Provincial Wesleyan.

WEDNESDAY, JULY 30, 1873.

THE APPROACHING ENGLISH CONFERENCE.

The oldest and largest of the Annual Conferences has still to meet. Its convocation will complete our long list of ministerial gatherings within this ecclesiastical year. It shows, perhaps as significantly as any other evidence, the strength of Methodism, when we remember that there is scarcely a month without a Conference, while in some there are four or five. The movement begins somewhere on the Pacific coast, passes over the Southern and Northern States, takes Canada and Eastern British America in its course, is continued in Ireland, and culminates in the old Island where it found its birth. To say nothing of the Continent of Europe and Australasia; omitting the numerous branches of the great Methodist family, but including the M. E. Church, there is a chain of Conferences stretching throughout the whole year, and connecting California with Great Britain.

The report which has everywhere been of signal prosperity, promises to speak similarly in England. From the Irish Conference—which has usually been a kind of key-note, there are some very cheering details, as our readers may gather from extracts in our present issue. Rising above the effects of an extraordinary emigration, which has annually depleted their membership and exhausted their strength, the Brethren in Ireland are bravely seizing every opportunity of consolidating their cause and attempting noble schemes of Education, which must, ere long, repay them an hundred-fold. Methodism loses none of its fire and energy through the process of culture. It carries gradually onward, with all the refinement and wealth divinely bestowed, the zeal of its founders with their directness of aim.

What will be the character of President James' services in the English Conference, may be inferred from his sermon in Ireland. Terse, learned, comprehensive, it is imbued with spiritual excellency. Should the crowning honour of election to the Presidency this year fall upon Dr. Punshon, (and who would better adorn the chair?) Americans need not be told what is sure to follow should Providence spare his useful life. Endowed with rare gifts to a degree that never fails to impress and even astonish his hearers, he nowhere appears to better advantage than in legislative and executive administration. Since the days of Clarke and Bunting there has been no such royal combination of learning, eloquence and strength, as William Morley Punshon would bring to the Presidency.

The measures which will meet the English Conference from Australia and Canada in reference to Union, cannot but affect its present session very materially. The future of Methodism in those two useful nations will be influenced by the voice of great men and the vote of the legal hundred. May they have even more of that wisdom from above which has hitherto guarded the Church from evil, and directed it into the ways of prosperity!

A CALL FOR MISSIONARIES.—We have received another interesting communication from Nova Scotia, urging the opening of a mission in that department of the Dominion. We have conferred with the proper officers of the Church and of the Missionary Society, and are enabled to promise the friends who desire the ministers of our Church among them, in that field, that a deputation will visit them at an early day, with a view to meet their wishes. We have delayed the publication of this item until we could speak in the name of the Church. We hope that success may attend this proposal.

We clip the above from the *Christian Advocate*, the organ of the M. E. Church in Canada. As every sentence in it begins with a "we" it must be authentic. The "Church," the "Missionary Society" and the Editor are in entire accord as to the exigencies of the case, and the necessity of sending Methodist missionaries to this destitute Province.

Every Christian denomination would hail with pleasure the co-operation of any new agency in advancing the Kingdom of Christ amongst our population; but there seems to us something incongruous in the intention announced above. Very painful, even in the distance, has seemed to all Wesleyan Methodists of the Maritime Provinces the attitude of the Methodist Episcopal Church in Canada toward the Wesleyan Methodist Church. Invited by the latter to form a union, urged by their own brethren in the General Conference of the Northern States to seek such consolidation, and seeing the general spirit of amity prevailing among Christian bodies in our day, the Methodist Episcopal Church of Canada has scarcely been courteous, to say nothing of being conciliatory.

Hitherto we, as a Methodist Body, have been saved from unseemly wrangling among Churches of the same name. Having outlived principally our difficulties with other denominations, it is delightful to contemplate a long reign of peace and love. Are we now to see the introduction of an element which must bring some degree of agitation and discord? Are there, really, so many Methodist Episcopal families in Nova Scotia who cannot worship with Wesleyan Methodists that missionaries must be sent expressly for their benefit? Our doctrines, means of grace, ordinances, are the same; all but the discipline. Is the order of church government of so very much importance as to require this specific action? All the members of the M. E. Church from the United States whom we have ever met in these Provinces,—and we have met many—were happy and contented in our Church's fellowship. They have always been an energetic and earnest class of Christians. But if there be Canadians of that Church among us who are really discontented with our ecclesiastical associations, and so numerous as to require distinctive missionary visitation,—though we have no knowledge of the facts, we have of course, nothing to do with their action.

