Obituary.

MRS. WM. ELLIOTT OF PUGWASH.

Died at Toney Bay in the Pugwash Circuit, Emma, the beloved wife of Mr. Elliott, aged 56 years. Mrs. Elliott was a native of England, and came to America in the year 1829. She was a consistent member of the Wesleyan Church for about thirty years. Her personal experience was sound and genuine. Self-humiliation, unwavering trust, earnest desires after the fullness of Christ, and a deep concern for the salvation of her relatives, and for the prosperity of Zion were its permanent characteristics. During the latter part of her life, she was tried in the furnace of affliction; but during the severest bodily suffering she manifested christian patience and resignation. When her change came she was full of joy through the light of the Lord's countenance, and her happy spirit passed through death triumphant home. H. P. C.

Provincial Wesleyan.

WEDNESDAY, MAY 20, 1863.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Obituary, Revival, and other notices addressed to us from any of the Circuits within the bounds of the Connexion, shall pass through the hands of the Minister.

Communications designed for this paper must be accompanied by the name of the writer in confidence

We do not undertake to return rejected articles.

We do not assume responsibility for the opinions o our correspondents.

Britain's Attitude Toward Poland.

The greatest and most influential of this world's caricaturists lately presented its readers with a most expressive engraving representing Britain's present popular sympathy. In the distance, a female, whose countenance indicates sadness and desperation, is manacled firmly to a rock; while approaching her, with a clubbed musket fiercely uplifted, is a huge bear. Over the female's head is written the world's present watchword—POLAND. In the foreground stands John Bull, firmly grasping a chain, by which his favourite mastiff is restrained from measuring his strength with the distant monster of ferocity. The words underneath speak the sentiments of the government to the thousands in Britain who would strike for Poland's liberty: "You would, doubtless, try it again; but it wont do this time." *Punch* is always forcible; this instance is among the most expressive of its exhibitions.

Thirty years ago there existed throughout the British Empire a number of associations, whose direct practical energies were devoted to the same country, and substantially the same cause. *Prince Czartoryski* then occupied the van of enterprise, and to him was directed the general manifestations, of whatsoever nature, which, as a noble representative, he received and employed, with the hope of gaining an issue, the loss of which ultimately superinduced unmitigated sorrow. In slavery, worse than humiliating those thirty years have been passed by the defeated Poles. An occasional struggle has afforded evidence that the vitality of liberty had not been annihilated; but, for general systematic exertion, the present uprising seems to promise the most for distressed and bleeding Poland. The fond aspiration *will* well up from the depths of every genuine philanthropist's heart,—nor have we one wish to hush its breathings,—that he darkest act of the great Frederick's reign, in connection with the partition of that unhappy country, will shortly be obliterated from the experience of its subjects, though the Prussian Monarch's escutcheon must ever bear this withered cypress deeply entwined with its richest laurels.

The European powers are said to favour Poland. That Great Britain will support her purpose, as far as practicable, cannot be doubted by any observer who has noticed her solicitude for the oppressed of every name. Yet, any active interference in this crisis in her history, and in the history of the world, would be an event seriously to be deprecated. While America was compact and peaceful, universal man saw in it a safeguard in the event of Britain's exigency.—Now that it is distracted and helpless, where is the world to look for an umpire and a balance of power in case of any hostilities between England and other countries? The interests of France and our mother-land are so complicated, that, excepting through some unlooked-for description, the energies of the latter could scarcely remain in abeyance while those of the former were summoned to action. Prussia, Austria, Spain, or Turkey, have not yet exhibited the magnanimity and wisdom, supposing they possessed the power, sufficient to restrain excesses of despotism as they might transpire. It seems, indeed, peculiarly Providential, that, in this day of pressing temptation to Britain's charity, there should be found so firmly seated upon the Legislative apex a man whose head is equal to the task of governing or restraining the impulses of the national heart. History does not record, we are convinced, a combination of wisdom, temperate judgment, and splendid talent, superior to that which is now blended in the British government; not even excepting the palmy days of our own Pitt, Fox, and Sheridan, or the earlier ones of Halifax and his brilliant cotemporaries. The Legislatures of other lands emit occasionally vivid gleams of intellectual brightness; the political nucleus of England is a galaxy, to be surveyed as a whole, and to which the splendour of many countries has been attracted during the past talented decade. That calm deliberation will signalise the legislation of this grand assembly, while Poland, with bleeding hands, appeals to British sympathy on one side, and the conduct of the American Secretaries appeals to British integrity on the other, we are sure every loyal heart will pray and believe.

We are not apprehensive as to Britain's own declension in moral capability;—we have merely a true solicitude for her present influence among the Nations, which can only be maintained for the general interests by a neutral attitude, at least while other powers are engaged in hostilities. Her influence must necessarily, to a considerable extent, accompany her Armstrong guns; while enclosed in the arsenals of Woolwich, both Continents will survey her ensign with mutual respect; when transferred to either of these Continents, the other will necessarily abate its reverence. Attention has been called by a late able writer to the advantages possessed by Britain over countries which have submitted to prostration, and the consequent absurdity of taking analogies from these by which to argue her ultimate downfall. Two sources of England's strength are *physical*,—her coal and her iron; and two of them are *moral*,—the freedom of the press, and the trial by jury; and these are mutually conservative of each other, for, should any attempt be made to destroy the two last, the two first are admirably adapted to defend them. Thus it will be perceived, that, in leaning constantly upon the certain advancement of Great Britain, we but adopt the decisions of ordinary reason.

