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RENOUVEAU

A Poem, read at the public meeting of the M. A. Union, at the Wesleyan Methodist Church, Halifax, N. S., May 26, 1873.

By Miss MARY MELLISH, M. L. A.

It only good what can bestow
The pow'r approved at last to stand,
How poor is all the pageant grand,
By name of good that mortals know.
For when the mighty hand of time,
Bore to the goal of mortal state,
The laurel'd army of the great
In noble dead and thought sublime,
Their latest hour we vainly deem,
Would crown their virtue more than name,
And crown the glory of their fame
With good as lasting as it seem.

But vanished all the might that bound
A myriad lives to their breath;
No wardens at the gates of death
For them an easier entrance found.

And yet we seek the envied boon,
We wrestle for it in the strife;
We crave the sun to cheer our life
That, 'chance, will set before its soon.

'Twas thus I spoke as hall alone,
And hail to her who with me ro'ed
'Twas thus I spoke as hall alone,
And hail to her who with me ro'ed

And made each other's thoughts our own,
(My childhood's friend, what memories thrill,
My widow'd heart where thou hast been!
I feel thy presence with me still.)

Then in reply to what I said
She breathed her deep life-thought to me,
And shamed my low philosophy,
As thus she taught her faith instead:

When I was a child with a nature as wild
As the winds in their frolicsome glee,
My pulses were stirred with the joy of a bird,
And I roved by the shore of the sea;
And I thought no song but in heaven so sweet
As the song that the waves brought to me.

So daily I trod on the summer green sod,
On the banks where the tide rose and fell,
And wrote on the sand in a mystical hand
Which the art of a sage might not tell—
Aye, there on the sand wrote my four-letter
name.

On the shore where I loved best to dwell,
Each wavelet was bright with its jewels of light,
One fair more than a hundred at the sea,
And over it came in a flood of flame
A bright gem that was wafled to me;
O never a gem, thought my rapturous heart,
Hail as fair as this treasure could be!

So jealous my care of my jewel so rare
That I hid it in fondness from view;
Far dearer to me was my gift from the sea
Than the rest of the world ever knew;
And I hid it away in the depths of my heart,
And around it my heart's tendrils grew.

To tempt our eager steps to climb,
Tells of a grace unthought of yet,
The herald of a nobler time.

A light breaks o'er life's leaden skies;
Some glad events presaging joy,
Bring hopeful tears from hopeless eyes,
And blisful thoughts sad hearts employ.
And they forget their painful lot,
Aye, more: the gain once understood
Of suffering here is all forgot,
And good is lost in seeming good.
No joy of time, no wish denied;
His life a cloudless summer day;
His spirit cries, "Not satisfied,"
Wrapt in the body's pampered clay.
But sudden comes a direful change,
His lot reversed, but chance he will
Be richer far in heaven's estate,
And good evolve from seeming ill.
Then must I seek the murky night,
And shun the sunlight golden day?
Cast off my jewels pure and bright,
And wear the ashes and the clay?
Count saddest scenes and deepest woes
Meet heritage to mortals given,
To wean the soul from scenes below
To seek its solace but in heaven?
"Ah no," kind Wisdom's voice replies,
"It is not mine to seek the pain,
That final good may thence arise;
Loss is no precedent of gain."
"Nought can they estimate who see
No sunshine thro' their prison bars,
Who know of good and ill to be
Most often peer beyond the stars."
"Not all require refining fire;
Purchase the dress in some is less,
Or his estate in glory higher,
Who wears the cross 'mid deep distress."
"And the short day in human lot
Of gall and wormwood pow'r the most,
Linked to the time that is not,
Is in the endless ages lost."
O knowledge rare! all on bestowed
Who happily learn to trust and wait,
And patient tread the rugged road
That leads beyond the golden gate.
O weary toil, too sore to climb!
O tired eyes, that watch in vain!
Bruised hearts that beat the walls of time,
But short the record of your pain.
O silent songs and broken lyres!
O faded bays and trampled crowns,
Bright lives that lit your own death fires,
Ye may not tell of lost renown:
Ye proclaim a worthy fame
Lucullan skies no more may weep,
But warm the clay, with gladder flame
Where Sappho's treasured relics sleep.
Else, science charms no more our eyes,
The oracles of wisdom dumb,
It all we prize beneath the skies
Be lost in ages yet to come.
To tempt our eager steps to climb,
Tells of a grace unthought of yet,
The herald of a nobler time.

