

Provincial Wesleyan.

WEDNESDAY, AUGUST 13, 1873.

UNHAPPY SPAIN.

New troubles are forever coming to the surface in this disquieted country. The telegrams of each succeeding week are colored by reports of its insurrections. Since the dejection of that weak and wayward Queen, every effort to restore peace and confidence among the people has only resulted in disappointment. Where are we to look for the secret of this agitation? Can we find its sufficient explanation in the peculiar disposition of the Spanish people? They are naturally chivalrous and difficult of restraint. If we look at their education, they have been trained in religious principles which have usually engendered trouble to all who sought freedom of conscience, or aspired to equality with the enlightened citizens of other countries. The ambition of the times, too, may be stimulating the Spaniard to action, for everywhere around him mankind are claiming and attaining to all the privileges of man freemen. Nevertheless, there is something more potent at work in Spain; and only the thoughtful student can reach a philosophical conclusion in respect to it. When the doctrines of Christianity are allowed to weigh upon the student's mind he will find a divine retribution closely interwoven with his philosophy.

The history of Spain during the past 400 years is most interesting and instructive. As the associate of Portugal, Spain was ever in the front, searching for discoveries and planting the cross on every island and Continent found by its King and the Pope of Rome. When America was discovered, new passions were awakened in the Spanish mind. Three classes in the nation were especially affected by such boundless treasures as the new world seemed to promise. The aristocracy were generally of martial spirit and training; they were consumed by a desire for military display, aggressive and conquest. The religious classes were propagandists. Educated to believe in vast eternal honors as the reward of souls converted to their religion, no danger could deter them from making the attempt when the opportunity presented itself. The royal family, with their vast retinues, were greatly reduced in circumstances, and longed for wealth. Living in gaudy splendour, nurtured by bribes and enjoyed by presents, a passion for gold had seized them universally.

America opened the way for the gratification of all their desires. Wide conquest to the soldier; numerous souls for the priest; countless wealth for the princes—all were offered. Chivalry, religion and avarice were the strong incentives. These all turned towards Mexico. Priests opened a crusade against the heathen tribes and offered a benediction to their conquerors. Knights marshalled their followers. The King equipped a fleet. Then came the voyage; the landing in Mexico and the burning of ships,—deciding for victory or death; the march on the capital; the arrest of Montezuma and the promise of his liberation for great stores of gold—made only to be broken by a cold-blooded slaughter of the Mexicans. Mexico was subdued; ships laden with gold returned to Spain, and the grand project seemed to be fully realized.

Spain laid out this new wealth in pampering her priests and consolidating the power of the Papacy. The fetters of religious bondage were riveted to the degree that, where other peoples have been staging a chorus of victory, Spain is still feeling for her strength. Many a struggle must still endure before the cause of that gold from the land of the Montezumas shall lose its intensity.

And a large portion of the evil has fallen upon Mexico. As the pride of Spanish blood mingled in the veins of a new race with that of the vindictive and treacherous Mexican; as the old religion perpetuated its love of popular ignorance and its antagonism to free thought and liberty of conscience in the new world, the way was paved for intrigues, insurrections, brigandage and rickles.

The Bible and Christian missions are turning at this late day to Spain and Mexico. Let us hope that the day of retribution is nearly at an end, and the more of peace and prosperity about to dawn.

PASTORAL CARDS.—We have recently seen the card of a Minister in the United States, which suggests a new method of noticing services connected with Sabbath and week-evenings. On one side is the Pastor's name, and on the reverse, bordered by suitable texts of Scripture, the name and locality of his Church, followed by the services in regular order as they are observed. To strangers, particularly, this offers a fine medium of introduction to a congregation. There can be no reasonable objection to any mode within the bounds of propriety, by which the importance of public or social worship can be brought to the notice of the people. And this, to which we refer, commends itself as an excellent method of turning the Pastor's calls to good account in two different ways.

Question?—A writer in the last number of the Christianianity says:

"It is well known that our Methodist brethren, at their late Conference in Fredericton, with a pastor who does them honor, and with only one dissent, passed a strong resolution committing themselves to that close communion which restricts the Lord's Supper to the baptized. Thus they have laid it down that no longer join in the interested outcry which has been raised against our strict communion practice. In this matter they have taken their place, as a denomination in the close communion ranks."

