

Provincial Wesleyan

THURSDAY, MAY 19, 1859.

In consequence of the official relation which this paper maintains to the Conference of Eastern British America, we require that all communications and notices addressed to it should be sent to the Editor of the Provincial Wesleyan, and not to the Editor of the Standard, or to any other person.

We do not undertake to return rejected articles.

Communications designed for the opinions of our correspondents.

Halifax District.

The announcement of the meeting of the Halifax District was inadvertently omitted in our last week's issue. The Ministers in the District are hereby reminded that their attendance is requested at Windsor according to previous intimation on Wednesday, June 1st, at 9 A. M.

A. McNUTT, Chairman.

Wesleyan Book Committee.

The fourth quarterly meeting of the Executive Book Committee will be held at the Conference Office on Wednesday, May 25th, at 11 A. M.

CHARLES CHURCHILL, Book Steward.

Wesleyan Methodism not Effete.

Methodism was cradled in the storm. Its early adherents were accustomed to the fury of the oppressor. Apostolic in their zeal, they were apostolic also in their sufferings. No one can read the history of their lives and labors without beholding in them the reproduction of that spirit which led the early disciples of our Lord to traverse sea and land, to expose themselves to imminent peril, and willingly to sacrifice their lives in the prosecution of that grand enterprise which Christ had entrusted to them, the proclamation of the glad tidings of salvation through Him. The tribulations through which they were called to pass, so far from diminishing their faith, or weakening their purposes, served only to increase their dependence upon the arm of the Lord, and to intensify their zeal in his cause. They went forth to proclaim the unsearchable riches of Christ, not knowing whether they went, but following the leadings of their unerring Guide. "The world is my parish," was the exclamation of the immortal Wesley. Wherever there was a soul to save, there was his mission. Wherever sin and crime the most abounded, there appeared to sound the most urgent call. Thus it was that in the faithful and fearless prosecution of duty the devoted men of God who laid the foundation of Wesleyan Methodism were the means of rekindling throughout England the expiring embers of piety, rescuing their country from the grasp of infidelity which was then tightening its hold upon all classes in the kingdom, and imparting to the religion of the realm a vitality which has continued to display its influence in every branch of the Christian Church, down to the present hour.

Some assert that in accomplishing this much Methodism has fulfilled her mission. They affirm that the conditions of society which called it forth having changed there is no longer any purpose for it to effect, and that following the law of all special agencies, it must decline and disappear. The votaries of blind philosophy may be suffered to indulge in foolish speculation. But may not we, whom it concerns to know the actual position of the system to which we are attached, triumphantly ask, Where is the symptom of decay? Has the ardour of our people in the cause of God abated? In what sphere of evangelical enterprise do we lag behind the foremost champions of the Truth? What openings for the spread of the Gospel are there into which our missionaries do not enter? Does not the energy which of old was owned of God, still claim the fulfilment of His promises?—China unbosoms the doors which have so long forbidden the entrance of Christ's ambassadors, and the Wesleyan Missionary is ready to carry the message of redeeming love—India made evangelized, and the feet of fresh labourers press at once the soil of that distant and unfriendly clime. British Columbia scarcely receives its name ere the zealous Missionary is found tracking its forests, instructing its untutored tribes, and striving to reclaim the profligate swarms that have been attracted to it by the lust of Gold.

These facts refute the unfounded assertion that the career of Methodism approaches its close. It appears to be just entering upon its race. Never before did it exhibit signs of that energy which has made it so useful in the work of the Lord more indicative of glorious activities yet to be wrought than now start forth to view. No: Methodism as a revival of primitive Christianity can never decay in compliance with any philosophical rules. The religion of Jesus in none of its developments will ever bend to the theories of man. It will ever make foolishness the wisdom of this world. If when persecution assailed us we struggled into strength, and our faith flourished when poverty was our portion, it might well accord with human reason that wealth should enervate our fidelity and prosperity prove our destruction. Hitherto it has not been so. God has marvelously taught us as a church how to bear the change. We say not in boasting but in thankfulness; nor that we would exult ourselves but that we would not acquiesce in the misrepresentations of those who deem that our destruction is nigh. Let us not be high-minded but fear. Encouraged by the facts which have just been suggested, let us show forth our gratitude to God by redoubled diligence in his cause; let us not be ambitious of worldly influence, but seek in humility and watchfulness to subserve as the one grand object of church organization the firm establishment of the Messiah's kingdom; let us ever regard as our commission the work in which our venerated founder with unceasing assiduity toiled,—"spread scriptural holiness through the land."