VOX ET PRÆTEREA NIHIL!

ORATION
Delivered before the Alumni and Alumnae of Mount Allison Institution, on the 26th May, 1873.
By REV. A. STEWART DESBRISSAY.

We are gathered together, to day, under the auspices of an industry that sheds its virtue and its praise upon the present, and an ambition that believeth all things for the future. The beginning of what your eyes see to-day, and what in past years was similar to it, was a faint ambition,—shall we not say unkindled from above, in the breast of a good man, that his country in the future years should be free in the truth in knowledge and wisdom. Every grand institution has had its origin in thought. A conception was enough to man the Atlantic, and might enough to lay upon its floor, between the continent, "the fiery artery with lightning beating." These institutions were the thought of Charles F. Allison, and they are making free the mind, unwrapping from many a youth the grave clothes of ignorance, and saying "loose him and let him go." They are spanning the years that beheld the Saintliness of our fathers, and those that shall see the wisdom and blessedness of our children. He who can lead, yet speaketh in every echo of these walls, and in every noble thought and action of the sons and daughters of Mount Allison, now scattered through the world.

"He is not dead, who glorious mind
Lies thus on high;
To live in heart we leave behind,
Is not to die."
How far reaching were those thoughts of 1840 we can now see. Our country of to-day is not the country of that time, yet these institutions have fitted into the niche of events as though a prophet had guessed and laid their foundations. Political ideas that were then shadowy have since become realities. Over the chaos of our young and undeveloped country, statesmen have pondered, and their dreams have lingered into the daylight, and become realities. There has been another clinging together of races and principles; as bone once came to bone, so province has come to province, and as England's imperial voice, (Circumstances so grand and rapid have tested the elasticity of our educational energies. It was the test of contrast. Men have turned round and expected to see education distanced in the hot race of the iron-hooped wheels of the Empire! Men have turned round and expected to see education distanced in the hot race of the iron-hooped wheels of the Empire! Men have turned round and expected to see education distanced in the hot race of the iron-hooped wheels of the Empire!

heard of the educational institutions of the East. If they are face to face with Japan the land of romance, we look across upon the civilizations of Europe, and most of all upon the land which when you, most of you, young as we are, are ever thinking for existence, laid by her great Alfred's hands the stones of Oxford.
Our fear is not that we cannot produce men and machinery for the want of our times, but that we may outrun the pursuit appreciation of our work, on which we rely for support. Like the vicar of Wakefield's family picture, which was unfortunately too large for the paragon, so the aims of our educational administrators when sketched out may be found greater than the public mind, just now, is prepared to receive.
It is on this account that each opportunity of presenting the true grandeur of education should be taken at the flood. It was one of Milton's most beautiful thoughts, that, as the good Ostris was heaved in pieces by conspirators, so the virgin, Truth, whose shape was perfect and her beauty divine, has been divided by her enemies, and in the confused strife which has swept over this wreck of a planet, the fragments scattered to the four winds, and as the fair daughter of the river went up and down, gathering together limb by limb, so have the friends of truth been ever since employed. Let this thought cast light upon the school and college. You are bringing together the parts of that truth, where they are hidden. From the stars, where the heavens are swept with the telescope. From the strata of the earth, man is bringing up the secrets of truth, as God will bring up the dead. Mind and spirit alike are to be gifts, for truth is hid everywhere. If you will allow me to call truth by the name of beauty, a name she might always bear, I will quote to you the words of Tupper which to truth are true.

"Beauteous nestle in the rosebud, and waketh the firmament with her smile,
Her splendour gleameth in the lightning,
In sea-ward snow, in whistling wind, in dim electric arcs;
For she is hid everywhere, that Reason's child may see her.
And having found the gem of price may set it in God's crown."
This idea of an intellectual observatory, uniting with the topographical situation of these institutions, the motto of the motto renders the term "Mount Allison," exceedingly felicitous. It is a term, also, which holds no low place in the affectionate memories of many, who are now toiling in a city and country, under the hot zenith sun of life's prime. The motto, for truth is hid everywhere, which lingers long in the remembrance of the man, the long weeks of study, and the honorable dismissal, have engraved "Mount Allison" upon the memory. The writing is not only deep but beautiful, and when two ships laden with strangers have met for an hour in railway or hotel, the motto, Mount Allison, have been an "Open Sesame" to each other's heart, and have lusted his wings upon these shores, and have lusted his wings upon these shores, and have lusted his wings upon these shores.