All of which is news to us, though we attended said Conference with considerable assiduity. We are aware that a resolution was passed, affirming most emphatically that baptism is essential to membership in the Methodist Church. But to exclude unbaptized persons from the Lord's table is another thing altogether. Our Conference has expressed itself as to its own conviction of duty; it has not attempted to coerce in its views any who may stand aloof from conscientious scruples, nor denied to such the privileges to which all penitent and faithful souls are entitled. We agree to the following—every word of it—from the St. Louis Christian Advocate:—

SPURGEON ON CLOSE COMMUNION.—We had occasion to say in a late issue something in reference to the general subject which has been called to a published sermon recently preached by the celebrated Spurgeon of London, from which we make the following extract, and comment it to the careful consideration of the reader:—

"There is not a Christian beneath the sun to whom I am separated. At the Lord's table I always invite all Christians to come and sit down and commune together. It is my duty to tell me that I am separated from the Presbyterian, the Wesleyan, or the Methodist, I would tell him that he did not know me. I am not separated from a man because he is not a Methodist, and I am not separated from a man because he is not a Christian."

There is in this the spirit of true catholicity, and there is consistency as well. If we admit that members of other denominations are no less Christians—that is, lovers of the Lord Jesus Christ, who are bound by every principle of consistency and propriety, as well as of truth and justice, to their equal right to participate with us in all the privileges of the Church of God; and he who denies to me the right of communing with him, virtually assumes the character and office of a judge between me and my Master. The Church of God is made up of believers in Christ, and of those only, and that right has any man or set of men to say that there are no believers in Christ, and therefore no members of Christ's Church, except those who associate with me, and who are not right at all, and make a declaration made, either by word or action, is a most monstrous assumption, at war with the Christian religion, and with the law of God, and with the law of man.

The English Conference.—The Methodist Recorder from which we make large extracts in this issue, gives the first list of stations. Mr. Albrighton stands for Brighton. Mr. Pashon appears for Kensington, London; Mr. Brewster for Sleaford, Lincoln District.

The Rev. John Baker (Secretary of the Committee) presented the report, and resolutions were adopted urging the Methodist people to be faithful to the full requirements of the Sabbath institution, to abstain from unnecessary travelling, &c. The systematic efforts now being made to secularize the Lord's-day ought, it was agreed, to be accepted as a challenge to the whole Christian Church to the exercise of the most vigorous and energetic in defending this divine institution.

We propose giving full reports of the proceedings of these and the following meetings of Committees in our issue of Friday next, which will also report the opening of the Conference.

FROM BRADFORD. We learn that Rev. John Cassidy and Mrs. Cassidy are, or have been, both ill of Typhoid Fever. Mr. Evans was expected by the last boat, and his arrival from that island is accounted for by the exigency which has thus arisen. Our friends will have the sympathy they so much need, and the prayer which is ever acceptable for the sick. Rev. Mr. Tyler called last week on his way to his Bermuda appointment.

Correspondence.

AN APPEAL FOR THE SAILOR.

Recent visitors to Halifax must have looked with admiration upon the stately ships of the "Flying Squadron," as they lay anchored in the magnificent harbour. To meet, upon the streets, so many of the athletic, broad-chested, brave men that formed their crews, was also an interesting sight. It is however to be feared, that numbers of them while on shore, were allured into sinful practices by the tempting baits that so abound in the city. How many of them were drawn into the whirlpool of vice? How many were degraded by drunkenness? The PROVINCIAL WESLEYAN OF THE 23rd ult., contained particulars of the fatal injury done to one of the men of H. M. S. "Narcissus," by another sailor of the same ship while intoxicated. What melancholy intelligence to be borne to the homes of these parties! To the friends of one—that in the streets of Halifax he was mortally wounded by a comrade, and that his life was forfeited to the Christian philanthropist who had been at the head of the other—that in a drunken fit he had caused the death of a shipmate, and is now confined in a felon's cell. Could news more sad, more bitter be looked upon by the parents of these men? Living with wearying parental solicitude were anxiously waiting to hear of the welfare of their sailor-boys so far away? Imagine their agony, their despairing cries, their deep, deep sorrow! Words can only feebly portray the agonizing scenes that may be met upon the shores of Nova Scotia. To the friends of the other—that in a drunken fit he had caused the death of a shipmate, and is now confined in a felon's cell. Could news more sad, more bitter be looked upon by the parents of these men? Living with wearying parental solicitude were anxiously waiting to hear of the welfare of their sailor-boys so far away? Imagine their agony, their despairing cries, their deep, deep sorrow! Words can only feebly portray the agonizing scenes that may be met upon the shores of Nova Scotia. To the friends of the other—that in a drunken fit he had caused the death of a shipmate, and is now confined in a felon's cell. Could news more sad, more bitter be looked upon by the parents of these men? Living with wearying parental solicitude were anxiously waiting to hear of the welfare of their sailor-boys so far away? Imagine their agony, their despairing cries, their deep, deep sorrow! Words can only feebly portray the agonizing scenes that may be met upon the shores of Nova Scotia.

