Provincial Wesleyan.

MONDAY, SEPTEMBER 15, 1873.

SUBSCRIBERS.

We are prepared to receive names for the subscription list of next year for the WESLEYAN. We will send the paper from this date to any subscriber till 1st of January, 1875, at $2.25. With the premium offered to Agents, and the advantage of having our Connexional Organ in the family, there is surely sufficient inducement. We expect hundreds of new subscribers. Our expectation is not unreasonable. We are working hard for our brethren. Will they give us a prompt, vigorous, unanimous co-operation?

THE BOOK ROOM.

The Executive Book Committee met on Friday afternoon last. The principal matter under consideration was the sale of the Conference property in Argyle street, and the occupation of other premises. At a value which is considered quite advantageous to our interests, the old building and lot have been sold to a near neighbor. A shop which was vacant in Granville street, having many advantages for the combined purposes of a Book Store and Conference Office, and offered at a very reasonable rent, it was thought best to secure, as the opportunity might not present itself again for a length of time. The locality of Argyle street has been more and more given up to the uses of marketing, and the retail business of the Book-room has suffered in consequence of the absence of the book.buying population. Besides, it has been rapidly gathering elements altogether uncongenial to health and comfort.

The Book-room will consequently be removed to 125 Granville Street, on the 1st of October, where we hope to use our new advantages for the benefit of our brother ministers and the community at large.

THE RECEPTION MEETING AT BRUNSWICK STREET.—After singing and prayer by Rev. John Read, the meeting was addressed by the President of the Conference. He expressed gratitude for journeying mercies. By day and night he had thought of the prayers going up from so many hearts for the guidance of himself and associate delegate. While accidents prevailed to a great extent in England, they had been graciously preserved.

He briefly alluded to the Newcastle Conference. They had heard men from all quarters of the great mission field,—men eminent for learning, piety and good works. The interest of those services was very marked. The Sabbath was especially memorable. Singing among English worshippers was beyond his power to describe, so earnest, harmonious, and in every way impressive. The old doctrines were preached by venerable men; in this respect Methodism has not changed.

The business which our Conference had entrusted to them was cordially taken up. A committee of the best men was appointed to take our union measures into mature consideration. Every obstacle seemed removed, and a clear path was opened before us. The delegates felt themselves greatly honoured; but the increased responsibility should keep us very humble.

After a few words of introduction, each of the young men spoke in turn. Their remarks were confined to a line of thought familiar to our readers from reports of ordination services. Their early life, conversion, call to the ministry, Providential direction to this country and purpose to live for Christ only,—these were their themes.

Several conclusions were easily reached in listening to those brethren. The importance of a change of heart, so conclusive as to be beyond temptation or cavil, was at the root of their education. They had been subjected to drill,—thorough, searching, exhaustive—in the doctrines of our faith. An absorbing purpose to preach was actuating them. Earnestness sparkled in their eyes, emphasized their sentences, moved them to tears, and affected their audience. May God preserve them from contact with any associations which might rob them of this apostolical spirit! Our English brethren bring with them a knowledge of Scripture and Wesley's hymns which is admirable.

Dr. Pickard spoke briefly. He confirmed much that Dr. Stewart had said of the English work and our own prospects. The impetus given by Halifax laymen to Home Missions, and the connection of that work with the present meeting, were happily presented. After further singing, a few remarks from Mr. Lathern, and prayer by Mr. Angwin, Senr., the interesting service was brought to a close.

THANE MILLER IN HALIFAX.—This noble veteran in the Christian service was with us on Monday evening last. At a meeting in Temperance Hall, he and Mr. McBurnie of the New York Y. M. C. Association, delivered addresses. There was much in common with their own American meetings. The audience was very large. The Chief Justice presided. The platform was well occupied by clergymen and Association officials. But here the similarity ended. An American meeting of this character would not only have been thronged, and presided over by a leading citizen, but to the touch of Miller or McBurnie it would have been responsive as a harp. Mr. Miller would miss the hearty, general chorus,—the buoyant sympathy to which he was accustomed at home. He even reminded us gently of the defect by telling us in his humorous way when a "hear, hear," should come in. If the Associations of our land will add this other blessing to the many they have brought to us,—teach our people to sing without fear of doing something that would be improper, and to meet a brave, true spirit who looks for sympathy, with a little genial demonstration, their American visitors, if not their own public speakers, will be especially grateful to them.