To the broad field of evangelistic enterprise, then, we would gladly welcome the brethren of the M. E. Church; but if the object be merely to summon any of that Church's members who may have gravitated toward our communion, to leave and form themselves into a distinct Body, we can foresee endless trouble which is most earnestly to be deprecated.

THE PACIFIC SCANDAL.—A member of the House of Commons at Ottawa rose in his place last winter and charged the Government with having used the monies of the new Railway to the Pacific, for the purpose of securing its own continuance in power. An investigation was demanded, which seemed to be readily and cheerfully granted. At the Board of scrutiny many papers were presented purporting to be copies of letters which had passed between certain members of the Government, Sir Hugh Allan, and other public men. These contain revelations, some of which seem to surprise members of the Government themselves. That very large sums of money were employed for some purpose seems now quite clear. What the object was is a question in dispute.

It is not surprising, in view of all the facts, that the press, the pulpit and the public are speaking strongly on this subject. We are a youthful nation; we have a reputation to earn and sustain; we have been severe in our judgment of delinquencies among our neighbors. Can it be that our peaceful, confident repose is to be thus early broken?

But still, we would counsel forbearance with our rulers till they have a full measure of opportunity for making a defence. If they be really guilty, nothing can save them from thorough and lasting condemnation. If circumstances be such as to enable them successfully to defend themselves, all this indignation and censure will only subject us to regret from ourselves and scorn from our fellow-men. Besides, it is wrong to cherish the disposition which gloats over infamy. Shame and sorrow would fall upon all good men in this Dominion, with the proof of great iniquity in high places. For ourselves, there are men in both the Government and opposition respecting whom nothing short of positive evidence could lead us to the conviction that they have defiled themselves by such monstrous bribery as is now laid to the charge of several ministers.

THE CHURCH CHRONICLE presents an improved appearance. In regard to an interesting ordination service in South Africa, the *Chronicle* makes these remarks:

We read in the *Kafir Express*, of May 1, the following very remarkable account of an Ordination of Wesleyan Kafirs, in which the forms of our ordinal were followed:

"A few years ago not a single native was to be found in the Wesleyan ministry in this country. . . . . At the meeting just held at Aunshaw seven were present who were actually engaged in the work, and five candidates from Heald Town who were under training for it. . . . . Whilst the entrance to this ministry is fairly open, yet the tests are of such a nature as to repel any man who has overweening self-conceit, or is not prepared to devote the whole energies of his body and mind to the work. *Lay hands suddenly on no man* is an Apostolic injunction very carefully carried out in the reception of these men into the important office of the Christian ministry . . . . . The service was conducted by the Rev. W. Impey, general superintendent, the hymns being given out by the Rev. W. C. Holden, the resident minister; the very appropriate form of ordination in the Church of England Service being used, and the native ministers engaging in prayer." Who will not pray God to hasten the day when our Wesleyan brethren will be altogether one with us; not only in empty form but in grace and truth!

We would be sorry to think that the Wesleyan brethren are one with the Episcopal Church "only in empty form." In all essential principles of truth we are surely one with Christ's Body wherever it exists. That we are not under Episcopal jurisdiction today is not to be charged against us as a fault; our relation to each other is the result of circumstances most painful to all true followers of John Wesley. As to any organic union between the bodies, there seems but little favorable prospect at present. Still, we may all be equally faithful to our common Head and glorify Him in our several organizations.

SABBATH DESECRATION.—That artificial humbug called a Circus, came in to Halifax, very gaily, last Sunday morning about 9 o'clock. Only the Sabbath previous, we are informed, another Circus struck its tent-poles in this city. If those temporizing Christians who patronize such exhibitions, require any arguments as to the morality of their action, let them think who the men are and how they conduct themselves. Moreover, the return for the money expended by the public is but a fraction of its real value. If any imposture of our own people were practised upon us equal to this, we would never hear the end of it. But we are easily duped by foreigners of great shrewdness and very little talent.

Is the violation of the Sabbath to be countenanced?

ENGLISH CORRESPONDENCE.

The confessional in the Church of England—Parliamentry items—The weather and holiday-making—The Newcastle Conference.

