

OUR COMING MINISTRY: WHAT IT OUGHT TO BE.

NO. XII. RECAPITULATION.

With the present article our discussion of the subject of "our coming ministry" reaches a conclusion. We regret that this discussion was not undertaken by an abler pen or more effectively managed by our own. We hope however, that situated as we have been, we have honestly endeavored to do what we could. And this is what we have striven to do. We have tried to make it plain that the interests of Methodism in Eastern British America imperatively demand that "our coming ministry" shall by natural endowments, by Divine grace, by general mental culture and by special training, be thoroughly fitted for the performance of the solemn and weighty and numerous duties which devolve upon that ministry. In the course of our efforts we have argued or illustrated the following topics:

- 1. That the future of our Church will under God be mainly moulded by our coming ministry—as will be the ministry so will be the Church.
2. That above and beyond all things it is needful that the ministry of the future shall be composed of men deeply and devoutly pious, in full clear communion with God their Father through the mediation of the Divine Redeemer and through the operations of the Holy Ghost.
3. That they ought to be men well-grounded, and of firm, unshaken faith in Wesleyan Theology, which is but an epitome of the doctrines set forth in Holy Scripture.
4. That they should at least, be men of strong understanding, and of sound common sense; and it is to be hoped that some of them will be men of unquestioned genius.
5. That they ought to be conscious of a Divine call to ministerial work, that such a consciousness ought to be most prayerfully sought, tenderly cherished and highly prized by them, as it would be a source to them both of happiness and power.
6. That they ought to be animated with an ardent, active and enduring zeal for the glory of God and the salvation of men—as much as no marked and continuous success can be obtained by them if such zeal be wanting.
7. That they ought to be men of well-balanced general culture, and otherwise well-fitted for their work, by special professional training; but that the general culture would be of more relative importance at the commencement of the ministerial course than the special training.
8. That the proper degree of general culture can best be secured by ministerial candidates by their obtaining the benefits derivable from a judiciously conducted Collegiate education.
9. That for important reasons it would be wisest to combine to some extent the process which aims at general culture as its main object with that by which special training for ministerial duty is attained.
10. That the question, with what degree of mental culture or specific training young men shall be permitted either to begin or to end their probationary course should be solved by the Church, and not by the young men, who commonly are not fitted to decide such a question wisely.
11. That the standard of acquirement established by the Church as one of the conditions of admission to the regular ministry ought to be so high and so rigidly maintained, that, except in rare instances, a comparatively uneducated man shall be utterly unable to find his way into it.
12. That we must look to Sackville Institution, Academy and College, and not to other Colonial Institutions or to Institutions either in Great Britain or the United States for the educated ministry of the future we need.
13. That the strengthening of Mt. Allison College by endowment of Professorial Chairs, founding of scholarships and prizes enlarging its library and increasing its scientific appliances, is a most desirable and necessary work, and if completed, contribute in the most effective manner to the achievement of the object so much to be desired—the thorough education of "our coming ministry."
14. And that means ought to be provided by use of which ministerial candidates may be sufficiently aided, when assistance shall be necessary, to secure a competent education at Sackville.
We trust these topics are relevant to the subject under discussion. We would we could transfer to the minds and hearts of all the readers of the Wesleyan our own impression of their truth and force. We have the most perfect confidence in the soundness of the conclusions arrived at in the course of our general argument. We feel as certain almost as that we exist that the subject of the discussion of which we have thus again furnished our quota of service will rise in importance year by year. The hand that traces these sentences may moulder into dust long before all that is needful to be done shall be accomplished. But it will be disastrous to the best interests of our Church, if the things of most pressing importance described by us as especially demanding the attention of that Church shall be much longer overlooked or regarded with indifference. Thrice blessed and perpetually fragrant in the recollection of our Church of Eastern British America will be the memories of those men among us into whose hearts God shall put the large and noble thoughts fitting the emergency, and from whose ample coffers shall come those munificent contributions for the advancement of high ministerial education in our communion which shall so stimulate the liberality of the friends of our cause that

the objects requiring immediate accomplishment may be speedily and triumphantly achieved.

ENGLISH CORRESPONDENCE.

2ND CONFERENCE LETTER.