Mr. McBurnie received several eulogiums at the meeting. He deserves all that can be said of him. Strong in physical frame and mighty in faith, he is doing a work in America which cannot be measured by a solitary speech. But the chief interest centered in Thane Miller, as it always does when he is present. Bereft of his eyesight for the benefit of this Continent; with a soul so full of love that it is forever betraying him into expressions not always measured by the standard of very conventional people,—having means sufficient to save him from the common sneer against interested motives,—a natural speaker—a pathetic singer and genuine wit, Mr. Miller will attract multitudes wherever he goes.

His address like that of Mr. McBurnie, related chiefly to the work of Y. M. C. Associations. And marvelous as were the details produced, they only suggest a tithe of the extraordinary providences which have originated, guarded and honored this modern Christian institution. The history of this great movement will never be written. Its data are buried from ordinary gaze. God saves it from the danger into which so many Christian enterprises have fallen,—that of trumpeting forth their own proportions and deeds; for the germs that it casts by the wayside, though forever bearing fruit, will remain hidden in great measure till the resurrection morning. Young men are usually slow to confess their sins before the world; and only the ear of Mercy listens to the gratitude which many a youth breathes forth from his heart for the restraints, sympathies, prayers and companionships of Y. M. C. Associations.

THE *Church Chronicle* closes an article, professing to treat upon our recent strictures, in this language:—

"'The *Church Chronicle* defends confession to the Priest;' so it is written of us; and the writing is true, when our meaning is not mis-stated, or our arguments mis-applied: It is true when we speak of it as the normal right of the people which no action at law may suppress; it is not true when it is urged as a Rule of faith which a priestly power can enforce: It is true, when Confession is as a remedy, at the will of the penitent for the relief of the soul that is wounded within; it is not true when presented as the common regime of all alike, to be taken as a necessary part of the Romish rite of Penance, or as a condition of Communion with our Lord. In one word, it is true; when according to our English Ritual it is Special and Voluntary; it is not true, it is altogether untrue, when, as in the Church of Rome it is made necessary, habitual and compulsory."

This is pitiable. We should explain to our readers that the Bishop has left for Britain. Any damage that such a writer as this, who has been left in charge of the Bishop's organ, is likely to do toward the Church of England or the Faith need not cause us much anxiety. There may be heresy in the shell, but its incubation will require an indefinite period.

REVIEWING THE SITUATION.—The organ of the Methodist Episcopal Church in Canada, referring to the remarks of Dr. Nelles before the Wesleyan Conference touching Union says:

These admissions, endorsed with "great cheering" by the British Conference, are no small tribute to the wiser policy of our own communion, and the necessity that always existed for Confederated Annual Conferences, and for Episcopal Methodism in Canada. Why not accept the General Superintendency, and restore the ancient landmarks of methodism, from which the Wesleyans have been wandering in the wilderness of change and variation for the last forty years?

No attempt to take a part of our system, while ignoring other points of equal value and utility can meet the case. Numerous schemes to checkmate the Episcopals in Canada have been tried and failed. This partial adoption of our modes of action will also fail to heal the breaches unless more generous concessions shall be made.

The history of Methodism, after the death of Wesley, gives no support to the above opinion. He ruled during his life as a General Superintendent; but he made careful provision for the subsequent regulation of Methodism in a way which secures every safeguard under an annual election of chief officers. Besides, the brethren of the M. E. Church in the western country did not seem any more favorable to union when the question was proposed, and remained pending, whether we were to have one, three or more General Superintendants.

The imputation thrown upon the Wesleyan Conferences of seeking to "check-mate" (we believe the word means some move which defeats an opponent and ends the game) the Episcopals, is very ungenerous. Is this the animus which lies at the foundation of that Church's hostility to union?

The *Advocate* thus concludes:—

"If the sentiments published in the PROVINCIAL WESLEYAN shall be ratified in the final action, we hope there may be a call for the Union Committees of the bodies, free to act, for the purpose of union."

To which we most heartily subscribe. By all means let the door be left open: and should our Brethren ever come in they will find a real Methodist welcome.

THE CHILDREN'S FUND IN THE IRISH CONFERENCE.—A new scheme is on trial in the Emerald Isle,—that scene of Methodist conflict and conquest. This is the report in their Minutes:—

The rate of applotment shall be £25 per minister, and it shall be laid upon both circuits and mission stations; the balance required shall be contributed by the Home Mission and Contingent Fund.

The Circuit Stewards shall account quarterly with the Superintendents for one-fourth of the sum charged upon each circuit, as its proportion of the applotment for the maintenance and education of children, and for the increased allowance to superannuated ministers and widows.

Should this sum be more than the allowances for the children of ministers stationed in the circuit, the surplus should be forwarded to the Treasurer by the Superintendent, not later than the first week in October, January and April, respectively, for the first three quarters, and immediately after the meeting of Conference, for the last quarter.