DEAR MR. EDITOR.—The petition addressed to Convocation by 483 clergymen of the English Church, "for the education and licensing of duly qualified Confessors," has raised a tremendous storm of opposition from the laity. The Bishops took the matter very quietly, referred it to a select committee and then went off to their dioceses, or languidly attended in the House of Lords. They could not report upon the matter until July, and a number of gentlemen, under the leadership of the Earl of Shaftesbury called a public meeting in Exeter Hall, in order to protest against this flagrant and wicked proposal. The meeting was duly held, was densely thronged by an earnest and excited audience of 4,000 persons, and the speeches and resolutions were of such a character as to afford evidence of the strong and unmistakeable loathing and disgust with which the proposal is regarded. The speech delivered by the noble Earl, alluded to the great and violent inroads upon the peace, purity and comfort of domestic life which the confessional would undoubtedly make. He dwells upon the perfidious manner in which it puts itself in the place of Christ, and with matchless impudence displaces our great and only High Priest from his glorious office. If English men and women were prepared and willing to receive this system, and submit to it, they would declare themselves unworthy of the Church of their fathers and of the revelation which God had given them. These sentiments forcibly expressed by the chairman, gave a tone of earnestness and intense indignation to the whole meeting. The Bishops are either unable or unwilling to bestir themselves in the matter. It is true they have very little real power, except over the poor unbeneficed Curates. They could suspend or remove these smaller men, but prosecutions are costly affairs, and may terminate very disastrously even for a Lord Bishop. A clear decisive deliverance from the Episcopal Bench would be a great relief to thousands of troubled souls within the Church, and might convince many without that they desire to preserve the English Church from Ritualism and Romanism. But it appears as if no relief is likely to come from the Bishops; the Laymen are disposed to try their strength, and from this recent specimen in Exeter Hall, they intend to make themselves both heard and felt.

The Imperial Parliament is still in session, but very little business is transacted. It is with difficulty that enough members to form a House can be got together, and all things indicate a speedy break-up. Mr. Gladstone has already announced the withdrawal of six important bills which cannot be proceeded with, and further "slaughter of the innocents" is expected daily. Mr. Foster's Education Amendment Bill has not yet passed its second reading, and it is generally understood that there is a strong desire on the part of many members of the Government to abandon this vexed and troublesome question for the present, and let affairs run as they are for another year. The impending dissolution in Parliament is not much talked of, and the Liberal Government will probably conduct the public business for another session, and then comes the inevitable appeal to the British public. There are many indications that it will prove rather a disastrous appeal to Mr. Gladstone and his once formidable party. So many constituencies have elected Conservative candidates where vacancies have occurred, and preparations are being made stoutly to contest seats that have long been considered strongholds of Liberalism, that it is not at all unlikely we may again witness a temporary triumph of Mr. Disraeli and his party.

The early summer has been surpassingly beautiful and pleasant. It is a time for galas of every imaginable kind. Fêtes to celebrate all kinds of events are constantly occurring. Excursions for the day, week or month are planned by all the leading Railway Companies. Vast trains filled with pleasure seekers are to be seen at all the principal railway stations, and a spirit of pleasure taking and holiday enjoyment possesses all ranks of the people. Our really fine season is so very short that all are eager to avail themselves of the present delightful weather, and make the most of it while it lasts.

The arrangements for the Newcastle Conference are now complete, and before another letter will be despatched the Preparatory Committees will be in full session and the "First draft of stations" published. It is away in the far North, and will not be as largely attended as the recent ones in London and Manchester. Yet it will be an imposing gathering of our Fathers and brethren, and questions of great interest are to be submitted to it. It is a pleasing indication that much prayer is being offered on behalf of the forthcoming Conference. There is much solid prosperity over which to rejoice and many hopeful signs for the future. "B"

July 14, 1873.

THE BERWICK CAMP-MEETING.

MR. EDITOR.—The Camp Meeting just closed has been one of great interest. The congregations were large and attentive, the preaching very faithful and accompanied with unusual power, the members of the church of Christ deeply in earnest; and God honored the means, leading His people into the enjoyment of more intimate communion with Himself, restoring backsliders and convicting many of their need of a present salvation. It was our delightful privilege not only to see the tears of penitence but to hear the thanksgiving of the pardoned. The beneficial effects of the Camp Meeting will be felt in the greater interest manifested by those who were present, in the welfare of the church generally, while they labor with greater zeal and stronger faith for the conversion of souls in their different homes. A little anxiety was felt by those who had charge, with reference to the Sabbath, and arrangements made to meet any difficulties which might arise, but we are thankful to state that though upwards of four thousand persons were present, every thing passed off quietly. Magistrates who made it their business to be present where it was feared liquor might be sold or given away, saw nothing to awaken suspicion, and one said he would rather answer for the conduct of the people, than for the falsehoods circulated by some who profess better things. The grounds have been much improved during the year, involving a heavy expense to the committee, which has not been met by the collections. If any lovers of the cause desire to aid an undertaking, which with the combined blessing of God, will be felt for good to the extremities of the Conference, they can make remittances either to Mr H. Jefferson, Secretary, at Berwick, or to Geo. W. Fisher, Esq., Treasurer, at Somerset, who will we are sure be ready to give any information. Several visitors from the M. E. Church were present and expressed themselves much pleased, both with the natural advantages of the situation and the character of the meeting. The committee intend putting up a large building during the coming autumn, in which to place the comfortable seats they have provided, until needed at the next meeting, and then to be properly fitted up as a boarding house. They will continue to make improvements, and so to conduct the affairs of the association, that the camp meeting may live down all misrepresentation and win that place in the confidence of the ministers and laymen of our church, which is necessary to the full accomplishment of its God-honoring purpose, the salvation of souls.