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interred by Conference in the Home Missions in Newfoundland. Many of our large-hearted people long for an opportunity to reciprocate the warm-hearted hospitality of the "celestial city." In this age of wonderful changes, and rapid as well as of wonderful commotion, it is too much to expect that the E. B. A. Conference, shall expire before the opportunity offers, the General Conference of a united Methodist Church embracing our B. N. A., will some day hold its session in this capital? Might not a Church at least possess the heroic spirit enough to desire to risk in the form of its most august and representative assembly the colony in which Methodism won its first triumphs in America. G. S. M.

LETTER FROM THE PRESIDENT.

NEWCASTLE, JULY 29, 1873. MY DEAR BROTHER,—We had a prosperous voyage across the Atlantic, and arrived—all well—in Liverpool on Thursday forenoon last. In addition to the Rev. Mr. Dr. Pickard proceeded to London, and after a short visit to Manchester and then to Scotland, I arrived here last night. To-day I am privileged to attend the Missionary Committee of Review. It is a glorious occasion. In addition to the venerable who are and long have been at the head of Methodism, the speakers have been Signor Sciarrelli, from Rome; Mr. Jones, from Naples; a Brahmin from India; and Geo. Piery, from China. The testimonies given by the speakers have been most blessed and powerful. But I must leave you to obtain the outline of their addresses from the papers.

With kindest regards to yourself and all the Brethren. Believe me, Very truly yours, CHARLES STEWART.

Miscellaneous.

VICE REGAL SENTIMENTS.

The Governor General at a public dinner last Thursday in Halifax, made a speech which deserves to be read everywhere throughout the Dominion. We give as much of this address as our space can afford. It is not merely as a voice from high places that we appreciate it; there is indubitable evidence in it throughout that his Excellency is a man of sterling sense and great experience. The cheers, laughter and applause which interlard the speech are not so much the incense of a reporter to his lord, we presume, as real expressions of appreciation on the part of those who heard this dissertation on the philosophy of a Governor's position and obligations. His Excellency said:—

Gentlemen, I am well aware that this is an evening of domestic festivity, and that nothing could be more inopportune than the slightest allusion to any political topic, but I may be permitted to say this much in reference to what has fallen from the Chief Justice, if there is one obligation which is more important than any other, it is the absolute and paramount duty of maintaining not merely an outward attitude of perfect impartiality towards the various parts into which the country is divided, but still more of preserving that subtle and inward balance of sympathy, judgment and opinion that should elevate the Representative of our Sovereign above the faintest suspicion of party spirit, or of any other selfish ambition. The writer's object is to see established a Wesleyan Home Missionary to attend specially to the seafaring classes in Saint John's, N. B. Charlottetown, Saint John's, N. B., and Miramichi, become centres of the British Conference, some of whose ministers are employed among the army and navy at such places as Aldershot, Portsmouth, the Thames, Chatham, Dublin, &c. &c. Thus too we shall secure the glory of God, and a revenue of praise to the Redeemer. T. HANNS.

NEWFOUNDLAND LETTER.