But, for the advantage of general humanity, for the benefit particularly of Christianity and civilization, we would covet for Britain a continued, honourable, but vigilant, neutrality. This appears to be the purpose of the present administration; and that its course has not been injurious to the national interests so far, may readily be inferred from the saving effected to the treasury during the past year of three millions sterling. This appears to be the direct pathway leading to greatness and respect. Hence, whatever sacrifice of pain to our own feelings, the oppressed must be left to their native or adopted capabilities; but the world should know, nevertheless, that Britain's refusal to co-operate with any nation, under existing circumstances, is the most substantial advantage which she can confer upon mankind—decidedly more valuable than thousand of lives devoted as a contribution to any department of national distress. Our philanthropists have wept over Poland in the past; tears and gold they may still pour upon its shrine. Any more active interposition, however, would be rather cause for grief than gratitude. And so in respect to any other country whose voice is heard in appeal to British sympathy during the present anxious, critical period.

Missionary Tour in Ireland.

[The following letter, from one well known to all our readers, will be read with interest.]

Headingley near Leeds, April 20, 1863.

MR. EDITOR, MY DEAR FRIEND,—I have just returned from my excursion to the West of Ireland, to which I was appointed as one of the Annual Missionary Deputation by the last Conference:—and it has occurred to me that a letter on the subject in your columns would be a pleasing and acceptable variety to your readers, and not the less due on my part, as an acknowledgment of your kindness in continuing to send me the *Provincial Wesleyan*; which I always read with interest, not unmingled with anxiety for your personal comfort when I happen to see a very small list of "Letters and monies" in its accustomed place.

There were, as you will see by the Minutes, seven members of this deputation appointed for the whole Island—the labours of which are arranged by the General Superintendent of Missions—the Rev. Gibson McMillen—and duly notified by printed plan to each—accompanied with map and Railway Guide—in that perfect and methodical manner in which all minor details are carried out in every department of the Home-work. I was in the extreme West and all alone, and I may just say, that very great importance is attached by the Irish brethren and congregations to "the English Deputation"—by which title he is always introduced—very seldom by name. He is always expected to speak at least an hour, and is not interfered with, in this respect, by any other speakers, except as a matter of form. My journey altogether was about a thousand miles—of which 200 was in open jaunting cars—travelling from 10 to 50 miles a-day—and speaking every evening in the week, except Saturday, and preaching twice on the Sabbath—the whole tour occupied nineteen days.

I left Leeds on Monday, March 30th, at 7.30 a. m. for Holyhead—a distance of 184 miles—which we accomplished by 2 p. m. The last 84 miles is a marvel of speed and safety—we ran from Chester to Holyhead (that distance) in two hours—not once stopping for fuel or water—passing the magnificent Welsh scenery—and through the Britannia tubular bridge—being landed from the cars on the pier on board the mail steamer which leaves without a minute's delay and crosses to Kingstown in three hours and three-quarters—64 miles—they are reckoned the finest and fastest sea-going steamers in the world. I had expected a very rough passage, as we had had a perfect cyclone blowing in Leeds for four days, but it was perfectly smooth, and at 6.30 I was at my brother's dinner table in Dublin—just eleven hours after leaving Leeds and travelling 250 miles. I spent Tuesday with my friends, and left Dublin on Wednesday morning at 8.30 for Castlebar—on the West coast—a distance of 150 miles which we reached by rail all the way by 2.30 p. m.—passing through Maynooth and some places of interest as Mullingar and Athlone—but generally through a flat uninteresting country—with the poor peasants living or existing in most miserable hovels;—the pig, which is "the jintleman that pays the rint"—being always a conspicuous object about the doorway or inside. I had no time for delay in Castlebar as I had to go ten miles farther to Westport, where the first meeting was to be held. I was now once more on the Atlantic coast—the scenery of Clew Bay very fine. After dinner I walked through Lord Sligo's demesne—which is very beautiful—and close to the town which seems to nestle at the bottom of a bowl formed by lofty surrounding hills. We had a good meeting in a very small chapel, (this is a Mission Station) which was rendered deeply interesting to me when informed that I stood on the very spot where the Rev. Wm. Arthur was converted; they reverence his memory very highly here for his work's sake—he is not unfrequently in Leeds, and I have many messages for him when he comes here next. The next morning I saw a gathering for a market which amused me from my window. The whole town is ancient and dilapidated—but the people might be antediluvian—the women are universally barelegged, and the ancient and ragged clothes of the men must have been worn by those of many preceding generations—it is really hard to think that they ever were new. A dozen or two of donkeys with straw saddles and straw bridles—the greater part loaded with creels of cabbage plants, and the rest with creels of turf for fuel, with a motley gathering of men and women (among whom a very prominent man was the custome-gatherer) constituted the entire market. The missionary drove me in his own car in a pelting rain to Castlebar—the scenery was fine but the adjuncts were painful—it was planting time. The men dig the fields (they are too soft for the plough). The women are the beasts of burden—I saw lots of big lumps of girls from 12 to 16 years, with creels of manure on their backs which I could not have lifted. They all think they live well if they get two meals a-day of stirabout with buttermilk. I was the guest of the Governor of the Jail in Castlebar where I was duly locked up at night within the same walls that confined 142 prisoners—whose physiognomy as I saw them at the treadmill, was not of the kind to be called prepossessing.