Should this sum be less than the amount of such allowances, the Treasurer shall remit the balance for the first three quarters not later than the fifteenth of the months of October, January and April, respectively

DEPUTATIONS.—The Conference in Ireland has a feature of missionary operation which commends itself strongly to our judgment. A minister for each District is appointed by the Conference to attend the Missionary meetings. This minister will necessarily prepare himself thoroughly for his work, and generally ensure to his audiences such information as will harmonize with the time and place. If this provision were made at our own annual Conferences, where would be the necessity for a Financial District meeting?

WE are pleased to find the fine article of Prof. Prentice, reviewing Arnold's book, copied in full into the columns of the PROVINCIAL WESLEYAN, and to read the deserved tribute of praise given in the editorial columns to this vigorous and keen writer. It would have been also grateful to us if our brother editor had been thoughtful enough to give due credit to the paper that is so fortunate as to have such an able correspondent.—*Zion's Herald.*

We can assure our brother editor that the omission was only noticed by us after publication. *Of course* the *Herald* is forever shedding light on its more youthful cotemporaries; and it could afford to shine, like other suns, without acknowledgment or praise, but the least we can do is to express our indebtedness under such circumstances as these to which the *Herald* refers.

Correspondence.

BAIE DE VERTE CIRCUIT.

DEAR MR. EDITOR,—It has been my intention for some time past to communicate a few items of Circuit intelligence for insertion in our Conference organ, and your recent excellent editorial on this particular duty, has produced quite a stimulating effect upon my mind, and caused me to feel that I would be recreant to duty any longer to delay carrying out my purposes.

Baie Verte and its surroundings have long been known and acknowledged as Methodist ground. Here for more than half a century the Wesleyan Itinerants have lifted up their banners "in the name of the Lord" blown the gospel trumpet and besought men in "Christ's stead to be reconciled to God" The testimony of many who have fallen asleep in Jesus, as well as that of others who still linger on the shores of time, demonstrates that these ambassadors of Christ did not "labor in vain or spend their strength for naught." The names of many of those servants of God, "some of whom are now reaping their reward," are embalmed in the memory of our people. *A Busby, a Smithson, a Smith, a Snowball*, among the dead, and Fathers Davies and Johnson among the living, are cherished in grateful remembrance by those whom they were instrumental in leading to Christ, who still live, and by the descendants of those who have departed triumphing in the faith of the gospel.

The physical features of the country have greatly changed since those men of God went forth prosecuting their holy toil. The primeval forest has been levelled by the woodman's axe, and where the stately trees once "their giant branches tossed" are now to be seen handsome cottages, luxuriant grain fields, smiling meadows and fruitful orchards. The desert has "literally blossomed as the rose." This is indeed a thriving part of our Province, the upland and marshes are naturally fertile and well repay the toil of the husbandman, the streams are numerous and are utilized in the manufacture of lumber industry, frugality and perseverance are everywhere observable, poverty is happily unknown and plenty smiles around. When the *canal* uniting the waters of the Bay of Fundy with those of the Straits of Northumberland becomes navigable, it is confidently expected that a great impetus will be given to commerce, and that business will be proportionately prosperous. A railway from Sackville to Bayfield is a *desideratum*, indeed it is almost a *sine qua non*. We are glad to hear that it is being agitated, and hope that it will be speedily commenced and successfully completed Many of the farmers are compelled to truck the produce of their farms twenty-five and thirty miles to the nearest Railway Station, which is a serious inconvenience and involves considerable expense. It would also run to within *nine miles* of Prince Edward Island which would doubtless prove a great convenience to that newly acquired and flourishing portion of our Dominion.

Religiously we are far from being discouraged. Although there is great need of improvement, yet the indications are hopeful, the signs cheering. We are blessed with peace within our borders, on most parts of the circuit the congregations are evidently increasing in numbers. Frequently we have tokens of the Master's presence, and a spirit of seriousness and solemnity often pervades the assembled worshippers. We are hopefully praying for the down-shedding of the Holy Spirit, and believe that our covenant keeping God will come to our help, and gloriously manifest His power to save.

Seven Sunday Schools are in operation on the circuit, and we trust the good instruction imparted in those nurseries of the church will induce the young to "Remember their Creator" and take God to be the "Guide of their youth." An interesting *pic nic* in connection with the Bay Verte and Tidnish schools was recently held on the beautiful grounds of Mr. Cyrus Goodeu; this proved a very enjoyable time to the little folks, their parents, teachers and a large number of visitors. The mellifluous strains of the organ, brought on the ground for the occasion, blending with the sweet voices of the children, in well selected pieces, was truly delightful. A public Temperance meeting in connection with the British Templar's Lodge was held in the evening, several interesting speeches were delivered, including one by the Rev. Mr. Ellis which was well received. The spirit manifested was one of determined antagonism to the monstrous vice of intemperance.