DEAR MR. EDITOR.—When the question "what preachers are now received on trial" was read, it appeared that 85 young men had passed the District Meetings in May last. The searching examination before the Committee in London, held in July, had reduced this number to 72. The decisions of this Committee are not final, for the Conference reserves to itself the power to accept or reject, and in a few instances they were reversed by the vote of the Conference. About 46 of these young men are recommended for the Home Work of Methodism with a preparatory training in the Theological Institutions, 20 for the Foreign Mission work, after a course of study at Richmond, and a few only are to be sent to Circuits this Conference. The ages of these candidates vary from 20 to 29 years, the average being about 23 1/2. The next question "what Ministers have died during the year?" was answered with much solemnity and with expressions of deep feeling. Thirty useful and honored men have, in the Home Work, been gathered to their Fathers and rest from their sanctified labours. Sixteen were in the superannuated ranks, and 14 were removed away in the midst of all their busy toil on behalf of the Church. As we listened with much attention to the fitting records of the departed our impressions were strengthened concerning the blessedness of the service of the Lord Christ. Here were men of different degrees of mental power and talents—many were possessed of great talents and had been eminently successful in their work, but to all the Lord of the Harvest had given some measure of success, and no small treasure of affectionate regard and holy blessed memories amidst the thousands of our Israel. They all died in the faith—many in full triumph, in strong assurance, and in sweet resignation to the unerring will of God. Time forbids the mention of the names of any of the good and true men who have fallen asleep in Jesus during this year, and it would be difficult to select where so many have done nobly and finished their course with honour to God and much credit to Methodism.

The question concerning the ministerial character of the Brethren is always one of deep, if not painful, interest. It embraces all from the highest and oldest to those who have just girded on the armour. This year there were no cases of special or unusual interest. In consideration of the numbers of our Ministry, the cases of discipline were remarkably few. To me it appeared there were more than the accustomed number of ministerial resignations, but whether they arose from impending accusations, or changed views, or more alluring prospects, the records do not state, and into the causes it was unprofitable, more particularly to make an investigation. The case of Mr. Hughes occupied much time and excited much attention. His views upon Class Meetings and other subjects published in his works have subjected him to the discipline of the Church, and last year he received no appointment and his name did not appear in the minutes of Conference. A special report of his conduct during the year was presented to Conference, which was decidedly favorable. It touched only upon matters within the bounds of the Circuit in which he resided, and compelled some of the Brethren to complain of things which had transpired in Circuits visited by Mr. Hughes during the year. Mr. Hughes, in his own defence, and for nearly two hours the Conference kindly and patiently permitted him to travel over the whole question, and explain and comment to his hearers' content. He is a special pleader, and if he had in speaking, a more rapid and thorough command of the English language would not fail to produce most results in his clear and bold, unblushing way of putting things. The result of all his skillful address was to show beyond all possible doubt, that his views had undergone no essential change, and that he was not prepared to retract anything he had said or written. He was unwilling to give any pledge or assurance to abstain from propagating his views, simply avowing that he had no present intention of so doing, and claiming that Courts have no right to take cognizance of the future, they have simply to do with the past and the present. A small number in the Conference appeared anxious to reinstate the Brother, against whom no other fault is alleged in the regular Circuit work, and trust him for the future, but an immense majority judged that with his present views of Methodist rules and discipline it was unwise and unsafe to appoint him to a Circuit and entrust him with ministerial authority. He is put down as a supernumerary Minister, his name to appear in the minutes, and a report upon his case to be presented next year. This sentence, for it is really such a painful one to the brother in question, for it places him upon most inadequate financial resources, and gives him very little employment as a Preacher of the Gospel. Yet the result could not be otherwise, whilst he will persist in a course which if it became general would be fatal to all the special economy of Methodism. This case occupied the Conference one whole day, and was considered in a patient and most brotherly spirit. Mr. Hughes was permitted to be present during the discussion upon his case, and indulgence which occasioned surprise with many, but afforded evidence of the brave and generous spirit in which the case was dealt with, and the fullest publicity was permitted for all the speeches, and resolutions bearing upon the matter at its issue. The utmost freedom in reporting for the Press is allowed, or winked at by the Conference. No secular reporters are admitted, but the leading papers of Manchester, Liverpool, Birmingham and London appear to have secured busy and faithful correspondents for their columns, and every morning all England can read in the much loved newspaper the latest doings in the Conference. There is a well-understood and chivalrous determination to withhold everything that is private and strictly personal, but with those few exceptions the whole business transacted, debates and all, are fully reported and widely read. The list of supernumeraries is increased this year. Some fine old men retire from the active work with many blushing honors thick upon them, and some a little younger, seeking for one and some a rest only. They will be greatly helped in this arrangement, by the wise and merciful provision made for these emergencies last year, by which for the period of their enforced retirement from the active work, the Annuitant Fund and the Contingent Fund together, will afford an secure allowance of £100. The way of the Conference is now almost clear for the second sitting of the Conference, and an event of all-absorbing interest to hundreds of the removing Brethren, and of