To the Editor of the Provincial Wesleyan. DEAR BROTHER,—Allow me to present the congratulations of Newfoundland to your reaching the Editorial chair, and to contribute the following lines for your new columns. The S. S. Nestorian arrived at St. John's, on Thursday, 17th inst., on her way to England, having had a run of about 46 hours. She experienced some fog and a little cross sea; but the wind was light and fair for the most part. The passengers suffered little from seasickness, and strove with each other to make time pass pleasantly, as they were bound to do. Our respected delegates to England concerning Methodist union, were able in the two hours here we saw something of the city, visit our parsonage and churches; and both Dr. Pickard and Dr. Stewart expressed themselves highly gratified with the status of the Methodist in obtaining here and through-out the colony. Those of your subscribers who lately kindly forwarded subscriptions towards the new church which is to be opened this autumn, will be pleased to hear they spoke in very high terms of this handsome and much needed edifice, and I doubt not more of them will have a brick in it if they become acquainted with the noble exertions of our people to overtake present demands upon our denomination in Newfoundland.

General news are rather at a dearth. I may observe that Mr. Cyrus Field is here endeavoring to obtain a renewal of the exclusive right of Telegraphy, enjoyed by the New York, Newfoundland, and London Telegraph Company which will expire April 15th, 1874, if Government determine to exercise its right of pre-emption, as to the pro and con of this matter, as usual in the public mind is divided. In any case the commercial world will enjoy a great relief of tariff. Our fisheries are regarded as hopeful; from Bonavista, S. and W. to Placentia and St. Mary's reports are good, the north not so satisfactory, and as yet Labrador has not been heard from.

Referring to the Convention, I have to note the arrival of a fortnight ago of two young men from England, candidates for our ministry. Once more we are indebted to Yorkshire Methodism, and judging from the spirit and talents of these brethren, many regard them as a valuable acquisition to our ranks, and hope for similar contributions from that remarkable country. I have only to add that the Methodists of St. John's have been gratified lately with the reports of the delegates respecting their reception at Fredericton, and with the deep

interest expressed by Conference in the Home Missions in Newfoundland. Many of our large-hearted people long for an opportunity to reciprocate the warm-hearted hospitality of the "celestial city." In this age of wonderful changes, and rapid as well as of wonderful commotion, it is too much to expect that the E. B. A. Conference, shall expire before the opportunity offers, the General Conference of a united Methodist Church embracing our B. N. A., will some day hold its session in this capital? Might not a Church at least possess the heroic spirit enough to desire to risk in the form of its most august and representative assembly the colony in which Methodism won its first triumphs in America. G. S. M.

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in holy things, such as the sacrament of the Church, without a due call and mission. He reminds them that "Korah and his company, who were Levites and invaded the priest's office, were consumed with fire from God," and that "St. Judas warns Christians men under the Gospel dispensation against a punishment of this sin lest they incur hereafter like that of those who perished in the gausaying of Cove.

The Bishop adds: "These are awful words; but lest those who hear them are addressed should mistake the tongue in which he uses them, he is careful to say that 'they are spoken in love.' Such persons may rely that they get good, and the bishop has no doubt that they think they do get more good by going to a meeting house than by going to a church. But he reminds them that they are not to be judged by what they think, but by what God says; and he says that schism is a deadly sin, and nobody will be saved by thinking he is wisest than God, and that he was mistaken in saying so. Even if it be replied that this irregular administration of the Sacrament is blessed, the Bishop does not deny it. 'But,' he asks, 'Are they safe who minister?' and adds, as a clinching argument, a new reading of the death of Moses. 'The Israelites were retributed by the water flowing from the rock struck by Moses; but he was excluded from Canaan for striking it.'