W.

LETTER FROM SECRETARY OF THE EXAMINING COMMITTEE.

TO OUR PROBATIONERS.

DEAR BROTHER,—I have received letters from several of our probationers complaining of errors or supposed errors in connection with their examination papers written at the late District Meetings. To answer them and satisfy all, let me offer a word of explanation

It was distinctly stated at Conference when the comparative estimate of these papers was made that the examination had not been in all respects a fair one. In one or two cases, for example, young men had been allowed to take the questions home with them and to prepare the answers at their leisure. Besides, in some unaccountable way several papers were lost, so that I could not make up and announce the average standing of each person.

Now it would be manifestly unfair to compare a paper prepared at leisure with one prepared in a given time, under the eye of an examiner, or, in estimating the average standing of a person, to omit a paper accidently mislaid.

As this was the first year in which the examinations were conducted according to the new method, it is not surprising that some irregularity has occurred, but, every effort will be made to avoid error for the present year.

I am yours, &c.,
CRANSWICK JOST.

Avondale, July 24, 1873.

Circuit Intelligence.

OPENING OF THE NEW CHURCH, LITTLE RIVER, SALISBURY CIRCUIT.—"Slowly, yet surely," has been the motto with our people at the above place. When we came upon the Circuit a year ago, we preached in a small dingy school house, a most uncomfortable place, and one which would not hold the people who wished to attend our services. The friends were determined to have a church, and as is often the case, except one builds relying upon the sale of pews for his pay, no church would in many instances be erected. One of our people took hold of the matter in right good earnest, and having persevered through much difficulty, though some 9 or 10 months have elapsed since erection of frame, we now have a well-built and very neat and nicely finished church, capable of seating about 200 people, a credit to the community, and a standing monument of the praiseworthy efforts of the builders, whom we fear will be in arrears some $400; judging from the sale of pews last Monday, we hope, however, to raise a little more by and bye.

We were sadly disappointed on the Sabbath in not having any stranger present to occupy the stand. We went to the station on Saturday evening expecting to meet Bro. Daniel from St. John, but received a telegram instead, stating he was taken sick and could not come. It being too late to obtain any other help, we had to preach the opening sermon ourselves.

We were favored with a visit from Rev. Mr. Steadman, a Baptist Bro., who kindly preached in the afternoon. He gave us an earnest and faithful discourse. We again preached in the evening.

The congregation were as we expected, very large, it being a most beautiful day. We judged there were between 400 and 500 at the morning and afternoon services, and in the evening the church was well filled. It was indeed a great disappointment and drawback to be left as we were; nevertheless we trust the services of the day were not unprofitable, and that the gospel seed fell into the hearts of some, which will bring forth fruit to the glory of God.

On Monday morning, we again had a service after which some of the pews were disposed of, several, however, remaining in the builder's hands. The ground on which the church was built, was presented and duly deeded over to the Conference, a good square lot which we shall have neatly fenced in due course. As we look upon such *neat* and *good* buildings nothing gaudy or useless, but substantial and useful—erected for the praise and glory of God, it gives us encouragement, and as we sing in the hymn in connection with the opening of a place of worship.

"May it before the world appear,
That crowds were born to glory here."

we would say, Amen and Amen.

G. W. F.

Salisbury, July 25, 1873.

PARRSBORO' CIRCUIT.—After a some what protracted effort, our good people at Canaan have succeeded in finishing their church. It is a neat and comfortable building, calculated to accommodate over two hundred people. The dedicatory sermon was preached on Sunday morning, 20th inst., by Rev. D. B. Scott, Superintendent of the circuit. It is estimated that there were about four hundred people present at the morning and afternoon services. A social service was held in the evening when the Lord manifested himself in his temple, and three persons publicly declared their purpose to seek an interest in Christ.