almost equal importance to the expectant Circuits. Rumour speaks of sweeping changes in the next edition of the statutes, and of difficulty in finding superintendents, able and competent for the arduous and ever-increasing duties of the Circuits. But into that hidden region, and important allocating chamber, our curious eyes are not permitted to pry. Your correspondent this year moves not from his assigned sphere, and feels less perturbation of spirit than many of his brethren around. Circuit stewards on the look-out through the Chapel door, and, cunning fellows, are profuse in invitations to dine with them. Let us hope they will all get the right men, and all be satisfied.

Manchester, August 8, 1871.

FINANCIAL MEETING OF THE HALIFAX DISTRICT.

MR. EDITOR.—According to the Chairman's notice, the brethren of the Halifax District assembled in the Brunswick Street Vestry on Tuesday morning the 15th inst. After reading of the Scriptures by the Chairman, and prayer by Rev. J. G. Hennigar, the financial business was entered upon with such spirit and energy that in an hour and a half all the usual Circuit and missionary arrangements for the year were completed in plan. This rapidly was done in course of great measure to the valuable reform in District business which has taken place during late years. Credit must have been given to our Financial Secretary whose budget was so clear and accurate, that scarcely a question or remonstrance interrupted his reading. The afternoon Session was occupied by financial and spiritual discussions, the Spirit of which was hopeful and cheering. Our Home Missions in their successful working are evidently encouraging and strengthening the hearts of both clergy and laity; and it was felt that during the ensuing year every effort would be put forth to consolidate the system. In this resolution, our District will doubtless be seconded by all the others in the Conference. Holiness of heart and entire consecration as the privilege and duty of both ministers and people were also commented upon. May all our resolutions and hopes, be abundantly fulfilled this year, and "the Lord of Hosts be for a diadem of beauty unto the residence of his people, and for a spirit of judgment to them that sit in judgment, and for strength to them that turn the battle to the gate."

A. STEWART DESBARY. August 18th, 1871.

THE MANCHESTER CONFERENCE.

From the Correspondent of the London Watchman.

Wednesday. The contrast drawn by Dr. Osborn at the Missionary Committee of Review between the assembly he is then addressing and the Conference held in Oldham street Chapel in 1869 was even more forcibly illustrated this morning. Dr. Osborn said that one memory added to his own carried them back to the time when the Conference occupied only the space under the old gallery of that chapel. To-day, the platform on which the honored fathers of Methodism and the officials of Conference sit, covers a space nearly as large, while not only are the body of the chapel filled with men, but with preachers, but the assembly overflows into the gallery. A local newspaper has spoken of the Conference as the largest ecclesiastical assembly that has anywhere assembled since the General Council. More than 800 tickets have been issued, each bearing the signature of the President, and judging from the appearance of the chapel this morning, we should suppose that already nearly all who have permission to attend are present. As at the famous Council at Rome, the members of this assembly have gathered from all parts of the world. Every district in England, Wales and Scotland is represented. The delegates of the Irish Conference have their place upon the platform. By their side sit Mr. E. F. Cook, who comes in the name of our most suffering and honored and beloved brethren in France. There are present Ex-Presidents and members of the Eastern British American Conference and that of Australia. The President of the Canada Conference is expected this evening. India is represented by men some of whom not infrequently take prominent part in the proceedings. China by Messrs. Smith and Napier; Africa and the West Indies by men who know not how many honored men, some of whom, like Mr. Moister have labored on both sides of the Atlantic. From the Pacific we have grand pioneers of missionary labor in Mr. Thomas and Mr. Calvert, and probably others also. Surveying such an assembly, and remembering that all present have consecrated their lives to the greatest of all work, that of preaching Christ, and that through their labors and those of their fathers and brethren congregations and churches have been raised throughout the world, we cannot but rejoice, and exclaim with adoring gratitude, in words used by Mr. Wesley, and quoted by Mr. Farrar as the inscription on the Conference seal, "What hath God wrought!"