These words of cheer, we need all to have a part. Pupil and Preceptor, Alumni and Alumnae, whosoever we are that are gathered here, we are one in the interest with which we look on the world's appearance. On the problem of these days, whether this old world will continue to struggle up into light, or whether the light that is already in it is about to change into a shadow more dark than our work has yet seen. This question is inseparably connected with education. Revelation and infidelity are fighting for the Empire of the world. The forces of good and evil are contending around science, like the tide of battle swept around Hougoumont on the day of Waterloo. Even superstition is crawling out of its holes and caves, out of the convent and cloister, and like the emperor of China claiming relationship to the sun, asserting affinity with intelligence. He who is not daily with you who now go from these halls can hang up your education like a finished picture upon the wall to become smoke dried and colwethered until it is well-nigh obliterated. There is a call for men who can make use of what they know who can make their blow resound through the world, till the arches of error quiver again. The day in which a man was famous accordingly as he lifted up his axe against the thick trees has not passed away. The generation which has just closed is the echo of the muscular day of the iron bound coast, who defied the waves and rescued life, will not lightly appreciate the man who will go down among the floods of error, and bring up men into light and truth. Science is a glittering weapon, which, like the flaming sword at Eden's gate, turns every way, and the cry is for men who will snatch it from the grasp of infidelity. Who will split with a practised hand the hairs that scepticism plucks so triumphantly from his grisly head, and offer to us; who will mine up Huxley's protoplasm into atoms smaller than ever dreamed of; who will decapitate Darwin's ape; and with an intellectual iconoclasm destroy the images of Antichrist and the altars of superstition. When England bears of iron-hooped ships and rifled cannon it is only to say, "our ships and guns are of better steel than those." And when Christianity hears of error harnessing itself with philosophy, it is only to reply—"Science more true than that is mine, and the truer the more loyal to me." "Hard pounding, this gentleman," said Wellington in one of his battles, "but we will pound the longest." So, brothers, will it be with Truth. "The eternal years of God are hers," and long after this earth, whose records may be falsely read, shall have been burned up, and reason

on which the sceptic depends shall have reeled under the terrors of the judgment scene, true science shall remain, and amid eternity's crystal lamps, and pagantry, will chant on.

These are thy glorious words, Parents of Good—
"Almighty! 'Tis the universal case
"This wondrous fair, Thyself! how wondrous thou!
"The college, in whose halls science and faith are married together, not by narrow sectarian ban, but under the broad auspices of Catholic orthodoxy, must be recognized as among the grandest agencies at work in the world. Hence the framers of our last Educational Report remind the Church of these provinces "that if we would initiate the spirit and philanthropy of other lands and conserve one of the greatest sources of power, we must not allow these institutions to be paralyzed in any of their operations." To the Spartan idea of a physical education, to the intellectualism of the Athenian School, we add spiritual truth, and conserve one of the greatest sources of power, we must not allow these institutions to be paralyzed in any of their operations." To the Spartan idea of a physical education, to the intellectualism of the Athenian School, we add spiritual truth, and conserve one of the greatest sources of power, we must not allow these institutions to be paralyzed in any of their operations."

He was a graphic writer who said—
"The post of honour and the post of shame, the general's station, and the drummer's, a peer's statue in Westminster Abbey, and a seaman's hammock in the deep, the mire and workhouse, the woolstack and the gallows, the throne and the gallows—the trifles that are all our daily life; but it has wonderful divergencies, and only time shall show us whether each traveller is bound."
These are words which make me pause and think, and let us, who are here, think this, that though we may not reach the post of honour or of fame, yet we will stand in the end higher up than if our ambition had been less and our efforts weaker. The race ground teaches men the lesson of their own weakness, and they find themselves there girded and puting. The course must come out of the quiet field, where he has pastured with the yoke, ere he can show the blood that is in him, and though in the trial, there may be better than yet the ring of his hoof in looking upon the future, then, do not plead inability, you do not know your own blood till it is warmed. Nor yet habit, when the thief pleaded "it is an evil habit, the very best material on which to engrave the rich record of education." When Canova looked at the block of marble prepared for his statue, his eye detected a tiny line running through one portion, and he refused to lay his hand upon it. Such is the moral law, which in many young men education has polished, has ruined the empire of the spirit, and has ruined the empire of the spirit. It is only when coupled with spiritual truth that science attains her most exquisite symmetry, and accomplishes her true end, the glorification of God and the elevation of our human nature producing the scholar and the man.