The erection of this building was commenced and carried forward for a time under the superintendence of Bro. Alcorn, who took a very deep interest in the work, but was removed to Sydney before its completion. He will be glad to know that the pews were sold on Monday for a sufficient sum to cover the whole building expenses, and the business most amicably settled Now for a revival. May the Lord give it.

J. F. BRITS.

Athol, July 25, 1873.

Miscellaneous.

A LOOK AT THE CONFERENCE OF EASTERN BRITISH AMERICA.

A ride of more than a hundred and forty miles over the European and North American Railroad, takes us to Fredericton Junction, and a rougher ride of twenty one miles over the Fredericton Branch, carries us to the seat of the Conference of Eastern British America. On the last Thursday of June, at nine o'clock A. M., the Conference opened, Rev. Charles Stewart, D. D., presiding. The address of the British Conference was read (the members manifesting their respect by standing) by Rev. D. D. Currie, secretary of the Conference for the last four years, who ought to have the D. D. on the other end of his name. The mother Conference is strongly attached to her loyal child, and the affection appears to be reciprocated. Nearly every year brings out a number of young men from England, to supply the vacant fields in the Provinces, who, in addition to other qualifications, have the very important one of not being married; while the poor Provincial who feels himself called of God to preach the gospel, is compelled to sow the seed on other soil because he has committed the unpardonable sin of matrimony.

Let us take a survey of this clerical assembly. As to any difference in the appearance of the Bluenose and Yankee Methodist preachers, we conclude that the superfluous broadcloth of our provincial brethren is about the only distinguishing feature. They are a fine looking set of men, and would make excellent subjects for emigration westward; and we are mistaken if some of them do not venture occasionally to pray with the windows open in this direction.

Prominent among the senior members, we notice Dr. Pickard, the able and gentlemanly editor of *The Wesleyan*, and former Principal of Sackville Academy. Few resolutions are permitted to pass free of his critical pruning knife. If names indicate anything, the infallibility of the Conference is secured by the counsels of two Popes, and it will scarcely fall into idolatry while their Temple stands. Their loyalty is preserved by the presence of a Prince, nor will they be apt to forget their loyalty to the mother country while England is in their midst. There are two Gaetz to the Conference; but young men with wives must not imagine it easy work to enter, for though these may neither be as strait as they are straight, yet there is a narrow way that will not admit any superfluities. We have not time to name them all, for every department in nature seems to be represented in this assembly—a Crane, a Dove, a Pike, several Pickets, and a Peach. They have a Brewer, too; but the constant presence of a Coffin, and the fact that they have but one Day accounts somewhat, perhaps, for their having at the same time a Lodge in the midst.

In transacting the Conference business the meetings are all open to the public, except when the examination of character is pending. Your correspondent very innocently dropped in on this occasion, and was quietly informed that he was not a member of that body—a hint that was altogether unnecessary, as he found that out two days before

The interest of the session culminated on the fifth and sixth days, on the matter of union with the church of Canada. The articles of union submitted by the Canada Conference were accepted, with some modifications. Rev Dr. Rice the delegate from Canada, made some very interesting remarks on different occasions during the sessions. Among some very important changes toward the close of the Conference, was the election of Rev. A. W. Nicolson as editor of *The Wesleyan* and Book Steward.

A visitor to Fredericton should not leave without taking a drive to Marysville, on the opposite side of the River St. John, and distant about two miles. We had known something and heard much of the generosity of a noble-hearted man residing there; but when we saw the result of his munificence, we concluded that the half had scarcely been told. One of his first acts, when moving to this place, some ten years ago, was to build a school house, which is unsurpassed by any of the same class in British America. He next built a hall for the benefit of the public, and still more recently he has finished and furnished a church and parsonage, both of which are perfect models of neatness and elegance. These he presented to the Methodist Conference last winter, and the only donation which he would accept was that of a very beautiful Bible from a gentleman in St. John. The church is built in an octagonal form, and is both convenient and elegant, costing, it is said, over seventy thousand dollars. Such a gift will make the name of Alexander Gibson a household word among the Methodist families of New Brunswick for many years to come. May he personally seek and find that grace that saves.

Returning to the city we take the cars for other points, and after various peregrinations find ourselves at home with clearer heads, stronger bodies, and lighter purses than when we left, two weeks ago.—*Cor. Zion's Herald.*

THE IRISH CONFERENCE.