It is perhaps difficult for those who do not live in an atmosphere saturated with theological controversy to realize the feeling which would induce an able and scholarly prelate to write in this tone of a large number of his fellow-believers. We are included to the hope that these phrases do not convey to some minds the full and mischievous meaning they seem to bear. The Bishop of Lincoln can hardly intend to declare that he believes, or expects anybody to believe, what his own illustrations teach. We prefer to think that such language is used in a Pickwickian sense as a mere theological method of asserting exclusive claims. The point is in the assertion of those claims. The feeble protests of the Episcopal bench against tendencies which are breaking up the unity of the Church itself, and rousing the old anti-clerical feeling of the nation, stands in miserable contrast to this strong rebuke of Protestants whose fault it is that they do not seek episcopal ordination at the bishop's hands. We are entirely at a loss to know what possible good the bishop expects to follow from his pastoral. He cannot hope that the Wesleyan ministers, his diocese will flock to him for his episcopal blessing lest they should meet the fate of Korah, or die the death of Moses. They will be more likely to turn the tables on the bishop. He, indeed, lays himself singularly open to reply that the plea that the Wesleyan denomination arose out of the shortcomings of the Church. When he visited Epworth in 1869, the village where John Wesley was born one hundred and seventy years before, he found that there had been no confirmation there since the year 1686. Clerical non-residence, pluralities, and the want of suitable supervision justified the early Wesleyans, he says; and he bases his argument for the return of their successors to the fold from the plea that these evils have ceased. These admissions seem inconsistent with the charge of schism he brings against the Wesleyan Church. Indeed, replying to a like charge brought against the Church of England by the Church of Rome, the bishop says that the guilt lies with those who commit the sin and cause the separation, not with those who suffer from its commission. On the Bishop's own showing therefore the deadly schism does not belong to the Wesleyan Church, but lies with those who caused its separation from the ancient fold which Wesley and his followers were so loath to leave, but from which they were forcibly driven out. This is, however, a point of no public importance. What is of importance is that the bishop should have taken up this quarrel just at the present moment. He draws a vivid picture of the Church, as a whole, assailed from all sides, by Romanism here, by Secularism there; and instead of asking all Christians to unite and defend the Church, he asks which they all agree against the assaults of that which they all alike distrust, he exasperates a domestic dispute. Jerusalem is compassed with armies, and a great leader sets up a deadly quarrel within the walls.

The Bishop of Lincoln and the Wesleyan Methodists. (From the Daily News.)

The Bishop of Lincoln has made a striking contribution to the ecclesiastical controversies of the day. He has resolved to show that the complaint that the bishops are weak in counsel and wavering in tone does not apply within his large diocese. The occasion was one of those ecclesiastical love, as showing the greatness which questions of consanguinity and domestic festival, and that nothing could be more inopportune than the slightest allusion to any political topic, but I may be permitted to say this much in reference to what has fallen from the Chief Justice, if there is one obligation which is more important than any other, it is the absolute and paramount duty of maintaining not merely an outward attitude of perfect impartiality towards the various parts into which the country is divided, but still more of preserving that subtle and inward balance of sympathy, judgment and opinion that should elevate the Representative of our Sovereign above the faintest suspicion of party spirit, or of any other selfish ambition. The writer's object is to see established a Wesleyan Home Missionary to attend specially to the seafaring classes in Saint John's, N. B. Charlottetown, Saint John's, N. B., and Miramichi, become centres of the British Conference, some of whose ministers are employed among the army and navy at such places as Aldershot, Portsmouth, the Thames, Chatham, Dublin, &c. &c. Thus too we shall secure the glory of God, and a revenue of praise to the Redeemer. T. HANNS.

THE ENGLISH CONFERENCE.

Inasmuch as Newcastle is the most northerly Conference town, it may be called, geographically at least, the head of the Conference, and on Monday morning last week the symptoms of determination of blood to the end commenced, which will not have reached its climax until Mr. Wesley's Bible and the conference seal make their appearance on Wednesday next, and pass with the power, which they symbolise from the hands of our genial President into the keeping of—well, the hour will come, and the man. On the morning in question by the express from King's-cross, by connecting lines from the West and South of England, we had a party of fate, in the Methodist sense, were flying away to the banks of the Tyne; Clotto, Lachria, and Atropia, in broad cloth—to wit, the members of the Stationing Committee. Alas! left in London for the day-dog, I picture their progress. By York was reached, the number of "dear dissenting brethren" would become somewhat startling to any cathedral dignitaries who might stroll that way—and some of these gentlemen may generally be found littering in clerical spoilsness on the platform of that best ordered of railway-stations. Some talk there will have been en route amongst these Methodist preachers, of Church dignitaries, and the talk may be of the Bishop of Lincoln and his obnoxious "pastoral." The Chairman of the Hull or Lincoln District will probably acquaint his brethren that Lincoln Cathedral close has ecclesiastically slipped down into the fens and caught theague there, and broken out into tremulous chattering. What will they say of Wilberforce, the announced speaker whose death must have startled them as they opened their morning papers? Was there any man amongst from Bradford, to tell of that strange triumph of election in St. George's-hall there in 1855? How the Bishop of Oxford was greeted with hisses and groans; how he claimed kinship with the cisurover crowd—"brother Yorkshireman," how he bore himself firmly—"I can stand these paltry interjections;" how he was hearing, and banded amidst burials, hand-claps, and hankerchiefs? So now these "rills of oily cloquence" have ceased their flowing, and Methodist "M.A.'s" and "D.D.'s" can speak of the great ecclesiastical of their generation with sad and gentle tones. So on from York, without stopping, past the ironworks and blast furnaces of Darlington, with range of Cleveland and its strange, tropical growth of prosperity and population; and not even a call at Durham, over the high-level bridge, past the old Castle, and slight.