Death has recently been busy among us, some have been called away very suddenly. Joseph Atkinson of Little Shimogue, died in the Lord in the month of March last. It may be appropriately said of this dear Brother that he was "chosen in the furnace of affliction." For about thirty years he was the subject of the most distressing illness, during this protracted period he was mercifully sustained by Divine grace. As in the case of the ancient patriarch, God "set an hedge about him," the enemy was seldom permitted to trouble him, and as also in the case of that same patriarch he was enabled when peculiarly afflicted to rejoice in the will of God and to exclaim, "though thou slay me yet will I trust in thee." Although his body was enervated by disease, and almost deprived of the power of speech, yet his intellect was strong and his mind vigorous to the last. Firmly fixed upon the sure Foundation, the terrors of death could not make him afraid, the "last enemy" was disarmed of his sting, the triumph was completed. The happy spirit soared victoriously away

To its eternal rest,
Away to its Redeemer's breast.

Mrs. Richardson Trenholm, of Bayfield, exchanged mortality for eternal life in August. For her to "die was gain," Her life was a beautiful miniature of the exemplary Christian. Modest, retiring and unassuming, yet always ready to give "to everyone that asked a reason of the hope that was in her with meekness and fear." Her end was peace, and her bereaved husband and motherless children are comforted with the assurance that she is "for ever with the Lord."

Mrs. Kinnear of Baie Verte departed this life very suddenly the same morning with Mrs. Trenholm. She had only been indisposed for two days, on the morning of the third she said, "the room is dark"—feeling that her end was near, she observed to her sister that she was trusting in Christ," and immediately the vital spark became extinct. The grave had only just closed over the two last mentioned, when Howard Copp of Baie Road was also suddenly summoned to the eternal world. His death was entirely unlooked for, and the community was startled to hear that the "silent cord was loosed. Howard Copp was one of nature's noblemen, amiable in disposition, engaging in his manner, greatly beloved by his friends, and much respected by all his acquaintances.

Trusting that you will indulge me in the publication of this prolix epistle, and wishing you every success in the editorial chair,

Faithfully yours,
S. T. TEED.

Baie Verte, Sept. 4, 1873.

ST. JOHN DISTRICT MEETING
WITH SUNDRY NOTES.

The Meeting was presided over by the Chairman of the District with his usual Christian dignity. Matters of finance, essential to the carrying on of the work of God by human agents 'who still their bodies feel' were attended to in the forenoon, arrangements for holding the missionary meetings were also made.

Another feature of that 'work' was to receive prayerful consideration in the afternoon. Here and there, on some circuits, are still to be found men, and perhaps women who seem to be oblivious to the fact that material supplies are necessary for ministers and their families; persons whose excessive spirituality is in danger of being outraged by the introduction of topics so secular as 'Preachers' Salary' 'Class Subscriptions,' 'Sabbath Collections,' and 'Connexional Funds;" but who nevertheless, give heed to providing for their own physical wants, some of them even faring sumptuously every day. This strange class is however becoming less visible by removal to the other world, or wiser, by reading their Bibles in this.

We would recommend a certain brother to circulate copies of the Word on a part of his circuit, that *this* star of Empire may Westward hold its way, and the minds of the people on that *field*, sway (forgive an unintentional rhyme.) Bible reading people know that pecuniary support of the ministry, and the institutions of Christianity, is a work for God. It is enjoined, observed and commanded by Him.

"Jesus sat over against the treasury, and beheld how the people cast money into the treasury." He noted the manner and the sum. He knows the circumstances of all and the proportion each should give, sees what the givers reserve for themselves, and forms his judgment of them by *the amount each keeps back*. He regards with satisfaction the practical recognition of his right to receive *much* from those to whom he has entrusted *riches*, and approves the offerings of *mites* by those who have *little*. Let all, therefore, whether they give thanks and praise in repetitious doggrel ditties, which, like swallows wings, may skim the surface of sentimental placidity or create ripples and bubbles in sensitive shallows; or in the intellectual soul-stirring Hymnology of the Wesleys, going into the depths, swelling ocean tides and rolling majestic waves of song before the Holy one, as the sound of many waters, in whatever way the praise-psalm is sung, or (to let my rusty pen write a modern phrase) 'rendered'—let all remember that it is written: Bring an offering and come into His courts. The Lord loveth a cheerful giver.