On Monday, June 23, the subject of union between the two principal bodies of Methodist, in Ireland was introduced. It appears that a widespread feeling exists as to the great desirableness of effecting an organic union in this case, as the views held by both parties of Christian doctrine, experience, discipline, and worship are identical. The waste of power caused by the present wretched and needless division, inherited from a former generation, is felt to be a great evil in many ways. Evidence was adduced showing that several of the difficulties which existed when the Union Committee of 1869 was appointed had, since then, been removed, so that the way seems now to be fairly opened for a favourable settlement of this question. The Union Committee was accordingly reappointed with the same powers as before.

The announcement of the numbers in Society led to a profitable conversation on the spiritual state of the Church. In various parts of the country there has been marked revivals of religion, and several of the brethren spoke gratefully of the triumphs of grace which they had been privileged to witness during the course of the year. The chronic drain of our numbers by emigration shows little sign of abatement as yet; but we are thankful for even a small increase of members, and hope for still better days.

On Tuesday, the Theological examination of the candidates for ordination was conducted with marked ability, by the Rev. W. B. Pope, the answers was very satisfactory. The representatives to the ensuing British Conference in Newcastle-on-Tyne were then elected. They are George Vance, who is nominated as delegate; W. G. Price, and J. D. Powell. In addition, Wallace M'Mullen was appointed to go to attend to the interests of the Auxiliary Fund for Worn-out Ministers and Ministers' Widows.

In the evening the solemn and deeply impressive Ordination service was held in Wesley Chapel, in the presence of a densely crowded congregation. The five young preachers made a good confession before many witnesses, testifying most clearly as to their conversion to God, their call to the ministry of the Gospel, and the success with which their Master had crowned their labours during their four years of probation. The President, the other representatives from the British Conference, and some of our senior ministers, took part in the imposition of hands and in the other sacred exercises of that memorable season. The service was closed by a charge from the President, warm-hearted, and full of sage, fatherly counsel. This charge was founded on 1 Timoth iv. 14: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

Wednesday's morning session was preceded by a hallowed communion-service. As the assembled ministers anew plighted their faith to their risen Lord and renewed the expression of their brotherly love for each other in the observance of this sacred ordinance, it was scarcely possible not to feel profoundly impressed with the conviction that they should never more all together drink of that fruit of the vine, until they should drink it new in our Father's kingdom. Soon after the List of Stations was brought in, and, having had more than one revision, was read a third time and confirmed. The act was speedily followed by a marked depletion of the Conference, the attendance at which continued to decline until the end.

The report of the Committee on Suggestions was brought in and considered. A few of the recommendations were adopted, others declined, and the greater part postponed for further and fuller deliberation. Foremost among the last named class is the subject of lay delegation to the Conference. There are serious difficulties, chiefly legal ones, in the way, yet the matter is under consideration, and it is confidently hoped that a satisfactory solution may be found by assimilating the Conference usages to those of our district meetings, which work so admirably, thus giving all business relating to funds, institutions, and general Church questions to be discussed, and finally settled by a mixed assembly, while all purely ministerial matters are reserved for the pastors alone. If this scheme be practicable, and we believe it is, it will be a great improvement on our present mode, and will help to bring out into useful activity the sympathy and working power of the lay members of the Church. We shall, however, need to make haste slowly, avoiding needless delay on the one hand, but avoiding also rash and incautious adventures on the other.

On Thursday, the last day of the Conference, a great deal of miscellaneous business was despatched. Petitions to Parliament were adopted, praying for the improvement to the Marriage Law, the closing of public houses on Sundays, and the repeal of the atrocious Contagious Diseases Act. Reports were presented and accepted of the various funds and institutions of the Connexion, and Committees and officers appointed for their working. The Address to the British Conference and the Pastoral Address to the Societies were read. Various arrangements for the coming year were made; hearty thanks given to our President, office-bearers, the Cork ministers, and to our kind hosts, whose warm hearted hospitality has been of the most generous kind.

As usual on such occasions, advantage was taken of the presence in the city of so many ministers to hold some delightful re-unions. One was a Sunday-school Conference, at which suggestive papers were read, and free remarks made as to the best method of rendering more effective this important department of Christian work.