How times have changed! These are the very districts through which Mr. Wesley

passed in pill-box fashion with Grace Murray, in pure simplicity though with questionable propriety; through which also passed on foot John Nelson, true hero, though unwieldy soldier. Give the fates a few hours sleep and here they are, their machinery all in order, in spite of we have cut a twelvemonth's history for some five hundred Methodist preachers. So my fancy leaves them; and I, being on change, I leave them to the issue."

Here in London, away from the current of the actual and the present, I am in possession at least of the "pleasures of memory" and the "pleasures of hope," and may take the liberty of constructing history from the standpoint of my own consciousness. In fact I am going to turn over the leaves of last year's diary at City-read, and try thereby to anticipate the waymarks of progress at Newcastle this year. We began on a Wednesday before, and shall begin on a Wednesday again; and I will begin with the elections, prayer meeting, and Open Conference; all which will return again after their course. Thursday will bring again the Address of the Affiliated Conferences, memorials from district and quarterly meetings, with other miscellaneous business of that sort, and some time during the day we shall have Mr. Gregory acknowledging the vote of thanks for the Fenley Lecture, and it is impossible either to say how nervous he will be or to anticipate the gleams of happy thought that will flash through his mind on the subject. In fact, which thanks ought to be acknowledged. On Friday, a year ago, we began with the obituary, and lingered long over the names of Felix, Vason, Dixon, Morrison, Male, and Hoole. It was a year ago, and we miss the form and do homage to the memory of the departed member amongst us in lonely loneliness of age. Mr. Jackson. On Saturday August 2, the questions touching ministerial character were commenced. On the following Monday the attention of Conference was occupied by what is technically known as a "substantive" "divisions of circuits," "increase or withdrawal of ministers," &c. On Tuesday the special cases took much time; the "location" of Mr. Tisdall for Chapel Secretary, and the Stationing Committee will read what is technically known as a "substantive" history; it seems so probable that up to this point the familiar waymarks will be passed in rather shorter time than last year, but when "special appointments" are reached, I believe that we shall slacken speed and proceed cautiously. There are appointments necessary to the theological faculty at Huddersfield, for which Mr. Coley is popularly designed; Kingswood School wants a Governor, and it is rumored that the Governor of Woodhouse-grove would have no objection to resigning his office to Mr. Coley. The fact follows Mr. Gregory, for Home Missions; Mr. Bowman Stephenson, as go-father to the "Hauts and Sauts" of small humanity; Mr. Rattenbury, as treasurer for the West-end Ministers' Fund. In addition, we may have some unexpected appointment of another sort, but my development theory bestimates a prophesy; on the horizon of its vision there is simply a light nebulous appearance, which seems to indicate the approach of some "bright particular star."

These matters will bring us up to the old time, when we shall be where we were last year, when Wednesday dawned with its ordination services. We may expect that again the conversation on the state of the work of God will occupy Thursday, and that the Stationing Committee will read on Friday morning; that will be August 8th, but they will need to be out for two days and a half as last year? The revision of the second draft did not finish last year until the middle of the second Tuesday; and possibly here we shall have some saving of time. Then followed the education debate for a day and a half; will there be anything to take its place? There was some hint given last year of opportunity being afforded for a discussion on the recognition of non-communicants, not being members, but it is scarcely likely that a day and a half will be required for that, even if we throw in the "six years' rule" and "the division of districts," of which the District Committee have made short work. The confirmation of the stations did not take place last year until half-past two on Thursday. Then remaining business was hurried through, and a great many valuable "Innocents," in the way of "notices of motion," were threatened with a slaughter, but nothing was pursued. A strong dose of soothing syrup was administered. They were committed to a committee of Ex-Presidents. The effects of the draught must have been expeditious; and we shall have more of the "Innocents" again. It is not likely, I think, that the Conference will this year sit until half-past ten on Friday night.