In the afternoon the reading of the Liverpool Minutes, suggested many topics for conversation concerning the more spiritual aspects of the Work of God, and means for its promotion in the souls of both preachers and people.

The brethren regretted the growing tendency, in some parts of the Conference bounds, to introduce novelties in worship, substituting them for the God-honored class meetings and good old fashioned Love-feasts. It was thought also, that Quarterly Fast days were known only by name or historic allusion to the days of our fathers, when and by whom they were kept, and at the service held at the hour of noon, their soul-hunger was supplied and spiritual strength renewed by fasting and prayer. We believe that modern 'Lanterns,' 'City Temples' and 'Pulpits' ignore or disprove fasting and abstinence, and fear that more regard is paid to their dogmas, than to Scriptural doctrines—to modern 'helps' than to the Rules of Society, and 'duties of a helper,'—based upon the inspired Word.

All departures from the 'good old way, were deprecated by the brethren engaging in the conversation, to such departures, among other things, they attributed the absence of that Spirit of self-denial which Christ inculcated upon his followers and made an essential element of discipleship and element of character. All present seemed resolved to give more personal heed to the 'old paths' and affectionately urge their observance upon the churches under their care. The ministers in the District resolved to meet at the throne of grace every Wednesday at 2 o'clock p. m. to pray for an increase of the spirit of Purity and Power. Brotherly sympathy will thereby be increased and soul-saving success, we trust, attend the preaching of the Word. May the prayers offered at this appropriate hour, as they ascend from the several circuits in the District, mingle, find place in the golden censer, and perfumed with the savor of the great atonement be generously accepted and abundantly answered.

The June meeting was appointed to be held at St. Stephen.

N. B.—I forgot to write that at the forenoon session it was ascertained that the envelope system of raising the salary of ministers works well wherever it has been adopted; its introduction into the City Mission Church will make that mission independent of any support from the circuit churches there. Its introduction is commended to the quartely meetings of the several circuits within the District.

F. S.

LETTER FROM G. O. H.

DEAR BROTHER: The weather since the storm has been beautiful. The destruction of the grain—anticipated immediately after the hurricane—will not be very great, unless it be near the Northern shore, where the salt spray was more injurious than the wind. Records of suffering, loss of life and property, encircle the island, and call forth many a bitter tear and deep-toned sigh from parents, widows, and fatherless ones.

Our metropolis of late has been abundantly supplied with intellectual and spiritual repasts. First the Sabbath School Convention, fraught with instructive experiences and wise suggestions from aged and youthful workers in this department of christian toil. The occasion furnished a fine illustration of the truth of that important article in our creed, "The Communion of Saints." Next came the meeting of the British Templars to consult—as they do annually—in order to the furtherance of that much neglected but important cause, the temperance reform. There was a respectable gathering, and among the delegates, some three or four of our Wesleyan preachers from the Canadian Conference. One of these (Mr. Robinson) delivered a lecture on "Manitoba," in the hall built for the Young Men's Christian Association, to a very large audience. Much information, mingled with interesting incidents in his own life, while resident there three years as a missionary, was given respecting that suitable country for the settlement of Europe's surplus population. The lecturer was in Manitoba when the cool-blooded murder of Scott took place. His abilities as a speaker are beyond mediocrity. He pays but little attention to style, and seems intent only in giving information by presenting facts. His address to the Sabbath Scholars on Sunday, and that at the Children's Temperance meeting on Wednesday, were interesting illustrations of his peculiar ability to talk to children. He uses the interrogative method—sets the children thinking, and thus secures their attention. Several public temperance meetings were held during the session of the Grand Lodge. We trust these meetings and the faithful sermon and excellent address of the Rev. J. B. Dunn of Boston, during the previous week, will lead many of our young men and young ladies to pause on the slippery threshold of intemperance, and adopt at once the safe principles of total abstinence.

Our Financial District meeting took place on the *day* and in the *place* intimated by the notice which appeared in the WESLEYAN of the 20th ult, viz. in P. E. Island. All the Brethren in the district found their way to Charlottetown, where, after a brief visit to take part in the opening exercises of the beginning of the present term in our flourishing Academy here, we hastened to enjoy the delightful fellowship peculiar to Methodist preachers. The brethren seem to be healthful and vigorous, physically, mentally, and morally. The cause of God in connection with Methodism is evidently destined to extend more widely on this Island. This, however, is largely contingent on its agents. If preachers and people are faithful to their solemn trust, success will crown our efforts; not otherwise.