After the Conference had sung the accustomed hymn.

And are we yet alive, And see each other's face?

The Secretary read the 4th Psalm, while many hearts beat in harmony with its beautiful refrain, "The Lord of hosts is with us, the God of Jacob is our refuge." After the elections which were reported last week, the Ex-President announced that the President would reserve such remarks as he might have to address to the Conference till to-morrow morning. Arrangements were then made to hold the Open session in the Free-trade Hall, and also that the daily morning session should be from 9.30 a. m. to 12.30, and that in the afternoon Conference should assemble at four o'clock. The doors were then thrown open, and the chapel was quickly crowded by a congregation that had been waiting outside anxious to join in the Conference prayer-meeting. Prayer was offered by Dr. Johnson, and Messrs J. H. Hargreaves, L. H. Wiseman, and W. O. Simpson.

OPEN SESSION.

Though the arrangement to hold the open session in the Free Trade Hall was made only this morning, and could not, therefore, be universally known, the hall, said to furnish room for more than 4,000 people, was filled before five o'clock, and soon after crowded in every part. This magnificent hall has often been the scene of great Methodist demonstrations, but never of a more successful meeting than to-night. The newly elected President and Secretary were received on entering with warm and prolonged applause, renewed on the appearance of the Ex-President. The President, having given out the very appropriate hymn— "How great a flame aspires, Kindled by a spark of grace— Which was sung through with enthusiasm, called on Mr. Watson to pray. He then reminded

the vast assembly that that was not in the usual sense of the word a public meeting, but a solemn assembly of the Wesleyan Methodist Conference, and that the Conference would be guided strictly by its ordinary rules of procedure. The business of that evening was the reading of addresses from the affiliated Conferences, and the reception of representatives from those Conferences.

The reading of lengthy documents in a large assembly is often provocative of impatience, but to-night not only ministers, but all present listened with the deepest attention to addresses from the Irish and Canadian Conferences. Each address told of increase, and each breathed the spirit of gratitude and hope.

Very seldom has it been our privilege to listen to a series of speeches of such sustained interest and power as those which followed. Dr. Robinson Scott, who, as senior representative of the Irish Conference, spoke first, was very happy. Acknowledging the great service rendered by the now retiring President at the recent Irish Conference, and referring to his former presidency in 1865, he proceeded to draw a comparison between the state of Methodism in Ireland then and now. The interval had been one in which the population had decreased, and also the membership of other Churches, and in which 8,000 or 9,000 members of the Methodist Societies, representing some 30,000 of their people, had emigrated; yet during this period in all respects had Methodism advanced. The number of ministers had increased 24 per cent., and all had been placed in circumstances of great comfort. The vacancies occasioned by emigration and other causes had been filled, and an increase gained of 1,200. Meanwhile, as throughout her history, Irish Methodism had been engaged in a great, though involuntary, mission work; be intelligent and zealous souls taking with them to distant lands the light of Gospel truth. These general facts he had known before, but they stood out more vividly when Dr. Scott illustrated them from his own ministerial experience; telling of remarkable revivals at Londonderry and Basindale, of the emigration of the majority of the converts, and of his mourning over his visit to the Church; but how, during his last to America, these converts met him, some at almost every place at which he preached; and how in one American congregation forty persons were lessened themselves to his own children in the Lord. Incidentally Dr. Scott's point was further illustrated by a subsequent speaker, who said that in the Canadian Conference there were nearly as many Irish preachers as the whole number in Ireland. Dr. Scott next proceeded to consider the operation of the Disestablishment and Disendowment Act, especially as affecting the interests of Methodism. He spoke as one full of confidence and hope, but urged the claim of Ireland at this critical period on the sympathy and assistance of England. He asked for an increase of the mission grant. He thanked the Conference for the three years' appointment of Mr. Arthur to the Belfast College, and spoke of the success attained by that College as being beyond all anticipation. Lastly, he thanked the Methodist people for their contributions towards the College, suggestively adding that if any gentleman would give him a cheque for £800, or if eight gentlemen would give him £100 each, the contributions from England would amount to £10,000.

