer. After these devotional exercises the first business of the day was that of ex-communication, the filing up of those vacancies in the legal Conference through death or superannuation, which have occurred during the year. When a member of the legal hundred has been a Supernumerary four years, he is deemed to be superannuated, and his place becomes vacant. It was found that in Great Britain two vacancies had occurred by death and three by superannuation. In Ireland one vacancy had occurred. These vacancies were then filled up as follows:—The first being by nomination, the second selection, and the remainder alternately.—Henry W. Williams, by nomination, in the place of T. Dunn, superannuated. E. J. Toyn, by seniority, in the place of John Gledhill, superannuated. Thomas Livingstone, by nomination, in the place of F. A. Ward, deceased. John Parks, by seniority, in place of W. Watson (B), deceased. Thomas N. Springs, by nomination, in place of Samuel Young, superannuated. IRELAND. J. W. McKay, in place of Henry Price, deceased. The Conference then proceeded to the election of its President and Secretary. The following is the result of the election:

For PRESIDENT. Rev. F. J. JOHNSON, D.D. 120 " J. Farrar, 87 " T. Vasey, 42 " J. H. Jones, D.D., 22 " L. H. Wiseman, M.A., 16 For SECRETARY. Rev. J. FARRAR, 208 " J. H. Jones, D.D., 39 " L. H. Wiseman, M.A., 14 GENERAL EDUCATIONAL COMMITTEE. NOMINATING SESSION.

At nine o'clock, with great punctuality, the Conference assembled in Great Thornton street Chapel, a structure unobscured and inwardly of imposing and elegant appearance. Those in attendance, ministers as well as laymen, were numerous; and the arrangements made for the due discharge of official duties were generally of a highly satisfactory character. The Rev. President, (the Rev. S. Romilly Hall, occupied the chair; and gave out the hymn commencing. "Aurora of faith we seek thy face, For all who feel their work begun, Confirm and strengthen them in grace, And bring thy foremost children on," which having been sung. The Rev. John Farrar read a portion of the 6th chapter of the book of Deuteronomy, at the conclusion of which Mr. D. G. J. of Sherborne, and the Rev. Dr. Scott offered prayer. The Rev. John Farrar according to custom, proceeded to read over the names of the members of the Committee, and also those of gentlemen invited to attend; those who were present answering to their names as they were called.

#### Secular Colleges in the States.

The President addressing those assembled, said: "I feel it a very pleasant thing to say that we give a very hearty welcome not simply to the members of the Committee, but to the friends who visit us on the present occasion. This is the commencement of our preparatory work. Most of our friends present, all probably, are aware that in the Conference itself we conduct our affairs under the form of conversations. It is a very rare thing to enter upon what would be regarded in another place as a formal, serious discussion. We are not very fond of the word 'discussion.' Our deliberations take the form of friendly conversations. We shall conduct the business of these two or three days, I take for granted somewhat in the same manner; and I have no doubt in the same spirit in which we conduct our conversations elsewhere. As this is the first of our Preparatory Committees, I should like to express my earnest hope that while we are thoroughly engaged and free in our conversations, we may carry them out; the spirit in which John Wesley originally intended we should be in the presence and in the fear of God, with great respect for one another's views and feelings; with a perfect liberty given to others to express even opposing views, especially so long as the expressions of opposing views are uttered in a becoming and a Christian temper. Then as the result we shall very probably come to a decision of mind. The Apostle seems, I think, to look in this direction when he speaks of those who are 'otherwise minded' on certain matters. But if they are thus minded on the behalf of the great principles of Christian integrity and holiness, the reasonable probability is that where they are otherwise or variously minded God will give them to see eye to eye, and to be of one mind and one heart. I presume that we shall adopt the usual course. This is a Committee of Review. We are not accustomed as to this Committee to present a formal report. But I take it for granted the Secretary is prepared to give what may be called an abstract of the reports of the Committees. Thirdly, inasmuch as the business which has been conducted during the past year. If Mr. Oliver is prepared to do that, we will proceed at once to the business of the morning. The Rev. G. W. Oliver, B. A., read the abstract, of which the following is a summary:—The number of Day-schools is 608, an increase of 16; scholars 119,070 an increase of 8,990; average attendance 77,800, an increase of 4,970. The amount of Government annual grants to Wesleyan schools in 1868 was, £32,611 19 61. being an increase on the amount reported last year of £2,767 7s. 1d. Twenty entirely new schools were erected during the year 1868, one was transferred to new buildings, and eight were commenced in existing buildings. Twenty-eight out-fit grants were made by the General Committee, amounting to £1,135. The number of certificated teachers employed in Wesleyan schools on the 31st of December last was 691; of assistant teachers 42; and of pupil teachers 899, an increase of 164 on the previous year. The usual examination of pupil teachers in religious knowledge was held in March last. The mode of conducting these examinations has been considered and proposed changes will be submitted to the meeting. Of the 107 students who completed the year's training at the Normal Institution all passed the examination at Christmas last. Of these 64 were sent to schools, making a total of 971 who have gone from Westminister. The sessions of 1869 commenced with 132 students, 62 of the second year and 80 of the first. Repeated complaints of the intolerant spirit manifested by clergymen of the Established Church against the children of our people have led the General Education Committee to present a petition to the House of Commons, praying that such measures may be adopted as shall secure the enforcement of an adequate Conscience clause in all schools receiving Parliamentary aid in the form of building or annual grants. The Committee has carefully considered the practical effect of day schools upon Methodist interests, and has resolved to recommend the restoration of Conscience Inspections. SABBATH SCHOOLS. Schools, 6,328 increase 83 Teachers and Clerg., 103,441 " 726 Ditto in Society or on trial, 77,060 " 248 Scholars 601,801 " 19,761 Ditto in Society or on trial, 363,372 decr. 572 Ditto in select classes, 18,881 increase 1,205 Young persons in Bible classes by ministers or others, 18,015 decrease 2,727 Rev. J. Vine presented the Treasurers' Report, as follows:—Dr.: To collections and subscriptions, 1868, £2,816 1s. 6d.; dividends from legacies funded, £28 2s. 6d.; rents from property, 1868, £164 18s. 3d.; balance due to treasurer, £4,835 16s. 6d.; total, £10,974 14s. 6d. Cr.: By balance from 1867, £4,233 11s. 10d.; carried to "Reserve Fund" last year, as