Bedouk Circuit, P. E. I.

Mr. EDWARDS.—Allow me to inform the many readers of your most excellent paper, that the Lord is graciously reviving true and heartfelt religion in several parts of this Circuit. We have been holding meetings daily for the last six weeks, and they are still going on, and the Lord is blessing them abundantly to the salvation of many precious souls.

Many of our members have been greatly revived in their religious experience, and are now much devoted to God and the spread of true piety in the land. Several backsliders have been happily and fully restored to the enjoyment and profession of gospel grace; while many have, for the first time, been brought out of moral darkness into the glorious light of heavenly truth. And all are now rejoicing in hope of the glory of God.

But while we desire to be thankful to God the Father, the Son, and the Holy Ghost, for the good that has been done, we are still praying, O Lord open the heavens wider and yet wider still, and pour forth showers, teeming showers of refreshing grace upon us and upon all other parts and sections of thy holy Church, that they may be made a praise and a glory in all the earth.

G. M. BARRATT.

May 10th 1859.

From the Christian Advocate and Journal.

Financial System of the Wesleyan Missionary Society.

It is claimed by many persons that other Churches in the United States possess, in proportion to their number, a more liberal and more judicious system of financial management than the Wesleyan Missionary Society. We are quite willing to concede the claim. It has been the glory of Methodism that through its instrumentalities the poor have had the Gospel preached to them. We would grieve were we to be taken from us and given to another. The possession of wealth, however, is no evidence of the piety or usefulness of a Church; but the use a Church makes of its wealth is one measure of its fidelity to the great work whereunto it is called. Judged by this standard, the Methodist Episcopal Church need not fear a comparison with any of the Churches on this continent. If it counts its wealthy members only by hundreds, it counts those within its pale who emulate the widow in the Gospel by tens of thousands. Of its wealthier members, too, it may be justly affirmed that they are liberal things they are excelled by none. Their contributions in this and other cities to the cause of missions, of Sunday schools, and of tract distribution, have become almost a proverb, while their acts of local charity and of grateful benevolence toward those who have labored for them in the Gospel are perhaps without a parallel.

In this we rejoice, yea and will rejoice. But it must, nevertheless, be acknowledged that this class of contributions, Christian by munificence though they are, do not form the chief reliance of our Missions and kindred societies. Compared with the aggregate resources of the Church, and with the work the Church is required to do, they are small and inadequate. They are also the most fluctuating, the least certain source of the Church's income. They are too contingent to be relied upon for permanent and uniform revenue. They are valuable as pecuniary aids, and still more so as examples, the spirit, if not the measure, of which should be copied by all. They are the contributions of the wealthy few, whose number may at any time be reduced by death, and whose riches may take upon themselves wings and fly away. The right of the case we hold to be this: that the Church should derive from the systematic liberality of the masses of its members an income equal to its full and ordinary missionary operations wherever the providence of God opens a field of labor.

We have spoken of the systematic liberality of the masses of the members of the Church. That is the only certain, permanent and growing source of income for our Church. To excite and promote it, and to reap the benefit of it, there must, however, be systematic effort on the part of individuals and organizations. It is our deep conviction, that could we but establish a thorough system of education in all the departments of the religious and benevolent operations of the Church, their respective incomes would be doubled, or even trebled in the course of a couple of years. It is by their admirable organization and financial system that the Wesleyan Methodists in England have raised the income of their Missionary Society to the noble sum of six hundred and fifty thousand dollars, through a steady annual increase, and this without imperishingly their numerous other funds. It is owing to this, also, that the increase of Church members is made tributary to an augmentation of the pecuniary resources of the Church. We do not believe that the average wealth of the English Wesleyan Church is much greater than that of the Methodist Episcopal Church, while the ability to give a proportion to the Church actually possessed is probably greater with us than with them, for reasons which do not need to be stated.