France was next represented. Owing to the war, the French Conference has not met during the year; but the Rev. Emile F. Cook, B.A., has come to bring tidings of its affairs. Mr. Cook was the French representative at the Bristol Conference, and gained then the esteem of his English brethren. Since then his sufferings and his noble labours during the siege of Paris have won for him sympathy and admiration. On rising he was greeted with warm applause, and his narrative of the part Methodists, with other Protestants had taken during the siege in seeking to alleviate suffering, and to spread evangelical truth, was listened to with the greatest attention. A shudder went through the vast concourse that hung upon his words when he told of scenes upon the battle field, and again when he described how a single zealous worker struck down two of their most zealous workers, a brother and sister. None could be surprised at heard of numerical and financial loss in France during the past year. It is cause for gratitude that the loss of members has been comparatively small, and it was a surprise that the Connexion debt had not been increased. The audience cheered when told that this had been secured by the preachers taking the deficiency upon themselves. Surely they will not be slow to lend to bear the burden alone. Mr. Cook's speech and its publication in our columns can scarcely be said to secure for these excellent men substantial aid. Mr. Cook speaks English with a slight occasional hesitation which adds rather than detracts from the effect of what he says. Telling how very graciously our chapels and Protestant places of worship generally in Paris have been preserved from any great harm during the siege, he spoke of the beautiful English chapel in Rue Rognepine as having been frequently struck with bullets, but not injured. "It is," he said, "what you call *poek-marked*, but there are many people marked with small-pox, who nevertheless enjoy very good health, and so it is with your chapel."

The interest, or rather the enthusiasm of the meeting culminated when Mr. Punshan was introduced as the President and representative of the Canadian Conference. The vast assembly rose to their feet and welcomed with thrice repeated cheers and with waving of hats and handkerchiefs. Mr. Punshan is somewhat elderly in years, but his exterior traits, but especially his eyes, are in perfect health. As he rose, his looks gave evidence of deep emotion, but that emotion he repressed, apparently not without effort. Never have we heard him speak with greater beauty or power. He told of the vast extent of British North America, its varied populations, their moral and religious necessities, the remarkable progress made by Methodism during the last seven years, and the influential position it now holds. He described the work of Methodism among the colonists of English descent, the Germans, the French, the Indians, and the Chinese. He dwelt at large upon the educational efforts of our Church, its literature, and the character of its rising ministry. He gave to his hearers beautiful glimpses of the regions he had visited in the far West; and, after alluding for a moment with exquisite tenderness to the sorrows he had been called to bear, he spoke of former Manchester Conferences, recalling the time when he stood as a candidate for ordination in the Oldham-street Chapel, and at that time when he received the honour of election into the Hundred, the youngest minister upon whom that honour had ever been bestowed. He then uttered words of encouragement to the present state of the Church; exhorting his brethren to be full of heart and hope. "Let us have faith," he said, "and the world shall fall at our feet, and the proud waves shall retire abashed before the Lord's Israel; and even the fire, fierce as it is, shall be a bright flame to light us on our pathway home." In concluding his address, he claimed for Canada the consideration she deserves from the States-

men and people of England. The speech was so remarkable for the amplitude and for the logical handling of its facts, as for its force and beauty of illustration. Every sentence was spoken out in Mr. Punshan's own way, with ringing emphasis. Each word told. The audience was warm and enthusiastic; Mr. Punshan's theme was noble, and his utterance the crowning speech of a glorious meeting.

Thursday. This morning, immediately after the reading of the journal, the Ex-President greeted Dr. James as President, and with few well chosen words placed in his hands the Conference seal, bearing, as he said, the effigy of Mr. Wesley, with the inscription, "What hath God wrought?" He also transferred to him the pocket Bible used by Mr. Wesley in field preaching.