A fine opening for evangelistic labor presents itself before us in this district, which we are not yet able to enter because the "labourers are few." Brother Tippett was requested to enter upon the work, but declined, because he thought it was his duty to pursue his educational pursuits a little longer before fully devoting himself to the work of the ministry.

The circular from the Presbyterian body respecting the Antigonish riot, was brought before the meeting, and an expression of sympathy, similar to that conveyed in the resolutions on that subject by the Truro District meeting, was elicited.

I hope whenever any young men arrive from England, the President will direct one to this district in order that the want for ministerial help at Egmont Bay may be supplied.

G. O. H.

Cornwall, Sept. 5, 1873.

Miscellaneous.

THE NEWCASTLE CONFERENCE.

The British Conference recently closed at Newcastle, has been probably one of the most important and influential in the annals of Methodism. The profound impress it produced upon the public mind is indicated by the following paragraph from an able article in the *Times*:—

Nothing is more natural than that members of the Church of England, caring anything for that name, should look with wistful and envious eyes at the numerous and the prosperous body claiming John Wesley as its patriarch and apostle. There is nothing in our whole annals more striking or more characteristic than that a single man with no advantage of circumstances or birth and no extraordinary intellectual powers should have established a religious community embracing a good fraction of the people by the simple process of talking and preaching. It annual Conference is an event of the year, and we should not be doing our duty, either to Wesleyans themselves or to their rivals in the field of religious opinion, if we did not report the proceedings of the Conference as far as our limits will allow. Besides filling many important offices, laying down judicious rules, directing foreign and metropolitan missions, and meeting all kinds of emergencies, the Conference exhibits what may be called a financial success and a generous expenditure. The Wesleyans make, we believe, for more than a thousand ministers a better provision than is made for a corresponding or even a higher class of men in the Established Church. Besides being educated and trained mainly at the cost of the Connexion, and maintained in a period of probation, the minister has a house, education for his children, superannuation for his own declining years, and a money income far beyond the hopes of some thousands of curates and small incumbents in the Church of England. Such is what a single voluntary movement has done in a century, as compared with the precarious working of our splendid and yet poverty-stricken Establishment.

A brief *resume* of the doings of Conference was given by the President in his closing address:—

The Missionary Committee of Review, the Conference Prayer-meeting, the opening Conference, the ordination service and many other occasions of blessed spiritual refreshment will not soon be forgotten. It is not too much to expect that the blessings which have been realized in Newcastle will be felt throughout the world. We have had with us representatives from China and India, from Canada and Eastern British America, from South Africa and Australia, from France and from Rome also, and these beloved brethren will be strengthened by what they have seen and felt among us for greater toil and endurance in their various fields of labour. Some of the acts of this Conference will make it memorable in the history of Methodism. The conclusion at which you have arrived in regard to the Conference of Canada and Eastern British America will certainly help to consolidate and extend Methodism in those vast and flourishing colonies of the British Empire. This is a case in which as we hope and believe, division will prove an element of strength rather than of weakness. It will not rupture or weaken the ties of cordial attachment which unite together the Methodists on both sides of the Atlantic in the bonds of truth and love. For the bringing about of this satisfactory issue we are much indebted to our beloved brother Dr. Punshon. Among the more interesting features of this Conference I cannot but refer again to the pleasure which it afforded us to welcome in our midst a deputation from the Nonconformist Churches of the town, and to receive their generous greetings.

Coming events cast their shadows before. In connection with a motion on the Rev. T. Bowman Stephenson an earnest but temperate discussion took place at the admission of laymen to the Conference:—

The motion was to the effect: 1. That a Committee be appointed to sit during the year to obtain legal advice as to whether the provisions of the Poll Deed will allow laymen to take part in the proceedings of the Conference; (2) It allowable, to consider under what regulations they should be admitted; (3) If not allowable to prepare a plan for the better regulation of the Committees of Review. The Committees reported that in regard to the first and second sections of Mr. Stephenson's motion, the Committee had no recommendations to offer, but agreed to recommend the Conference to appoint a Mixed Committee to consider how far the constitution of the Committees of Review might be improved.

The relation of communicants to the Church was the subject of conversation. Confessedly it was closely involved in the spiritual prosperity and future progress of the Methodist Church. When Methodism was organized as a Society within a Church, the class meeting was a fit and proper test of membership; but the badge of discipleship in the Church of Christ is sacramental communion, and the question arises: Ought the class-meeting to be considered the only and absolute test of Church membership?

