

Provincial Wesleyan.

WEDNESDAY, JULY 24, 1872.

THE MOVEMENT IN JAPAN.

We have several times called attention to the character and significance of the movement in Japan. We are glad to learn that that movement is still sweeping onward with great force and rapidity. The fact is wonderful. Nothing just like it is known to history. The man so providentially placed at the head of the Japanese Empire seems destined to be the principal means of raising the condition of thirty millions of heathen people as if by magic.

Everything about this movement is surprising. The manner in which the young Mikado, the representative of an ancient dynasty whose successive members had long been shut up in seclusion as being too sacred to come into contact with ordinary mortals even to govern them, overthrow the Tycoon usurpation, destroyed the feudal tyranny of the Japanese princelets and nobles, and made himself the actual, as he was born to be the titular sovereign of his country, was surprising. Equally remarkable was it that a prince trained as he was, should show himself possessed of such enlightened aspirations, such broad and generous ways of thinking, and such practical aptitudes for good government.

Scarcely less wonderful is it that he should be so ably seconded by wise counselors, that the defeated and humiliated samurai should so readily accept their lowered status, and that the Japanese people generally should show so little of an obstructive spirit against innovations, of the most radical kind on customs and forms of life which had been stereotyped in their country for long ages.

One cannot but fear that some sudden or wide spread reaction against this beneficent movement may reveal itself ere long. It seems too much to believe that a whole nation of semi-civilized people has given itself up to the spirit of progress without a struggle in defence of an order of things so long thought to be well nigh perfect. As yet, however, all goes well. The Jap Government and people seem to possess an insatiable thirst for improvement. They appear resolved that the learning, the arts and science of the West shall if possible be acclimated and made to flourish in Japan.

They are displaying great good judgment in their proceedings. They are trying to borrow the best of everything fitted for their use. They are transplanting in their own country this from the United States, that from England, and the other from France and Germany. They are now about establishing among themselves a first-rate Medical institution under the auspices of an eminent German doctor. They are sending out numerous commissions of enquiry to ascertain to what extent they are excelled by the Christian nations. The Mikado himself, it is affirmed, soon to make a lengthened tour in Europe and America. It would really seem that Providence is doing great things for Japan, and that a great destiny is in reserve for that most interesting Empire among the countless millions of the far East. It would appear that the Japanese must become a highly civilized and enterprising Christian nation. For such a nation dwelling amid the waters of the eastern coast of Asia, there is a great part to play in fulfilment of the designs of an All-wise Providence.

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be interesting and profitable or wearisome and humdrum. A good Pic Nic manager must have a talent for generalship. He should be able to organize, to maintain discipline, to make provision for combined movements, and to exercise useful forethought.

Means for recreation should be free, abundant and suitable. A judicious mixture of freedom and order should prevail, or proper measures should be taken to secure it. And without impeding the proper outflow of animal spirits or chilling the vivacity suitable to the occasion, a distinctively religious tone should yet pervade the festivities of the time.

J. R. N.

CONFERENCE OF E. B. AMERICA.

RESOLUTIONS RESPECTING THE SUPPLEMENTARY MINISTERS' AND MINISTERS' WIDOWS' FUNDS.

1. The Conference most gratefully observes that this important Fund continues to receive increasing attention from our people by a uniform improvement in the receipts from the Circuits, year by year, though it regrets to find a falling off in the amounts contributed this year on a few of the more prominent Districts in the Conference.

2. Our Supernumerary Ministers and their families are committed to the Church as a sacred trust; and we feel assured that according as they are sustained, who have been working in the service of the Master, and are confidently relying upon the benevolence of a people whose interests are to them an increasing and exhausting responsibility, God will bless and prosper our cause.

3. The Conference once more appeals to the Church for such an augmentation of pecuniary gifts and annual contributions to this Fund as shall render its resources ample to meet all the demands which the Providence of God may permit in the future to fall upon it.

The following was submitted to the Conference, by the Sabbath School Committee, as a CONSTITUTION for Sabbath schools, but its final consideration was postponed until next year; it being ordered that in the meanwhile it should be published in the Provincial Wesleyan.

PROPOSED SUNDAY SCHOOL CONSTITUTION.

I.—NEW SCHOOLS.

When it is deemed practicable to organize a new school, the Minister in charge shall appoint a suitable person to superintend the same, and the person so appointed shall with his concurrence appoint the necessary teachers, and proceed to organize the school.

II.—NAME.

This school shall be known as the Methodist Sabbath School, and shall be under the general superintendence of the Minister in charge of the Circuit.