The President, deeply affected, thanked his brethren and thanked God. He acknowledged his sense of unworthiness, of short coming, of infirmity, but exclaimed, in words that will go home to every Methodist heart— "That blood," he added, "I feel precious and efficacious to me at this moment." He expressed satisfaction at receiving the badges of office from the hands of one to whom he had long been accustomed to look as his chief, and whom he regarded with profound esteem and affection. He paid a high tribute to the character of his old friend, Thomas Vasey, to whose deeply-deplored illness he said he owed his occupation of the chair. He spoke of his honored father's name as having been from the first his passport to the affections of the Methodist people. He was glad to be in the midst of a body of men true to the old Methodist loyalty, true especially to the theology of experience. They were determined still to preach a full, free, and present salvation. Possibly time and experience might suggest alterations in certain forms, tending to adapt Methodism more to the work of saving souls. But they would avoid hasty legislation, and it is interpreted aright the sentiments of his brethren, they would never consent to any change that would interfere with the exercise of a free, independent, confidential, brotherly discipline over one another. They were determined to keep in their own hands the power of maintaining the purity of the Christian ministry. They were determined also to be faithful to the class discipline, and would endeavour to enforce their discipline with wisdom and fidelity. He thought it would be worth while to consider how the class-meeting, might be made more edifying, and especially how they might secure greater efficiency in class-leaders as a body. Reference had been made more than once to the decrease of the number of the brethren, and he thought it would be well to consider how to reserve one session for the serious consideration of the state of the work of God among them. In their relation to other Churches, they were true to old maxims. "The friends of all were true to old maxims." He proceeded to note the attitude on Methodism on certain public sobbings of the people. Elijah Tynne, a faithful and successful missionary in Ceylon, and then for many years a preacher in England, was everywhere distinguished for humility, simplicity, and loyalty to Methodism and Christ. Of the Irish brethren three at least had attained considerable influence in their own Conferences. Of those called to the episcopate, Bartolomeo Gualtieri, once a Popish priest, became the first Italian Wesleyan minister, and as such was faithful unto death. Of almost every one of the departed his obituary records not only clear conversation and faithful labour, but a happy and triumphant death. May the succession of such men be perpetual in our Church!

Monday morning. Since Friday evening the Conference has been occupied with the subject of ministerial character. "Offences will come," but it is a matter for gratitude that this year the cases of moral delinquency are few and comparatively venial. One case, however, of offence against Methodist discipline has occasioned the Conference great anxiety, and deliberation upon it has occupied much time. It is that of Mr. Thomas Hughes. As is well known, Mr. Hughes has placed himself in opposition to his brethren with reference to what he regards as one of the fundamental principles of the Methodist constitution, the maintenance of the class-meeting as the condition of membership. Probably this is the most important question upon which the present Conference will be called to decide, and it was approached in the greatest seriousness. More than one of those who spoke said the matter had been to them a subject of earnest and prolonged prayer, and undoubtedly in so speaking they said what was true of very many besides themselves. On Saturday morning the Conference listened for more than an hour and a half to Mr. Hughes' statement, and throughout the case he has treated him with the greatest personal tenderness and respect. Mr. Hughes views as expressed in his book, remained unaltered, and as to the future, Mr. Hughes did not feel free to say more than that it was not his present intention to discuss the question, or to create agitation among our people. Under these circumstances it might seem that the resolution of the last Conference would require that his connection with the Methodist ministry should cease altogether, but no proposal to this effect was made. On the other hand, the resolution that was ultimately passed greatly improves what has been during the past year his ministerial status. He is to be relieved from the responsibilities of circuit work, but his name will again appear on the Minutes, and he will be accredited as a supernumerary minister. Among other advantages that result to him, he will be entitled to be present and to take part in the deliberations both of Conference and of the district meeting. With reference to allowances, he will be placed in the same position as other supernumerary ministers. While, however, the Conference, has dealt tenderly with Mr. Hughes, they have very strongly marked their dissent from the principles he would lay down. The resolution not to employ Mr. Hughes in the full work, but that he be a supernumerary, was carried by an overwhelming majority; and it was noteworthy that in the able discussion on the case, those who sought most chivalrously to shield Mr. Hughes were the most emphatic in expressing attachment to the class-meeting, and in urging that it be maintained as the condition of membership. In opposition to this not a single voice was raised. In one part of his speech Mr. Hughes intimated that a majority of the junior men were influenced by views similar to his own, but the intimation was silenced by an "indignant" "No" which came in fullest chorus from the gallery. The ministers certainly are united in their resolve to maintain the class, and to maintain it as an integral part of Church discipline. In favor of this course powerful arguments have been used during this discussion. Yet we feel the subject is one to be decided not by argument but rather by realization of such powerful revival influences as Dr. Osborn referred to. In answer to the many prayers that every-

one has been offered, the awakening and converting grace be again richly vouchsafed, the Methodist people will not want to get rid of class meetings on any account, nor would they thank the Conference for saying that class-meeting was an open question.