The Professor of Theology, Rev. W. B. Pope thought it an omen of good that, as a people, they were being led to consider carefully the real relation between the Methodist Society and Church. They had deliberately assumed or rather the Holy Spirit, the Lord and Giver of Life, had constrained them to assume all the prerogatives of a Church, and is was important they should hold their great dual principle; that they were both a Society and a Church. This was their special privilege. Never was the class meeting dearer in the eyes of Methodism than now; there was a profound conviction among their people that they must maintain their classes On the other hand, they must also maintain the principle of their true position as a Church. He believed that by uniting the two ideas of a Society and Church they would subserve the interests of both. There was no engine or instrument of ecclesiastical discipline equal to the class meeting. It was the best safeguard to the sacrament. But they must take care not to force people in the class meeting. The very essence of the class was its freeness, its spontaneity. Losing that, its true dignity would be gone. Those were the ornaments of the class, and the glory of Methodism, who loved their class meeting, and who constantly attended it. But was it not true that some were persuaded to have their names on the class-book simply that they might retain their offices in the Church? And was there not great danger in this? Let the ministers remember that they are the guardians of the Lord's table, and that they were found to make themselves pastors, and to watch over those who would not attend class, but wished to approach the table of the Lord, to be, in fact, the leaders to such. Let the minister's class consist of those who, for whatever reason, declined to unite themselves in fellowship weekly under other leaders. Many would thus be led eventually into their societies, and the work of God would be advanced. The Divine Spirit, he believed, was with them; and if with all their hearts they bent themselves to the solution of these questions to which he had alluded, He would be their guide.

The most exciting public service at the Newcastle Conference was said to have been that of Dr. Punshon in the Town Hall. High recognition, however, was accorded to the distinguished ministers. From the Newcastle *Chronicle* we give the speech of Rev. Wm. Arthur:—

The announcement that the Rev. William Arthur of London, was to preach yesterday in Park-road Methodist Chapel drew together a large congregation. Even the able men in the Methodist Body, large and influential although it be, are not adequately known beyond our own denomination. As a rule they take no prominent part in politics. The "separation" alluded to by the Rev. speaker at Gateshead the other day, is, for these times still somewhat naturally observed. Even literature—except of a peculiar kind—is look upon askance lest it draw them aside from the one pursuit for which at ordination they were set apart. And thus it happens that Methodism within its bounds, is, perhaps the most vital religious system of the time, and that many men of superb administrative abilities and superior mental endowments are labouring, comparitively unknown to the public, within the body which they keep fresh and vigorous by their devotion. The sermon yesterday, was neither controversial, political, nor intellectual, but a good specimen of a warm evangelical discourse, with the traditional features which attach to homiletical Methodism. Personally, Mr. Arthur is intensity personified, but intensity kept in restraint, and sweetened by culture. Every feature is subordinate to the eyes, which are of singular brillancy. As a preacher there is a glow of joy about his manner, and a subdued enthusiasm, which are contagious. He aims but little at rhetorical effect, but his elocution is careful, thoroughly under command and occasionally when a thought is being evolved, his manner becomes meditative, and the clear eye is either shut or looks inward, so that the mind of the hearer is transfixed to the idea in process of evolution. The opening prayer yesteday was a fitting prelude to the sermon which followed—intensely evangelical, pleading with a near personal God for spiritual blessing, embracing in its sweep the early histories of God's dealings with his people and their circumstances and needs of the present day, and ranging in sympathy from the Sovereign on the throne to "the man friendless or out of employ."

THE "TIMES" ON THE WESLEYANS.

The *Nonconformist*, in its first leader, says: "'Is Saul also among the prophets?' Has the *Times* at length come to recognise Wesleyanism in its embodied state as 'a great fact?' If we may judge by an editorial article in yesterday's impression of that journal the reply to the foregoing queries must be given in the affirmative. It is really worth notice. It deals with the denomination, with its works, with its freedom, with its financial prosperity, spiritual success, in a tone of candour which will, no doubt, surprise the minds and gladden the hearts of not a few in this, of that energetic community. Justice is done to the Wesleyan body as fully, within the brief limits imposed upon the writer, as it could have been done if he had been a member of that religious denomination; and in doing justice to the Wesleyans, he has unanimously reflected credit over the whole field of Christian willinghood." After quoting from the article of the *Times* the *Nonconformist* adds: "Is it possible to conceive a condemnation of the Establishment system more decisively expressed? Could any stronger justification be appealed to of the case formerly put before the House of Commons last session? Can we look to any other section of the Christian Church in this country for a more vivid illustration of 'hopeless helplessness' than is exhibited by the Church 'as by law established?' It is rich in resources, but is unable to distribute them in conformity with its wants. It is powerful in its influence, but knows not how to apply it with effect. It sighs for increased freedom, but its sighs in vain. The scandals associated with its administration cannot be uprooted. From generation to generation Churchmen lament over them, but are utterly unable to achieve their removal. All this comes from the fact that the Church of England rests upon the basis of law, rather than on the energy of a living faith. It is not compelled by the conditions of its own existence 'to work, and fight and pay for it.'" Its so-called privileges paralyse the springs of its life. Its religious spirit—of which it possesses a vast amount—is 'cribbed, cabined, and confined" It pursues its mission in gyves, and hence it offers no adequate scope for the voluntary zeal of its intelligent and pious lay members. The writer in the *Times* could hardly fail to take notice of the Bishop of Lincoln's pastoral, or of the effective reply given to it by Mr Wiseman. He disposes of the question of spiritual 'orders' in a few pithy but somewhat contemptuous terms. Is it too much to hope that the bishops and clergy of the Church of England may profit by this rebuke? Will they ever learn to regard the apostolical succession which they look upon as their only title to do the work of their Master as a fiction of the priestly imagination—a stronghold in which the spirit of sacerdotal exclusiveness is protected and nourished to the sore detriment of spiritual Christianity in these realms?"