Let us glance at that financial system by which our English brethren have accomplished their wonderful results, comparing ourselves at present to their missionary financial system. To other branches we may refer in a future article. Some facts we have gathered respecting one of the Manchester circuits will serve for an illustration. The circuit contains two towns, one suburban and six country or village churches (including chapels). Each of these has its own missionary society, called an "Auxiliary," completely and effectively organized. It is the preacher's duty to see that it is kept in operation. It has its chairman or president, its treasurer, secretary, and collectors. The latter make regular visits to their subscribers within their respective districts. They are as punctual in collecting small sums as large, even to a halfpenny a week, or a penny monthly, acting under the conviction that the large aggregate of the parent society's income depends upon the fidelity of the collectors in gathering up the many small sums they may require of an interesting monthly periodical called "Missionary Notices," and with brief extracts from the same in tract form are given to each of the members of a certain amount monthly, and the latter to every subscriber. If the collectors neglect their work, others are appointed in their places. Their reward in all this is the approval and blessing of their Master; but as an incentive to diligence, the amount raised by each collector is publicly announced in the report of the secretary, read at the annual meeting of the society.

Each auxiliary or village society has its own annual missionary meeting. On a given Sabbath, sermons are preached in its behalf, and on one of the following week-days, we are assured never on the Sabbath, a meeting is held. Some laymen in the neighbourhood are usually selected to preside, and brief and animating addresses are delivered by one or more of the stationed ministers, and one or two laymen. A collection is usually made, and then the auxiliary's missionary year is ended. The secretary makes up his report and transmits

to the secretary of the circuit missionary society. The secretary closes his accounts and remits the money on hand to the circuit treasurer. The money so remitted is deposited every auxiliary, and then the circuit missionary anniversary is held in one of the town churches, which closes the circuit's missionary year. The secretary and treasurer report and remit to the district officers, and when, they attend the district anniversary has been held, the officers of the parent society, and the general secretary and treasurer report and account to the society itself at its anniversary in May. Each treasurer is enjoined to remit as often and as close to his receipts as possible.

It will be seen from this brief statement, that there is an unbroken link of active operations from the office of the parent society in London to the remotest and feeblest village auxiliary, and that the organization in the latter is as complete for the work it has to do as in the former. A place, a department of labour, and a time in which the work is to be done, are assigned to every man. Failure of inattention on the part of the extreme and feeblest auxiliary is sure to be felt and detected at the great central point at the parent office, because on account of it the circuit officers cannot report complete to the district officers, nor they in their turn to the parent office. A diminished income in any one place, in the same way, equally attracts attention, and thus the stimulus is constantly applied from the centre to the circumference.

The system is admirable, is perfect; but the unfulfilling vitality that is infused into it, the hearty co-operation manifested in every department, which to us appears as remarkable as the minuteness and perfection of its details, is, we are assured, owing to the fact that the smallest village society has its own anniversary. The annual missionary meeting is always a season of spiritual refreshing and by means of it the missionary spirit is kept alive among the people. The people are in fact made to feel that the cause is theirs, as much theirs as the quarterly low-feast, the monthly sacrament, or the weekly class-meeting, and they labor and minister to it accordingly.

There is no denying that the system works well religiously and financially, and the question arises, and merits the most serious and prayerful consideration, whether it possesses advantages which our own system does not, and whether its principal features can be adopted in our Churches.

Protestants in France.

The English Correspondent of Zion's Herald has the following remarks suggested by the recent edict on religious worship in France.

The present state of Protestantism in France is unusually critical. Great activity prevails in that country with a view legally to persecute the adherents of "the faith once delivered unto the saints." Laws are framed, and are to be enacted, which will be brought to bear upon the poor Protestants to extirpate them from the land.

According to these new laws, no minister born or educated out of France can in future be received as pastor by any of the Protestant churches; the emperor alone will henceforth have the power of granting permission to build a church or school-room; and Protestants are not to be allowed to receive any more grants or help from abroad to support their churches.

Some of the laws enacted and enforced the consequences cannot but be most disastrous. Nearly half the money spent in France to spread the knowledge of Christ comes, (as the Papists have it,) from perfidious aliens. That source is to be dried up.

Let us state the real state of things, and speak plainly. Popery, since 1792, has never been more powerful in France than it is at present; but, although the proportion between Romanists and Protestants is 34,000,000 of the former to 2,000,000 of the latter, still this little band is obnoxious, irresponsible to her ultramontane friends, and Protestantism must, if possible, be crushed down to atoms. Some forty years ago there were only 1,000,000 Protestants, with 250 pastors; now the number of Protestants has doubled, and the number of pastors augmented to about 1,100.