Friday. The greater part of to-day has been occupied in answering the solemn inquiry, "What ministers have died during the year?" In reply the names were given of twenty-eight ministers in Great Britain, of six in Ireland, and of two on foreign stations. Among the former, thirteen were to the time of their death engaged in the active work of the ministry, and fifteen were supernumeraries. The names of three of these sainted men carry us back to very early times. Henry Cheverton was put on the London plan when London was but one circuit, and under the superintendency of Adam Clarke. Thomas Key was nearly of the same age. James Ross has been noted often in recent years for his personal resemblance to Mr. Wesley. He was of similar stature, his white hair was allowed to grow long and to hang in curls over his shoulders, and his somewhat antique dress served to complete the resemblance. While some have thus been allowed to attain ripe old age, to linger on as a consolation between the present and days long gone by, others have been called to their reward before uttering on their work. Thomas Sheppard had not completed his probation; two others had been ordained at the last Conference. To the memory of several a spoken tribute of respect was paid. William Burt, said Dr. Osborn, was "one of the finest illustrations of the fact that a Methodist preacher who had neither extensive gifts nor profound learning could nevertheless get a congregation and keep it. He did this everywhere." The secret of much of this success might be summed up in the aphorism of Dr. Chalmers, "A house-going minister makes a church-going people." But Mr. Burt was more than a mere house-to-house visitor; his reading was extensive, his sermons were carefully studied, and delivered with warmth andunction. Henry Oldfield was cut down in the prime of life, but had accomplished a good work, and had so won the people of the town to which he was last appointed, though he had gone there under circumstances of special difficulty, that his remains were followed by great numbers to the grave, and the funeral was interrupted by the sobbings of the people. Elijah Tynne, a faithful and successful missionary in Ceylon, and then for many years a preacher in England, was everywhere distinguished for humility, simplicity, and loyalty to Methodism and Christ. Of the Irish brethren three at least had attained considerable influence in their own Conferences. Of those called to the episcopate, Bartolomeo Gualtieri, once a Popish priest, became the first Italian Wesleyan minister, and as such was faithful unto death. Of almost every one of the departed his obituary records not only clear conversation and faithful labour, but a happy and triumphant death. May the succession of such men be perpetual in our Church!

Monday morning. The venerable and Rev. William Burt will be laid in grateful remembrance. With his early dedication to God, there came the call to preach. His full heart led him to offer himself for the Foreign work, and for many years he labored in New Brunswick with godly prudence and success. He occupied some important stations in England on his return. His good judgment and kindness of heart made him a valued and trusted counsellor; and his affable disposition and cheerful temper endeared him to "troops of friends." In a good and beautiful old age he has been gathered to his fathers; but "his works follow him." Our pen lingers to linger over such names as Cheverton and Besser; both venerated for piety and love for their people; George Robuck, the sweet singer, and popular preacher, and successful missionary advocate; Spencer, who was in the churches as a "flame of fire," and the souls to whose ministry were very numerous; Halley, the grand old African missionary, the able scholar, and gentlemanly Christian; Key, who toiled for more than half-a-century in a ripe old age had gone to his reward; Richard Chapman, the warm-hearted and simple and successful preacher; Newell, young and blithe, and hopeful, but removed to the temple above as he gets just into the porch of the ministry; Daniel Tatham, the thoughtful scholar, and well versed in the mysteries of prophetic interpretation.

Last evening meetings for the examination of candidates for ordination were held in three of the largest chapels in the neighbourhood. It was our privilege to be told that at least three of the candidates were of a high order of piety. The chapel was well filled, and the service was one of most solemnity and usefulness that attended it. The young ministers spoke with great clearness of their conversion and call to the ministry.

This morning the course of our business was pleasantly interrupted for a while by the passing of votes of thanks to the President for his official sermon in the Oldham-street Chapel on Sunday morning, and to the Ex-President for his sermon in the evening. At what we regard as these services speak of the work of the large congregation who had gathered in the morning and in the evening.

Several ministers have already received permission to retire from the ministry. In mentioning Mr. Vasey's name in this connection, Mr. Freeman, who is being officiously for him a contract to "representative, took occasion to refer in terms of high admiration to the exceeding zeal and ability displayed by Mr. Vasey during the past year, and to the deep sorrow felt at the prospect of losing his guidance and labours.

