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PROBINCIAL WESLEYAN

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Religious Miscellany.

BETWEEN THE SHOWERS. BY MRS. ARDY. There is the rain that we pity. The weaver-drops with ruthless hand. It points to 'me' rain. We may not through the greenwood shade stray to the distant mill.

General Miscellany.

CANADA CONFERENCE. SEVENTH DAY. WEDNESDAY, JUNE 10. The Conference assembled at 9 a. m. The President in the chair. The venerable Solomon Waldron led in prayer.

General Miscellany.

After reading of the minutes. Mr. Andrews read the Sabbath school report. There are 1,002 scholars in connection with the church, being an increase of 33. The whole number of teachers is 9,617, showing an augmentation of 52.

General Miscellany.

Certain charges affecting the moral character of the Rev. Nelson Brown, a superannuated minister residing in the Red River District, were read from the official records of that district. The Conference, after mature deliberation, came to the conclusion that, in accordance with the recommendation of his district meeting, his suspension be continued another year, and that the whole case be disposed of by the Toronto Conference next year.

General Miscellany.

On motion, the Rev. Wm. H. Whitrow, M. A. was appointed to the editorship of the Sunday-school publications, under the direction of the Book Committee. A presentation of a beautifully framed group, in photographs, of the young men newly ordained, and also of the President of the Conference, was made to the President this day at noon.

General Miscellany.

On the 4th of March last, the town of Barin, Newfoundland, was thrown into consternation by the sudden removal from earth of three young men, sons of Bro. John Beasley, Sr., of Barin Bay. The brothers John, Isaac, Richard and Joseph, left their home in the morning to procure wood at a neighboring cove. They succeeded in their object, and were returning when the boat containing the wood filled with water, upset, and all were thrown into the sea.

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DR. PUNSHON AT THE METROPOLITAN BUILDING. The Rev. Dr. Punshon, in rising to support the resolution, was received with great applause. He said he was glad to show himself on that occasion, and that was about all he intended to do. (No. 30.) About three-quarters of an hour before he had given up the idea that he should be obliged to say something, but he had felt during the progress of the meeting exceedingly grateful to those who, as by instinct, had understood his weariness, and who had, therefore, so exhaustively presented the subject that nothing at all was necessary for him to say. He was there only to testify to his unabated attachment to the interests of that unshaken institution, what the American would call the inception of this Metropolitan Building Fund, and had the honor to be one of the first secretaries of it, and had cherished an unflinching attachment to it from that time until now. He was convinced from the statistics just presented, and by the calculations which Mr. Waddy had so elaborately worked out and so impressively presented, that they were bound solemnly if they would do their duty to God, maintain their own interest in Christ, and not perjure themselves as witnesses for his greater heartiness, enter into this grander enterprise, and with a more earnest spirit of reliance upon the divine power than they had ever done before. He sympathized with a great deal that had been said on the various aspects in which the cause might be presented. He believed if they would build chapels, they must have a church too. They must have a church, in many instances, before they had a chapel; not, however, before they had obtained such an amount as would secure a site. This was a thing of certainty. Therefore, all over London, wherever they could find a suitable place for the erection of a chapel, in a growing neighbourhood, and where the population was increasing, should sites be secured at once. Then let them put up some temporary building, as they did at Highgate-archway; let them work there, plying the old agencies of Methodism and preaching the Gospel of the kingdom until sinners were converted and the church raised up to the normal quantity of members, no thought necessary to occupy at least the nucleus of a church. When they had got 100 members, then he had no doubt Providence would always open their way for the building of a permanent chapel. In the meantime, let them take care that, somehow or other, they were agreeing in all the neighborhood, or the glory would depart from them, and it might be that the candlestick would be taken out of his place, and the honor and privilege would be given to other churches. Though he was passing through the country for some time, he had never met with Methodist preachers who did not preach repentance to words God and faith in the Lord Jesus Christ. They did not happen to come in his way. Whenever he heard a Methodist sermon, he could not recall one exception where he did not hear the old ring. (Applause.) He prayed God that it might ever continue so. (Hear, hear.) Of course he heard bells chiming in different melodies, one man preaching after one fashion, another after another fashion; and he prayed that this glorious diversity might last as long as Methodism was Methodism. (Applause.) So long as there was essential unity of doctrine and of faith, so long as there was singleness of purpose, so long as there was the unabated loyalty to Christ, and the frank, fearless declaration, would the power of the Holy Spirit continue, arouse, and save.

General Miscellany.