Young ladies, whose hearts are the home of the beautiful, and into which the noble when it knocks finds welcome admission—your gentle words labourers are the harmonizing of vocabularies with strength—and ye who have come hither to look upon the beautiful and the strong, let me remind you that there is no training like that of faith. It is a discipline grievous to flesh and blood, but it is discipline previous to flesh and blood, it is the muscle into iron, spirit into flame, battles into victory, youth into men, life into one grand thrilling romance. Discipline lifts up every profession from its hours of drudgery to its throne of success. Which brethren, the leviathan's look that scans Blackstone's initial pages into the keen un puzzled glance of the Chief Justice. Select now your best illustration of all this and I will match it with discipline of faith. Do you tell me of the training that fashioned the battalions of ancient Rome into lines of iron, and riveted victory to her standards? Yet the discipline of the Caesars did not equal that of which I speak. The one could teach a sentinel at the gate of Pompeii, when the volcano thundered forth its storm, when the heavens grew dark above, and the earth shook beneath him, to grasp his weapon more tightly, and die at his post. But the other is as superior as the spiritual always is to the physical. It gives the command and stand fast in the face of the storm, the heavens may fall, and the earth may rock, the shafts of scorn pierce the quivering heart, the mists of death may close in around the Soldier, and shapes of horror glare upon him, yet the last voice heard, will be the sublime cry of faith, "Though He slay me, yet will I trust in Him." Never was Tenyson more grand and true than in the Confession.

"I cannot hide that some have striven,
Achieving gain to whom was given
The joy that was not mine;
Who rowing hard against the stream,
Did distant gates of Eden gleam,
And did not dream it was a dream."
By hard sea and stormy land,
Ere in the chains of the dead,
The granite of the fountain-head,
Which did accomplish their desire,
Born and created and did not die,
He heeded not reviling tongues,
Nor sold his heart to idle morn,
Though cursed and scorned and hissed with stones.
But looking upward full of grace,
He pressed and on a happy place
God's glory smote him on the face."
There is a future coming, when the sciences now imperfect shall stand forth in more complete beauty. From the temple of truth the scaffolding that so disfigures shall be taken down. The workmen now toiling among the records of the past, among the secrets of nature, among the many philosophies that bear their names, shall have gone. When Ptolemy built Pharos, Strabon, the architect, wrote the king's name on the outer plaster of the wall, but his own name he engraved underneath in the inner wall. When the plaster fell off the king's name vanished, and the architect's remained. So will vanish away the names of men identified with the sciences now slowly building up, and upon the palace of truth shall be the truth in eternal illumination that name, without the utterance of which I will not close this address—Christ! The Alpha, who first prepared the heavens, and set a compass upon the face of the deep. The Omega, who shall gather together to himself all things which were in heaven and earth. Do you ask me how knowledge shall vanish away? Just as the speaker and his words are forgotten in the visions he calls up, just as the colors of the picture are lost sight of during the rapture of your gaze, so will science with its voice of silver, and its brilliant ray be lost in the glory of the Lord!

REPORT
Of the Joint Committee on the Revision of the Constitution of the Wesleyan Methodist Church of North America, held in the North-ester Street Church, Montreal, Commencing on the 17th of October, 1872, at 2 p. m., and concluding at 10 p. m. on the evening of the 23rd.