Fanatic priests are permitted in 1859, to preach in Paris and Lyons; that "there is too much liberty in France; that the law which grants liberty of religion and conscience comes to be the true principle of the Church of England. A question has just arisen which has revived our recollection of these occurrences, and brought other facts to light which should be recorded. "A senior clergyman of the Diocese" published a pamphlet in which he expressed his indignation at the "unpleasant" and "disgraceful" dispute between a clergyman and his flock; a conflict between an incumbent and the Bishop; a Cuddesdon controversy, and a Boyne Hill inquiry; in all of which the sympathies of the Bishop are manifested in opposition to what we conceive to be the true principles of the Church of England. A question has just arisen which has revived our recollection of these occurrences, and brought other facts to light which should be recorded. "A senior clergyman of the Diocese" published a pamphlet in which he expressed his indignation at the "unpleasant" and "disgraceful" dispute between a clergyman and his flock; a conflict between an incumbent and the Bishop; a Cuddesdon controversy, and a Boyne Hill inquiry; in all of which the sympathies of the Bishop are manifested in opposition to what we conceive to be the true principles of the Church of England. A question has just arisen which has revived our recollection of these occurrences, and brought other facts to light which should be recorded. "A senior clergyman of the Diocese" published a pamphlet in which he expressed his indignation at the "unpleasant" and "disgraceful" dispute between a clergyman and his flock; a conflict between an incumbent and the Bishop; a Cuddesdon controversy, and a Boyne Hill inquiry; in all of which the sympathies of the Bishop are manifested in opposition to what we conceive to be the true principles of the Church of England.

Mr. Punshon's Lecture on the Huguenots.

The following interesting notice we copy from the English Christian Advocate:

Mr. Punshon has just delivered a lecture in St. James's Hall, at the west end—the aristocratic portion of London, by which he has outstripped all his previous wonderful efforts. This was a benevolent act on Mr. Punshon's part, as well as an achievement of genius and oratory.

The chapel now occupied by the Wesleyan Conference at Whitechapel, in the East of London among the poor silk weavers, was built by the French refugees who settled in that quarter on the revocation of the edict of Nantes; and the immediate purpose of the lecture was the raising of funds to liquidate a debt that hangs upon the place.

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The Diocese of Oxford.

The Diocese of Oxford is the head-quarter of the movement which has been said to have commenced at the University, but it has since been fostered and encouraged by Bishop Wilberforce, that a large body of his clergy have imbibed its principles; hence the sad pre-eminence the diocese has brought to light in this and other pamphlets, and those facts which are known in their several neighbourhoods.

We now venture to express our earnest hope that our brethren who have signed this address will feel encouraged by the assurance given to them by the bishop, that he has a jealous dread of every Romanizing tendency, to use their influence and whatever authority they have in their own spheres, that they will not merely the things specified in this statement but everything else which in any way tends to the Romanizing of the Reformed and Protestant Church of England may be abandoned, so that all the causes of distrust may cease, and peace be restored.—Church Witness.

Sir Brenton Halliburton.

The following correspondence, which, by the kind permission of our venerable Chief Justice, we have the honour to publish, exhibits an act of royal favour which will be received with unanimous satisfaction by all Nova Scotians; they all rejoice in the intention of the Queen, and cordially endorse the congratulatory and eulogistic words of her Representative.

Few men pass through a public life as long and active as that of the Chief Justice, who, in its evening, can count so many friends and so few enemies, it, of the latter class, there be one in Nova Scotia.

Reverenced at the Bar as a just, urbane, impartial Judge—loved as a wise and faithful friend—known to his equals as a courteous gentleman, and to the poor by his warm hearted, open-handed charity—the name of Sir Brenton Halliburton will be remembered with pride and gratitude long after he has departed from the scene of his good deeds.

When that time shall in God's Providence arrive, the Church will mourn for the loss of a pious and consistent member—the poor for the absence of a generous benefactor—the Profession of his brightest ornaments—and all for the decrease of our good and upright man.

We feel, however, sure of a general, hearty response to our expressed hope that God may long avert that time, and that our Chief Justice may long be spared to be a blessing to the community by his long and faithful services.

It gives me much pleasure to enclose for your information the copy of a despatch which I have received from the Secretary of State for the Colonies, by which you will see that the Queen has been graciously pleased to command that Letters Patent be issued for raising you to the dignity of Knight, as a mark of Her Majesty's appreciation of your long and faithful services.

In conveying to you this information, permit me to add my sincere and hearty congratulations, and to express to you the gratification which I feel in announcing to you this mark of Her Majesty's favor.

Your services have been so long, and the manner in which you have discharged the duties of your office has been so faithful, honorable and impartial, and has secured