SENTIMENTAL CHRISTIANITY. BY MRS. E. F. WILDER. We have met but very few Christian men who were sentimentalists, yet as we look over the list of our acquaintances, we find here and there, one of the very tenderest kind. But where we find one such man, we find a score of women, who, in beautiful robes, recline in luxurious easy chairs, with a mystic book from which they read the poetic effusions of some religiousist. They delight in fervent rhapsodies of golden streets, angels' harp, and heavenly glory. They enjoy the beauty and poetry of religion, and float on the permitted air to the very gates of the celestial city, thinking it is so easy to give up pleasures, to love the sinner, to care for the sick and needy, so that they may win Christ and heaven. When the real state of the case is, if they should be suddenly transported with all the world to the open gates of the New Jerusalem, they would look over the crowd, and if the poor, the rag-

General Miscellany.

god and ignorant, were all entering, they would hold up their cloaks, and wait to see if any of "our set," would be also there. With many of us, there is too much passing by on the other side, and not enough of the stopping, up-lifting, and pecuniary help, which made the rocky road to Jerico so beautiful a picture to the mind's eye. There is a vast difference between that pure and undefiled religion that keeps one unoppressed from the world, that cares for the poor, the sick and weary, and this self-centered sentimentalism. There is a great difference between reading about doing the will of the Father, and the doing of his will with earnestness and zeal. A difference between wishing to do well, and doing well;—between benevolence and beneficence. The reading, without the practicing causes one's piety to be absorbed in self; makes one strive for a kind of monastic piety, and the life is empty of active duties and Christian charity. To us there is no lower type of human selfishness, than that shown by one who is so engrossed in the work of saving his own soul that he is indifferent to the world around him, except in a low congenial spirit. Publishers state that religious books are in great demand at the present time, and many of them are read by those who have had only a superficial religious experience, and to them the books are only a mysticism; but, thinking that they comprehend and enjoy the same "length, and breadth, and height, and depth, they speak of these religious truths in a dignified manner. Such expressions, to those who hear them, do not understand the true spiritual state of the speaker but see that the words and the life do not correspond, often are the means of being a handicap in the race of life. How often we hear, "All is on the Altar." We have given up the world and live only to please Christ." We think that they believe themselves sincere, and we doubt not they would like to live that way, but when the cause of Christ needs five or ten dollars, which could be given without self-denial, except the parting with the loved money, such a test for their sincerity has often found the pure gold lacking. If they live to please Christ they can constantly work for his church and his little ones, for we have them always with us. A lady, not long ago asked her colored washer-woman, "Ellen, why are you not a Christian?" "Well, to tell you the plain truth, Mrs. Room, I think that I am enough right better than most of the church members. I works for heaps of 'em and it mightly mean most of 'em. Last week I washed for Mrs. Ray, and she is one of our awful pious ones; she always gives me a big wash; always scolds about the way it's done; beats me down in my price, and then when I am tired to death, makes me go to the store after my pay. But they believe things she does is, never give me 'nough to eat; and the few scraps she does give me to eat in the wash-room, she hands out in about the way you throw your dog a bone. It that ar' woman has religion I don't want none of it."

General Miscellany.

After payment of losses and necessary expenses, that the balance be invested as a Reserve Fund; and when such Reserve Fund shall amount to \$20,000, that the interest accruing thereon be annually paid over to the General Conference, as an acknowledgment for the services of the Ministers, in line of paid agents, as may be able, and report to the Insurance Committee on or before the first of September next. That a meeting of ministers and representatives from boards proposing to insure, be called to meet in — on or before the second Wednesday of September next, for the organization of the company provided in the above Act. That a committee of three be appointed by the Conference, by whom all the preliminaries shall be arranged and the above meeting called. It is believed that this Act opens the way for a safe and economical insurance of our connexional property; that in insuring only our own property we shall avoid the hazardous risks of ordinary companies, and have our churches and parsonages more conveniently and generally insured; and that having to pay only actual losses and necessary expenses, such a reserve fund will be gradually accumulated as will prove an effectual guarantee to insurers, and afford important aid to the various interests of our church. The report, after a considerable discussion, was, on motion, received, and remitted to the Annual Conference. The total value of church and parsonage property is about \$3,300,000. A scheme for the establishment of a Wesleyan Ministers' Mutual Insurance Company, guaranteeing to widows of deceased ministers, the sum of \$1,000, elicited lengthened discussion, and was referred back to the association for re-consideration.

General Miscellany.