GENERAL PRINCIPLES.
1. The Wesleyan Methodist Conference in British America shall be so altered in the form of their general government as to be composed of one General Conference, and several Annual Conferences.
2. The Name of the Church hereby organized shall be THE WESLEYAN METHODIST CHURCH OF NORTH AMERICA, or if it should hereafter be found expedient, the United Wesleyan Methodist Church of Canada.
THE GENERAL CONFERENCE.
3. Whereas under existing circumstances it is deemed expedient to make such arrangements as will admit of the incorporation of Lay Representation in the General Conference, it is found that the requisite majority of the Quarterly Meetings of the two existing Conferences desire such incorporation.
The General Conference shall be composed of either one Minister for every four members of each Annual Conference, or of one Minister and one Layman for every eight members of each Annual Conference. Provided nevertheless, that a fraction of three-fourths shall entitle a Conference to an additional representation. Provided always that the President of each Conference shall be one of those so elected; and also provided always that the whole number of delegates elected shall not exceed two hundred and twenty.

4. The Ministerial members of the General Conference shall be elected by ballot.
5. The appointment of Laymen to the General Conference shall be made as follows:
(1) The Laymen in each Annual Conference meeting preceding the meeting of the General Conference shall elect from among the members of our Church within the bounds of the District, representatives to the General Conference: the number so elected to be determined by the number of Church members in the District, as compared with the entire membership within the bounds of the Annual Conference: the whole number not to exceed the number of Ministers appointed by such Annual Conference.
(2) The Lay members of the District Meeting making such appointments to the General Conference shall be elected by the Quarterly Official Meeting next preceding.
6. The Secretary of each Annual Conference shall compute the number of Laymen to be appointed by each District in accordance with the principles laid down in section 5, and publish the same in the Minutes of the Annual Conference next preceding such District appointment. Each delegate must be not less than twenty-five years of age and must have been a member of the church continuously during the five years next preceding the time of his election.

7. A majority of those chosen to constitute the General Conference shall form a quorum for the transaction of business.
8. The first General Conference shall meet on the first Wednesday after the fifteenth day of September, in the year 1874, provided that the Conference concerned shall have approved of the plan of Union; and thenceforward, once in four years, on the first Wednesday after the fifteenth day of September, in such places as may be decided by the General Conference.
9. Each General Conference after the first, shall, on its assembling, elect by ballot without debate, three General Superintendents from among those nominated for that office by the Annual Conference as hereinafter provided by clauses 23 and 24.
10. Each General Conference shall immediately after the election of the General Superintendents, elect by ballot without debate, a Secretary, whose duty it shall be to keep a correct record of its proceedings, and publish the minutes under the direction of the General Conference.
11. The General Conference only, shall have power to make rules and regulations for the Church under the following limitations and restrictions, viz:
(1) They shall not revoke, alter or change any article of religion, nor establish any new standards or rules of doctrine, contrary to our existing and established standards.
(2) They shall not destroy the polity of our itinerant system.
(3) They shall not make any change in the General Rules of our Society.
(4) They shall not do away with the privilege of our Ministers and Preachers, of trial by a Committee of Ministers, and of appeal; neither shall they do away with the privilege of our members, of trial by a Committee and of appeal.
(5) They shall not appropriate the profits of the Book Room, to any purpose other than for the benefit of the Preachers, Travelling and Superannuated of the Canada Conference and the Travelling and Superannuated of the Conference of Eastern British America, their wives, widows and children.
(6) All new Regulations, and alterations of any kind or regulation now in force, respecting our temporal economy,—such as the holding of Churches, the order to be observed therein; the allowance to the Ministers or Preachers, their widows and children; the raising Annual supplies for the propagation of the Gospel. (Missions excepted), for the making up of the allowances of the Ministers, Preachers, &c., shall not be considered of any force or authority, until such regulation, alteration, shall have been laid before the Quarterly meetings, throughout the several Annual Conferences, and shall have received the concurrence of a majority of the members (who may be present at the time of laying said rule or regulation before them) of two-thirds of said Quarterly meetings.
(7) Nor shall any new rule, regulation or alteration, respecting the rights and privileges of our members: such as receiving persons on trial, the conditions on which they shall retain their membership, the manner of bringing to trial, finding guilty, removing, suspending or excluding disorderly persons