III.—MANAGEMENT.

The management of the school shall be vested in a Committee consisting of the Ministers and Preachers on trial in the Circuit, and the officers and teachers of the school.

IV.—INSTRUCTION.

The instruction given in the school shall be in accordance with scripture, as taught in our standards and our Catechisms together with the Berean Series of Lessons be regularly used in all our schools.

V.—OFFICERS.

The officers of the school shall be a Superintendent, who must be a member of the Church; a Secretary, Treasurer and Librarian, who shall be elected by the members present, and the superintendent thus elected shall nominate the other officers who shall be elected in the same manner.

VI.—ELECTIONS.

The officers of the school shall be appointed by the Committee of Management as herein described, at the next meeting preceding the Anniversary, the Minister in charge nominating the Superintendent, who shall be balloted for by the members present, and the superintendent thus elected shall nominate the other officers who shall be elected in the same manner.

But in his absence and that of his colleagues, the Superintendent of the school shall preside.

To the Editor of the Provincial Wesleyan.

DEAR SIR,—There is a constant deprecation of the Lord's day, under the immediate notice of the people of this city, but, as I believe, no public remarks have yet been offered concerning it. This seems rather extraordinary, as there are so many numbers among us, who are earnestly opposed to every mode of such deprecation. I allude to the running of the steam ferry-boat between the city and Dartmouth, of that sacred day. Whatever may have been the real, or supposed necessity for this publication, in times long past, there has been none, during several late years. It viewed as regards attendance on religious services, by persons residing in either of the places, there is no such necessity now, for there are, in both communities the same denominational places of worship. The Episcopal, Baptist, Presbyterian, the Catholic residing in Dartmouth, but following his profession or occupation in Halifax, has each a place of worship in Dartmouth, or the church by which he belongs. And the like is true of persons residing in Halifax with reference to Dartmouth. As regards such necessities, neither is there any necessity, or expediency, as there are physicians, surgeons, druggists, and all other advantages for the sick in both communities. There can be no use as to trading or merely secular occupations, for these are legally prohibited on that sacred day. In short this steam ferrying, is as void of any necessity, or expediency, as for running trains between Halifax and Windsor or Truro, or the street cars on the Sabbath.

The Synod of the Presbyterian Churches of these lower Provinces, in its resolutions on this day, performed as regards the Sabbath, is "protest against running Sabbath trains," except in the special cases mentioned. When the running of the street cars, on the Lord's day commenced, the Christian public of the city and Dartmouth, were, very properly, on this subject, very much excited, and, which chiefly assisted to bring it to an end. Why should not the same Christian people, in both places, be as zealous and strenuous in their efforts, to bring this steam boat deprecation to a close? Taking all things into consideration, this running of the steam boats, is as great an evil, as regards the Sabbath, as the running of the street cars would have been, if not indeed, a greater evil.

In addition to the persons before referred to, who cross at certain times of the day, for attending and teaching in the schools, there are several hundreds, probably on some Sabbaths, near a thousand, careless, wandering persons, who pass and repass in the boat, as it crosses about 30 times in all, between the hours of 7 in the morning, and about 7 in the evening. By an abandonment of this steam boat alluring deprecation, among many other evils which would cease, these may be especially mentioned; the Sabbath-keeping, and orderly inhabitants of Dartmouth, would be relieved from the annoying visitations of idle and disorderly persons from Halifax, and all the persons now employed about conducting that public conveyance, would have, as they ought to have, the whole of the sacred day, to spend with their families, and in attending on religious duties. On applying plain Scriptural principles, and all the persons now employed about conducting that public conveyance, would have, as they ought to have, the whole of the sacred day, to spend with their families, and in attending on religious duties. On applying plain Scriptural principles, and all the persons now employed about conducting that public conveyance, would have, as they ought to have, the whole of the sacred day, to spend with their families, and in attending on religious duties.

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the respective properties offered as security. It is not too much to expect that we shall complete these by the close of this month. At this present time we could invest \$10,000 in the very best description of real estate.

Capitalists are respectfully invited to make themselves acquainted with the system of business adopted by the Society. If they understood the safety of every feature of the Society's operations they would find it unnecessary to invest in Foreign securities. The security offered by this Institution (based, as all its operations are, on the choicest real estate), as far surpasses the best foreign securities, as the paraffine lamp does the ancient tallow candle. I might illustrate the truthfulness of this assertion but I fear I have overstepped reasonable bounds already, therefore I must leave something to be said on a future occasion. Dear Sir, with profound respect and many good wishes,

I am your much obliged servant,
THOMAS MAIN,
Sec. Treasurer P. B. S., St. John, N. B.
Society's Office, St. John, N. B.,
July 10th, 1872.