Another was a temperance festival, very enthusiastic and highly appreciated, especially by the young, who attended it in large numbers. A third was a public breakfast in the Imperial Hotel, given by J. H. Swanton, Esq., to about two hundred guests. The subject of conversation at it was, "The spiritual and other interests of the Connexion in Ireland," a conversation which was carried on very much in the style of a lovefeast

The week-night services, too, as well as those of the Sabbath-day, were seasons rich in blessing. On one evening our beloved President sweetly discoursed to the Conference from the words, "Sir, we would see Jesus," leading us on step by step almost to the beatific vision of "the King in his beauty." On another night a loveleast was held, at which, with one exception, all the speakers were ministers.

Here so much was said, in the way of experience, of the old Methodist doctrine of perfect love as to impress one deeply as to the remarkable character of the present revival of scriptural holiness, a revival which, as it eminently honors the Lord and Giver of Life, the blessed Spirit of God, we cannot doubt will be honored by Him with large and wide-spread displays of his saving power.—*Recorder.*

THE OPEN SESSION OF THE IRISH CONFERENCE.

The Conference resumed its deliberations at seven o'clock on Thursday evening; the President, the Rev. Luke Wiseman, M.A., in the chair.

The hymn commencing

"Jesus the word bestow,"

was sung, and the Rev. John Dwyer (Assistant Secretary) offered prayer.

The President then explained that this particular Session of the Conference was open to the public, and said that he was glad to see so many of their friends present. They had come as spectators and auditors, and would remember that the business of this evening's sitting was confined to members of the Conference.

The Secretary then read the reply of the British Conference to the address sent to them by the last Irish Conference. The address referred to the progress of the Connexion in Great Britain, and assured the Irish Conference of their continued sympathy and regard.

The Rev. Dr. Appelby (Delegate) moved that the reply of the British Conference to our address of last year be gratefully and affectionately received. He could assure the President and his companions that the Irish Conference was glad to see them, and would give them a "hundred thousand welcomes." The Rev. gentlemen, in the course of an eloquent address, which was frequently and loudly applauded, referred to various features of Ireland's religious and social condition, and concluded by saying that in the glory of the heavenly future, amid the pearls which would sparkle in the crown of our Saviour, there would be one which should shine as brightly as any other, and it should be "like unto an emerald."

The Rev. Gibson M'Millen, who was introduced as the Junior Representative of the Irish Conference to the British Conference, rose to second the motion. He referred to his recent visit to England, and to his impression of the discussions and debates in that large ecclesiastical assembly of eight hundred Ministers—the British Conference. He would refer only to one topic amongst those which had been specially committed to him and his fellow-representatives, when deputed to attend the British Conference—namely, that of National Education. He held that this was one of the grandest systems of primary education which had ever been applied to any country; and thought its original principles may not have been held to in all their integrity, yet it is still well worth preserving. Our object ought to be to hold fast by this system, and as far as possible to bring it back to its original principle—that of united secular and separate religious education. The Elementary Education Act of 1870 was an attempt to apply to England a National system of education; but if this system were applied to Ireland, it would be found unsuitable and dangerous. He believed that there would yet be a system of National education applied to England which should be even less denominational than our own system.

The Rev. Wallace M'Mullen briefly supported the motion, which was passed unanimously.

The Revs. Gibson M'Millen and Wallace M'Mullen were appointed to prepare the draft of an address to the British Conference of 1873, and to submit it to this Conference for approval.

The President then addressed the Conference. He said they would not expect a lengthened address from him, especially considering who they were that were to follow him. He thought it was hardly necessary to repeat what has been so often said, and said truly, concerning the esteem and brotherly love felt by the British Conference for their Irish brethren. They felt a union of faith with them, and were sharers in their sufferings and in their prosperity. In proportion as the affairs of Ireland generally, and particularly of Irish Methodism, were understood in England, there was an increase of real and thorough sympathy with them. With regard to Methodism we might say that in England and Ireland they were not only one in Christ, but one in that particular form of faith and discipline which in the Providence of God has taken such a hold upon the English speaking population of the world. Much attention has of late been paid to statistics; and though it is quite possible to attach too much importance to them, yet it is right and necessary sometimes to do so. Let them try to take a brief survey of their numerical position over the world. It is true that the great Methodist body is divided into many sections; but if this is a reproach, it is one which must be shared by others. The same thing is true of Presbyterians—even to a great degree—Baptists, and others. But taking the various branches of Methodism, and applying the same rule to other Protestant Churches, and taking the number of our adherents throughout the world, we may estimate, approximately at least, our numerical position in English-speaking Christendom. The Roman Catholic Church in the United Kingdom, the Colonies, and in America, may be estimated at ten millions. The Anglican (or Protestant Episcopal) churches in the same countries embrace eleven millions and a-half; the Presbyterian Church, eleven millions and a-half, or eleven millions; the Baptist Church, ten millions and a-half; the Congregationalists, seven and a-half millions; while the Methodists include fifteen millions. If this calculation be even approximately correct, it follows that, through the providence of God, that revival which commenced in the University of Oxford in the beginning of the last century has resulted in the establishment of a family of churches now the largest in the English-speaking world. The Irish Conference may not be one of the greatest among the thousands of our Israel, but the peculiar circumstances of the country must ever be taken into account. Emigration is yearly taken away from our ranks many who would otherwise swell the numbers of the Church. But they are found in Canada, in the United States, and in other lands; and Irish Methodism is doing a great work for the world.