from society and Church privileges, have any force or authority, till laid before the Quarterly meetings and approved as aforesaid: Provided however, that on the concurrent recommendation of three-fourths of all the members of the several Annual Conferences who shall be present and vote thereon; then a majority of two-thirds of the General Conference succeeding, shall suffice to alter any of the above restrictions, except the first and third which they shall not alter; Provided, further; when such alteration or alterations, shall have been passed by two-thirds of the General Conference, so soon as three-fourths of the members of the several Annual Conferences shall have concurred as aforesaid, such alteration or alterations shall have effect: Provided, also, that in case there shall be Lay delegation in the General Conference, the appeal to the Quarterly Meetings allowed in the above restrictions, shall not be continued in force, but shall be null and void.
12. Any act of the General Conference involving constitutional changes, shall become law, only when it secures a majority of three-fourths of the members of the General Conference, who may be present and vote thereon.
13. Any act of the General Conference affecting the rights and privileges of the Annual Conferences, shall become law, only when it secures a majority of two-thirds of the members of the General Conference, who may be present and vote thereon.
14. The General Conference by a vote of two-thirds of its members, shall have power to increase or diminish the number, or alter the boundaries of the several Annual Conferences.
15. The General Conference shall appoint a Special Committee, which shall deal with questions of General Conference interests in the interval, between one General Conference and another.
16. Toward meeting the expenses of the first General Conference, a collection shall be made throughout our whole work, and the Annual Conferences shall fix the time when such collection shall be made within their respective bounds.
NOTE.—The first General Conference shall be held in the city of Toronto, should an invitation be given to that effect.

THE ANNUAL CONFERENCES.
17. The work in the Provinces of Ontario and Quebec shall be divided into three Annual Conferences, to be known as the Ontario, Huron, and St. Lawrence Conferences.
18. The Ontario Conference shall embrace the Toronto, Bradford, Barrie, Owen Sound, Whitby, Cobourg, Peterboro and Belleville Districts.
19. The Huron Conference shall embrace the Hamilton, Niagara, Brantford, London, Chatham, Sarnia, Guelph, and Goderich Districts.
20. The St. Lawrence Conference shall embrace the Montreal, Quebec, Stanstead, Pembroke, Perth, Ottawa, Brockville, and Kingston Districts.
21. The work embraced in the Conference of Eastern British America, shall be divided into two Annual Conferences and one Missionary Conference.
22. The province of Nova Scotia shall constitute one Annual Conference, and shall be known as the Nova Scotia Conference.
23. The Province of New Brunswick and Prince Edward Island shall constitute one Annual Conference, and shall be known as the New Brunswick and Prince Edward Island Conference.
24. Newfoundland shall constitute a Missionary Conference, and be known as the Newfoundland Conference.
25. Each Annual Conference shall be composed of all Ministers received into full connection and ordained, who are stationed and appointed by it.
26. Each Annual Conference shall retain all the rights, powers, and privileges at present possessed, except such as are vested in the General Conference.
27. Each Annual Conference shall on its assembling elect by ballot without debate, a President, who, in the absence of a General Superintendent, shall discharge all the duties of a President within the bounds of the Conference electing him.
28. Each Annual Conference immediately after the election of a President shall appoint a Secretary by ballot without debate; and shall also elect the Chairmen of Districts according to the Discipline.
29. Each Annual Conference next preceding the meeting of the General Conference, shall nominate a General Superintendent of its members who is or has been the occupant of the Presidential chair, and from amongst those so nominated, the General Conference shall elect three General Superintendents; Provided always, that those so elected shall not be eligible for re-nomination until the alternate General Conference.
30. In the event of the death, disability, or occupation of the office of General Superintendent by a President of an Annual Conference, the ex-President shall immediately enter upon the duties of the Presidency and discharge them to the end of the year.
31. Each Annual Conference shall examine the character and qualifications of all Ministers and Preachers on trial within its limits, and its decisions shall be final.
32. Each Annual Conference shall station all the Ministers and Preachers within its limits according to the rules of the Stationing Committee.
33. No change shall at present be made in the constitution of the Stationing Committee, except that the lay members of the District Meeting shall also vote in the election of the Representatives.
34. Each Annual Conference shall continue to act under its own Discipline until the meeting of the first General Conference.
35. The several Annual Conferences shall assemble during the month of June in each year, and shall appoint the place of meeting from year to year.
36. Each President of an Annual Conference shall be stationed on a Circuit, and shall be ex-officio Chairman of the District in which he is stationed or through which he may