per account with the executors of the late Rev. John Scott, £569 11s. 11d.; deficiency on College account, for 1868, £2,176 17s. 7d.; deficiency on printing schools account, for 1868, £261 11s. 3d.; grants in aid of outfit of schools, £1,120; secretary, quarters, rents, rates, &c. (in part), £270 11s. 11d.; visitor of Sunday-schools, quarters, &c. and other expenses, £392 4s. 11d.; printing, postage, stationery, &c., £239 15s.; repairs of property, £171 12s. 6d.; books, parliamentary papers, advertisements, and general expenses, £389 16s. 3d.; new buildings, £248 15s. 5d.; interest on loans £322 1s. 7d.; total, £10,974 14s. 6d.

The President said they had now before them the materials on which any observations could be made by the members of the Committee.—They would have in a few minutes brought before them three resolutions, the first relating to the Impugnations of their day schools and to the formation of Circuit Sunday-school Unions; a second relating to the new Westminster Chapel; and the third resolution to the Conscience Clause, as they called it. Those who had been in attendance at the Committee would have seen that friends unaware of what was before them in the order of business had very naturally run into all matters of interest which were on their minds, without knowing what was to be formally spoken to at an after part of the meeting. It would be convenient, therefore to those gentlemen who would be called upon to move and second resolutions to know what would subsequently be before the attention of the meeting. He thought it had been customary to nominate persons to take charge of resolutions, to move, second, and support. He always thought that objection, inasmuch as it seemed to restrict the attention of the Committee to business on the part of two or three. With just one exception, some would be called to move and second; but he would leave it open to the meeting to support or otherwise the resolutions brought forward. They had the three subjects which would formally be brought under consideration; but it was very probable that in the reading of the reports many matters of interest to some of them might be upon their minds and hearts, and if that were so, they would take a little time for open conversation on the general questions which had been noted in the reports, and he would then go more formally to the business before them.

Mr. WILLIAM M'ARTHUR, M. P., inquired whether it would not be desirable to increase the power of the Committee, or rather to widen the range of subjects that might come under its consideration during the year. The Committee had the Sunday and day-schools under their notice during that twelve months. But there were very important questions looming in the distance that would soon be upon the meeting's mind, and he would like to know whether the Committee or the General Education Committee had any business which had not been noted in the reports, and he would then go more formally to the business before them.

The PRESIDENT said that inasmuch as the Education Committee was appointed for a very specific and well-defined object, Mr. M'Arthur had no reason to doubt that it was within the range of the business. Again, as they had a Committee of privileges, in vested with any business affecting their general interests, of the kind noted by Mr. M'Arthur, he thought all such questions should come under the consideration of that Committee. Thirdly, inasmuch as the functions of the Parliamentary Committee, as it was called, were not very clearly defined in the Minutes of Conference it would be difficult before the next Conference to consider whether something better should be determined respecting the functions of that Committee of Privileges, and then Mr. M'Arthur's suggestion would be a very valuable one.

Mr. HAYWORTH, of Manchester, inquired whether Mr. Cusick had any practical suggestions to make in order that the sets of might be rendered more useful. Those who had to do with schools generally found that the success of a school mainly depended upon the teachers of the four or five classes as it is; and he had thought that their ministers would do well if they co-operated with the conductors and teachers in trying to have placed in their schools persons specially adapted for the work.

The REV. J. CHILDS said his personal visitation year by year was very much the same one year with another as to the details of his visits and the kind of work done. He would, however, observe that the spirit in which he received everywhere was the most gratifying kind. He had never met with an instance of coldness or indifference on the part of the officers and teachers of their Sunday-schools. During the year he had visited 900 different circuits, in some 20 or 30 districts. He had appointments from various parts of the Connexion which very much regulated his movements.—He had been applied to to visit certain districts, such as Kensington and Great Queen Street, for the purpose of meeting the teachers of a particular school, as at Hixton, for the purpose of giving any information that might be desired. On other occasions he had visited circuits, where he had been requested to go to meet all the officers and teachers of the circuit, because the schools were in a low condition, and required some steps to be taken, as in the case of Easingwold in Yorkshire, and other places. He had also visited this year, for the first time, the Scottish Methodist Sunday School, and he had hoped to be able to present a memorandum on the points of resemblance between their Sunday schools in Scotland and those in England and Wales, but he had had so much to do in the way of compression, that he had not been able to complete that memorandum.

The Rev. Dr. OSBORN moved the first resolution as follows:—"That this meeting rejoice in the continued success of the day and Sabbath schools, as evidenced in the statistics now presented; and in thankful to God that steps are being taken for the more thorough and efficient working of these institutions by the formation of Circuit Sunday

schools, and to the fact that the statistics now presented, as evidenced in the statistics now presented; and in thankful to God that steps are being taken for the more thorough and efficient working of these institutions by the formation of Circuit Sunday