Miscellaneous.

(From the Methodist Recorder.)

POPEY—ITS PROGRESS AND ITS DEMANDS.

It is one of the most remarkable and astounding phenomena of modern times that Popery should be reviving in England, while it is dying out to the very roots nearly everywhere else. Here, in the very citadel and fortress of Protestantism, it is gaining ground, growing in popularity, and is being patronized and subsidized by Parliament, multiplying at vast expense its ecclesiastical and religious houses; restoring orders of monks and nuns that have for years been unknown in this Protestant land; attracting converts among the cultured and educated classes of society, and extending its hierarchy and developing its organization all over the kingdom. Such is the strange and startling spectacle that is presented in this land of Ridley and Latimer, and Cranmer and Hooper, of Cromwell and Milton, and the Pilgrim Fathers—this land that has nourished at its bosom such a noble army of martyrs and confessors, that has given the Bible to the world, and that is the central missionary for all the earth; while the most bigoted and exclusive Catholicism is underfoot, and the old-fashioned Popery of Europe, and the old-fashioned Popery of Italy has been overthrown, and its place is being filled by a new and more liberal and more humane form of Popery, which is being patronized and subsidized by Parliament, multiplying at vast expense its ecclesiastical and religious houses; restoring orders of monks and nuns that have for years been unknown in this Protestant land; attracting converts among the cultured and educated classes of society, and extending its hierarchy and developing its organization all over the kingdom.

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(From the Christian Guardian.)

THE CANADA CONFERENCE OF 1872.

We have, in two or three brief articles, referred to some remarkable features and probable results of the late Conference in Montreal; but the subject is by no means exhausted. There are other important transactions and characteristics in which we have not yet alluded. One of these is the attitude quietly taken by the Conference on the question of Lay Delegation. When two years ago negotiations were opened with the New-Connexion and Primitive Methodists and others, in order to secure a general union of the Methodists in Canada, it was felt from the first that no union could be accomplished with those bodies, that already had Lay Delegation in their annual Conference, without the introduction of laymen into the chief court of the United Church. Accordingly, in the draft of resolutions, adopted as a basis of union by the United committee, it was provided that the General Conference should be composed of equal numbers of ministers and laymen. Before, however, adopting that article of the basis, the Wesleyan Conference agreed that the question should be submitted to the Quarterly Meetings, in order that it should be ascertained whether, in view of the proposed union, the laity were willing to give up the veto power of the Quarterly Meetings over those acts of Conference, in regard to which our present discipline requires the consent of the Quarterly Meetings for the privilege of equal representation in the General Conference. A small committee, the Quarterly Meetings voted in favour of the principle of Lay Delegation; a large majority voted for the proposed change, as a condition of securing a union. When the result of the vote was reported to the Conference it felt bound to accept the decision. It is not, however, without some probability of an retrograde action being urged that it might be alleged, as there was no immediate probability of a general union, that the conditions on which these concessions were made had not been fulfilled. This objection, so far as we can remember, was not raised in the Conference. On the contrary, so far as we could judge, the feeling of the Conference, as indicated by its cordial adoption of the report of the committee on Union and otherwise, was generally that a union of the Wesleyan and New-Connexion churches was an object sufficiently important to warrant the proposed modifications, and the earnest prosecution of the negotiations so auspiciously begun. In this course the Conference has risen nobly above prejudice and sectional feeling, and acted only in view of the best interests of Methodism. We think there is something worthy of admiration in a body of ministers, in whom the supreme authority of the Church was invested without outside pressure or agitation, voluntarily agreeing to share this authority with their lay brethren. The frank, consistent and liberal course of the Conference is a sufficient reply to all the unworthy insinuations against the candor and sincerity of our intentions. We have shown that we meant an honest, fair, and godly union of the Methodist bodies, and we have no doubt that the consummation of the proposed union with the New-Connexion will be an important era in the history of Canadian Methodism, and will give a new impulse to all its agencies and operations.

The holding of a public Temperance meeting, under the auspices of the Conference, was also an event not without significance. We hope it indicates the approach of a time, when the Church shall vigorously and universally bring into line all her forces and agencies in resisting the deadly encroachments of the great evil. Already the conviction has taken possession of many thoughtful minds, that the societies outside of the church alone, cannot effectively grapple with the evils of intemperance. The Church herself must