But whilst I have been developing, history has been forming. Here is the first draught of the Stations, with its ordinary proportion of surprises. Highbury makes a heavy draft of three men from the provinces; Mr. McKenny reappears in the metropolis as superintendent of Stoke Newington. Hackney expelled Mr. Francis Greaves, he is "down" for Edinburgh; whilst Mr. Young, according to arrangements, is retained. Mr. Roberts comes to Spitalfields, as superintendent, and Mr. Telfer as superintendent. Queens-street gets its men; Mr. John Bond and Mr. Wray, Mr. Kelly, who was to have gone to Edinburgh, but who is retained for Westminster. But the entry which shines out, like one of the Shah's diamonds, is "Kensington, Warwick-gardens; W. M. Panton, LL.D." Should Mr. Coley be appointed to the theological faculty at Huddersfield, I am afraid that Warwick-gardens and Black-head will come into collision.

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THE ENGLISH CONFERENCE.

Inasmuch as Newcastle is the most northerly Conference town, it may be called, geographically at least, the head of the Conference, and on Monday morning last week the symptoms of determination of blood to the end commenced, which will not have reached its climax until Mr. Wesley's Bible and the conference seal make their appearance on Wednesday next, and pass with the power, which they symbolise from the hands of our genial President into the keeping of—well, the hour will come, and the man. On the morning in question by the express from King's-cross, by connecting lines from the West and South of England, we had a party of fate, in the Methodist sense, were flying away to the banks of the Tyne; Clotto, Lachria, and Atropia, in broad cloth—to wit, the members of the Stationing Committee. Alas! left in London for the day-dog, I picture their progress. By York was reached, the number of "dear dissenting brethren" would become somewhat startling to any cathedral dignitaries who might stroll that way—and some of these gentlemen may generally be found littering in clerical spoilsness on the platform of that best ordered of railway-stations. Some talk there will have been en route amongst these Methodist preachers, of Church dignitaries, and the talk may be of the Bishop of Lincoln and his obnoxious "pastoral." The Chairman of the Hull or Lincoln District will probably acquaint his brethren that Lincoln Cathedral close has ecclesiastically slipped down into the fens and caught theague there, and broken out into tremulous chattering. What will they say of Wilberforce, the announced speaker whose death must have startled them as they opened their morning papers? Was there any man amongst from Bradford, to tell of that strange triumph of election in St. George's-hall there in 1855? How the Bishop of Oxford was greeted with hisses and groans; how he claimed kinship with the cisurover crowd—"brother Yorkshireman," how he bore himself firmly—"I can stand these paltry interjections;" how he was hearing, and banded amidst burials, hand-claps, and hankerchiefs? So now these "rills of oily cloquence" have ceased their flowing, and Methodist "M.A.'s" and "D.D.'s" can speak of the great ecclesiastical of their generation with sad and gentle tones. So on from York, without stopping, past the ironworks and blast furnaces of Darlington, with range of Cleveland and its strange, tropical growth of prosperity and population; and not even a call at Durham, over the high-level bridge, past the old Castle, and slight.

ANNUAL ASSEMBLY OF THE UNITED METHODIST FREE CHURCHES.

From the Recorder.

Last Annual Assembly directed the Connexional Committee to meet in Huddersfield on Thursday, July 24, "to prepare a draft of the stations of itinerant ministers, and to recommend such other business as may have been devolved upon it by the Annual Assembly." In accordance with those directions, the Committee met on Thursday last in one of the large rooms connected with Baillie-street Chapel. The Rev. J. S. Wilkinson (Ex-President) occupied the chair. After fixing the hours of sitting and making some arrangements in reference to personal interviews with certain parties desirous of waiting upon the Committee, the examination proceeded to the examination of eight hundred and thirty-two preachers by course will, in the ordinary course, terminate this year. Their names were J. W. Ackrill, Thos. Bailey, Cyrus E. Brooks, Thos. Edwards, Thomas Hammond, James Slack, George White, and William Howard. The examination was conducted by the portion of the day. In each case the examination was declared satisfactory. In recommending the Annual Assembly to receive all the brethren into full Connexion there was a little difficulty with reference to one brother who had only undergone three out of the four annual written examinations obligatory on probationers. On inquiry it was found, however, that the necessity of the case would be met by determining that the fourth year's examination