The Rev. William B. Pope, Didsbury College, then addressed the Conference in a most able and impressive speech, referring particulary to the characteristic position of Methodist theology and discipline in relation to the opinions of the present time. This was one of the most able addresses ever delivered before the Conference, and will never be forgotten. As it is to be published by request of Conference, we do not attempt an outline.

The Rev. Dr. James, ex-President, said he would not now dwell upon any department of that multiform subject which had been referred to, save one—that of education. A large portion of the English people have now reached the conclusion that the best system of National education for England is that which implies the formation of School Boards, and the establishment of School Board schools. The extension of this system is the best course which can be derived for the protection of the consciences and religious convictions of the people. The rev. gentleman then referred at length to the position of the British Conference in relation to the primary education question, and the recent Irish University Bill.

The Rev. George Vance read and moved the adoption of the Report of the Missionary Committee of Review.

The Rev. Gervase Smith, M.A., briefly seconded the motion and the Report was adopted by the Conference.

The doxology having been sung, the President pronounced the benediction, and the Conference adjourned.

PRESIDENT'S SERMON TO THE IRISH CONFERENCE.

The usual official sermon to the Conference was delivered on Wednesday evening, in the Patrick-street Chapel, by the Rev. Luke H. Wiseman, M.A. There was a crowded attendance. The Rev. gentleman ascended the pulpit at seven o'clock, and having conducted the introductory devotional exercises, announced as his text the 21st verse of the 12th chapter according to St. John—"Sir, we would see Jesus." He proceeded to say, that he would endeavour from this passage to set forth a sevenfold view of Christ. First, he would speak of the personal view. This was enjoyed by those who lived in the time of the Saviour, but is, of course, impossible for us. We may imagine what was his appearance, but we have no authentic portraiture. More important is what may be termed, secondly, the historical view. This was the view which a person would have from the careful study of the record of the life of Jesus. It would be proved that this view presented three features—those of power, purity, and suffering. In each of these the Saviour's history was unparalleled. Then, thirdly, there was the theological view—that which expressed the teaching of the Church in all ages. The Church has declared with one voice—even as Holy Scripture itself doth declare—that He is Human and Divine. That He was Human he (the preacher) need not stay to prove. His intercourse with men, his wonderful sorrows, his unparalleled sufferings, proclaim that he was bone of our bone and flesh of our flesh—like us in all respects, sin only excepted. It might be objected, that if Jesus were without sin, that this exception disproves the reality of his human nature, "Is not," says the objectors, "sin an essential element of human nature—are not all men born in sin? Does not the Saviour's exemption from sin therefore show that he was not really human?" The answer to this, however, is not far to seek, and it is this—sin is not an essential part of human nature. Adam had no sin before his fall, and yet he was a perfect man then; and there shall be no sin in human nature again when in the new nature—redeemed, sanctified, and glorified in the heavenly world. So that when the Church asserts the humanity of Jesus, it declares with the same voice that he is all the more perfectly man because of his freedom from sin.

But it is also declared by the Church and by Holy Scripture that Jesus is Divine. He need not appeal to prophecy and miracles in proof Christ's claims to Divinity. Take only the personal testimony of our Lord in relation to himself. He declared that he and his Father were one. So that the doctrinal view of Jesus, is that he is both Human and Divine. There is, fourthly, the believing view of Jesus. This Jesus is not, like a star, beautiful but inaccessible, he may be approached, and we ought to go unto him and look unto him for salvation. This view presupposes the others; but goes further, and expresses the fact that we look unto Jesus as our sacrifice for sin. Let it be the business of ministers of the Gospel to persuade them that they are in need of him—that they must be lost without him, and then to find him and see him believingly as their Saviour. This believing view of Jesus is not to be merely one act, but a habit of the Christian life. We ought to