MEETING OF THE ANNUAL CONFERENCE. Seldom has important changes taken place so quietly as those that were introduced at the late Hamilton Conference. It was the intention at one time that after the meetings of the Annual Conference, all the ministers should be finally breaking up. But the pressure of business did not permit this. The parting prayer-meeting, in which the Rev. John Ryerson and John Carroll led the Conference in prayer, was specially solemn and affecting. The thought was present to every mind, that they should all never meet again on earth. On Thursday evening, according to arrangement, the three Conferences met to organize, appoint their chairman and elect their representatives to the General Conference. The Toronto Conference met in John-street Church, and elected the Rev. Dr. Wood, President; Rev. John Shaw, Secretary; and Rev. E. H. Dewart, member of the Transfer Committee. On nomination of the President, Dr. Green was appointed member of the Missionary Board, under the new arrangement. A resolution, commending the Whistly Ladies' College to the favor of the Toronto Conference, was adopted. After appointing the Chairmen of the following were elected by ballot as the representatives to the General Conference: Revs. E. Wood, D.D., John Potts, A. Green, D.D., E. Ryerson, D.D., S. Rose, E. H. Dewart, W. H. Poole, John Shaw, N. R. Willoughby, John G. Laird, D. C. McDowell, J. W. McCallum, J. E. Betts, J. Bredin, E. B. Harper, M. A., Dr. Nelles, Prof. N. Durick, T. W. B. Taylor, and Wm. C. Lewis. The next annual meeting of the Toronto Conference is to be held in the town of Picton, on the second Wednesday of June, 1875. THE LONDON CONFERENCE. The members of the London Conference met in King-street Church. The Rev. John A. Williams was elected President; the Rev. James Gray, Secretary; and the Rev. E. B. Ryck-

General Miscellany.

RELIGION is an insurance against fire in the next world, for which truthfulness and honesty are the best policies. Obituary. SUDDEN DEATHS. On the 4th of March last, the town of Barin, Newfoundland, was thrown into consternation by the sudden removal from earth of three young men, sons of Bro. John Beasley, Sr., of Barin Bay. The brothers John, Isaac, Richard and Joseph, left their home in the morning to procure wood at a neighboring cove. They succeeded in their object, and were returning when the boat containing the wood filled with water, upset, and all were thrown into the sea. Richard managed to climb upon the bottom of the boat and was rescued in this way, but the other three sank below the surface of the waters. Before going down the young men in the water spoke to their brother upon the bottom of the boat as if he were to be saved, and of themselves as if their time to die had come. They sent affectionate messages to their aged parents and friends. The elder brother, John, had a wife and two little children, a most interesting family, and to these he sent words of touching farewell. Also considerable exertion the bodies were recovered from the deep and prepared for burial. On the Sabbath of the funeral a large concourse of people followed the remains of the three brothers to the grave, all denominated in town uniting in this token of respect and sympathy. The writer endeavored to improve the sad event by preaching from Job 9: 22. Brother and sister Beasley were divinely sustained in this the greatest trial of their lives, their calmness and resignation were a wonder to us all. The week following the above mournful occurrence, another of our people, Thomas Moulton of Great Britain, was accidentally shot dead by his brother. This fourth sudden death deepened the impression already made upon the community, men see more clearly than ever that "in the midst of life we are in death." We do not sorrow as those without hope. It is our happiness to know that our deceased brethren loved the Lord Jesus Christ, that they were, with one exception, members of our church and regularly met in class. We doubt not but though absent from the body, they are present with the Lord; our loss is their gain. God calls away His people, and yet carries on his work. We feel the sudden deaths recorded to lead us to look to us. Several of the unsaved have been led by these afflictive dispensations of Providence to join our church and set out for heaven, a more numerous increase more and more. G. FORBES. Halifax, June 19th, 1874. DANIEL FERGUSON of Guysboro' Intervale, the subject of this notice, was converted to God in the year 1831, under the ministry of the late Rev. William Smith, at that time earnestly and successfully labouring on the Guysboro' circuit. Bro. Ferguson was one of the enterprising and hard working men of the early time, but one whose zeal in the cause of God was in keeping with his diligence in worldly pursuits. In 1849, by sickness improperly treated, his constitution was destroyed; and for the last 25 years, much of the time confined to the house, and often suffering severely. He was laid aside from all active work. Yet for all this his faith failed not, nor did he forget to call upon the Lord in the day of trouble. And as the Psalmist, so he found "God is our refuge and strength, a very present help in trouble." He was always interested in the religious state of the community. A greater portion of Sabbath, April 26th, he spent in prayer to God for the spiritual improvement of the people of his neighborhood. In his desire for Zion's welfare, he forgot the weakness of his body he took cold, and immediately was laid sick. Tuesday he could speak but little. Wednesday his voice improved, and he was happy in the love of God waiting patiently the end. That evening, Wednesday April 29th, at 9 o'clock, in the 73rd year of his age, he died without a struggle or a groan, quietly falling asleep in Jesus. THOMAS D. HART. HALF HEARTED SERVICE is poor service. "And whatsoever ye do, do it heartily as to the Lord, and not unto men."

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