The speaker's Commentary (John Murray), as it will long be currently called, has advanced to the third volume; that is to say, to the end of the Book of Esther. The divines contributing to the two volumes last received are Mr. Espin, who annotates the Book of Joshua; Lord Arthur Hervey, Bishop of Bath and Wells, who continues the work to the end of the Second Book of Samuel; and Professor Rawlinson, who undertakes the Books of Kings and Chronicles, with Ezra, Nehemiah, and Esther. Canon Cook edites the whole. The Notes, it should be observed, are designed to be mainly explanatory and critical, all spiritual and practical matter being excluded, or kept within the narrowsst limits. The ripest scholarship of the age is here laid under contribution to fix the the text, to ascertain the meaning of the sacred History, and to vindicate it against objections both old and new. So far as we have yet had opportunity to examine these volumes, we have observed with pleasure that the authors shrink from no difficulty. Their spirit is candid and fearless, such as becomes a good cause, and could only be found among those who are satisfied that they have truth on their side. They do not hesitate to abandon what they feel to be untenable, or to censure what they believe to have been wrong; and they are thus prepared to take a firm stand where they think fit to do so, and "speak with the enemy in the gate" Whether the disposition to concede to objectors may not in some instances have been carried too far is a question which readers must decide for themselves. Generally speaking the miraculous character of the history is adhered to and upheld, and much additional illustration from modern sources is supplied. One general observation suggested by these volumes we will not omit. The Scriptures, it is clear, are not going to be abandoned either to the class of flippant or of dull objectors. Sparkling smartness and ponderous erudition may seek to overthrow the Christian faith, but there will never be wanting men to deal with each according to the exigency of the occasion. The bush may burn, but it will live.

WESLEY AND HIS PERSECUTORS.—A correspondent of the "Advocate of Holiness," communicates an incident in the life of John Wesley, which had not before appeared in print, and which shows the meekness of the man of God under abuse, and the retributions of providence upon his persecutors:—

The circumstance was related by an old man about eighty years of age, named Sheerin, a Roman Catholic who lived near the town of Boyle Ireland, and who saw not only the incident, but also the subsequent end of the family. In course of conversation about how some families melt and die out, he said, "I remember a circumstance that occurred when I was a very young man. I was on a holiday after coming out from mass in the chapel of Boyle, as it was customary then, as it is now, to stand in Bridge Street and have a chat with the neighbors. At this place there was a hotel, owned by one of the richest men in the town; he had two tanneries, several large farms, well stocked, together with other property. I saw one John Wesley, a very nice old man, with long white hair. When he came forward to the part of the street where the crowd was, he got up on a stone outside of the hotel door, that was used for a seat, and commenced preaching to the people. In a few minutes after he commenced, some of the family went up stairs and procured a chamber vessel and emptied the contents out of a window down on his head. He seemed to take no notice of what was done, further than taking out his handkerchief, and wiping his head and face.

When the people saw what was done, and that he took it so patiently, they said it was a shame; and from that forward, they listened to him very attentively during the remainder of his sermon. When he had ended his discourse, he turned, and looking at the house, said, 'God forgive you, and I forgive you.—But I am not sent of God if that family comes to a good end.'" The old man said the prediction proved true. In twelve months after, one of the sons was either hanged, or hanged himself, another came to a violent death, and the daughter became a castaway; the father and mother were reduced to extreme want, and not a trace of the family was to be found in about five years' time. This occurred, I should judge from the old man's statement, between the years 1780 and 1790.