Mr. Hall announced the death of a venerable father, one of the oldest ministers in Manchester, the Rev. Moses Kaymer, and a Committee was appointed to prepare his obituary.

When the morning class meeting was in progress, considering the question of the re-arranging of circuits, and had advanced only as far as the Second London District.

Instructive and edifying letters have been read during the morning from the Rev. Thomas Jackson and Dr. Dixon. We will close this communication with a single sentence from the former of these venerable men. It comes in strong confirmation of what was said yesterday: "I regard it as an established fact, that indifference to the class meeting is a sign of religious declension. In all real revivals of religion the converts flock to the class-meeting like doves to their windows. People must be awakened and converted, or they will never meet in class with anything like regularity. O Lord, to whom shall we go but unto thee?"

(From the Methodist Recorder.)

THE DEATH ROLL.

There is no session of the Conference so solemn as that in which the question is announced and answered: "What ministers have died during the year?" A silent solemnity takes possession of the Conference for a moment, when the singing of an appropriate hymn prepares the way for the quiet and affectionate consideration of the question. Every case is regarded with interest; but now and then the name of a well-known and prominent minister secures special attention, and the reading of the obituary is followed by a few words of warm affection from an old colleague or faithful friend. The man may indeed be pitied who dies in the prime of life, but his services, death under any circumstances is the greatest event to all. The removal of even the youngest member of a household leaves a dreary blank. When a parent dies the head of a house is gone. But the death of a minister of the Gospel might be regarded as a public calamity were it not for the assurance that God will keep the succession. If the gratitude and patriotism of a nation are fittingly called forth by the removal of a warrior, a statesman, or a philanthropist, surely Christian Churches may take solemn note of the death of a faithful and soul-saving minister of Christ. But the Connexion character of Methodist gives such an opportunity of gathering together the precious names and characteristics of deceased ministers as no other Churches possess.

The list this year is happily not larger than it has usually been; but we find many honored names, both of young and old, as well as those in the midst and vigor of life. The death of a young minister is a sad and affecting thing. Who knows how brilliant or useful a course has been thus suddenly cut short? When a middle-aged and vigorous man is taken, we think of plans and purposes unfinished, and see the column of a life-work broken. But the death of a veteran minister will always call forth the feeling and affection of a loving people. We think of work actually done; battles fought and won; noble aims attained and purposes realized, albeit all chastened by the thought, "Not unto us, O Lord; not unto us, but unto thy name give glory."

The testimonies borne in the Conference to the piety and usefulness of the Rev. Henry Oldfield were very eulphatic. The golden man was sent to Wilson Circuit a year ago under special circumstances. He entered upon his work with characteristic energy and his earnest and loving spirit soon gained the affection of the people who gathered around him, and joined him in evangelical toil. The congregations rapidly increased, and the godly advancement of his work was manifest. His piety and habits brought him into the homes not only of the Methodists, but of the lowest classes of the population; and it was while fulfilling this part of his duty that he took the malignant fever which brought him to the grave, and plunged his family and the society and the town into mourning. His name will not soon be forgotten. But will be laid in grateful remembrance. With his early dedication to God, there came the call to preach. His full heart led him to offer himself for the Foreign work, and for many years he labored in New Brunswick with godly prudence and success. He occupied some important stations in England on his return. His good judgment and kindness of heart made him a valued and trusted counsellor; and his affable disposition and cheerful temper endeared him to "troops of friends." In a good and beautiful old age he has been gathered to his fathers; but "his works follow him." Our pen lingers to linger over such names as Cheverton and Besser; both venerated for piety and love for their people; George Robuck, the sweet singer, and popular preacher, and successful missionary advocate; Spencer, who was in the churches as a "flame of fire," and the souls to whose ministry were very numerous; Halley, the grand old African missionary, the able scholar, and gentlemanly Christian; Key, who toiled for more than half-a-century in a ripe old age had gone to his reward; Richard Chapman, the warm-hearted and simple and successful preacher; Newell, young and blithe, and hopeful, but removed to the temple above as he gets just into the porch of the ministry; Daniel Tatham, the thoughtful scholar, and well versed in the mysteries of prophetic interpretation.

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