The venerable father of the Governor—the chief steward of the Earl of Lucan, lives with his son, and was our chairman in the evening—he was one of the quarterly meeting when Wm. Arthur was proposed as a Candidate for our ministry—and the meeting was held in the chapel where we were to hold our meeting—and on a slate-stone in front of the chapel was an inscription stating that the corner-stone of the same was laid by John Wesley—and the chapel stands on the corner of the green where, in the Irish Rebellion, the great fight took place when the French landed at Killala Bay—and the spot was close at hand—where one of the Fitzgerald's was hung—a notice of which I read yesterday in Mr. Wesley's journal—so that the whole was classic ground to me. Our meeting here was said to be above the average—and on the following morning I took a special car to Ballina (pronounced Balleynae) a distance of twenty-five miles—the roads were excellent, the weather fine, the scenery—mountain and lake—almost magnificent. It was Good Friday, and the peasants were all in their best, going to, or returning from mass; it is a population almost entirely Romish. Ballina was reached in four hours—it is immensely popish, and I am sorry to add—disloyal. On the 10th of March the windows of all the protestants (which were illuminated in honour of the Prince of Wales marriage) were broken by a mob, including those of our Chapel and school-room; and he himself burnt in effigy: nevertheless we had a good meeting and nearly doubled the collection of the preceding year. The following day, Saturday April 4th, I took the public mail car to Sligo, 37 miles, a very heavy day's drive. I went for shelter from a heavy rain squall into the stable when we changed horses—it was a mud hovel with 12 horses in it—but to my surprise at one end was a door which I entered, and found a family living there—there was hardly room for a wretched dirty bed, on which was a basket containing a clucking hen—smothered in rags to prevent her flying about, but very loudly entering her protest against her compulsory detention; the floor was of mud and the whole affair the *ne plus ultra* of Irish discomfort. I was very comfortably lodged from Saturday evening till Tuesday morning with the ex-mayor of Sligo—preached twice on Sunday to large congregations—and attended a capital meeting on Monday evening. I was kindly driven out of town on Monday morning to see the beautiful scenery of Lock Gill with its numerous islands. We left the car in the road to ascend a steep hill to get a good view; the whole hillside was yellow with primroses, you crushed them at every step; I never saw anything more beautiful. They were intermingled with the wood anemone, and beautiful violets; indeed the fields and road sides from this to the end of the journey were one mass of primroses in full bloom—the trees all coming into leaf and the hedgerows quite green. On Tuesday for the first time I had a travelling companion, the local deputation—a very fine young man of excellent classical attainments—the Rev. H. Evans. We went by rail to Carrick on Shannon (16 miles) when the preacher in charge met us with his car and drove us to Drumshambo—where we held our meeting that night. We had now left County Mayo and entered Leitrim, still in the province of Connaught. I forgot to say that before entering Carrick we saw the most singular rainbow I ever beheld—it formed no arch—but with a slight central elevation, rested on the fields, which looked beautiful through the prismatic rays—it was the broadest I ever saw.

On Wednesday we left in company on an open car for Manor Hamilton, 24 miles. I lodged two miles beyond at Blackpark a very long but very neat thatched cottage. Here as elsewhere I had been pained to see the miserable houses the preachers lived in. They are pious, devoted, and zealous men—labouring hard under very heavy opposition, but the people have no idea of comfort themselves, (with a few very pleasing exceptions) and these poor men suffer in consequence. I casually made a remark to my companion that one of them looked depressed, and he told me that he knew he was living on Indian meal. Many of them have a nominal stipend of eighty pounds a year—one of them told me he should not realize forty. I here encountered the rush of emigration to Canada and New York—which is unparalleled since the famine in 1847, it is estimated that from three to five thousand are leaving every week. On Thursday I was again alone. I drove on a special car 25 miles to Enniskillen where the preacher met me and drove me to a beautiful residence on Lough Earne, a lake 40 miles long with 365 islands in it; it was seven miles from the place of meeting that evening at Irvinestown, to which I had to go after dinner and back after the meeting to sleep, but I did not mind that, it was the most beautiful drive I had in Ireland, and my quarters were unexceptionable; I shall never forget the scenery around that lake. Next morning I was driven back to Enniskillen, when at noon on Friday I took the railway ten miles to Maguire's Bridge, when the preacher met me and drove me into Brookborough—we had a good meeting but I did not enjoy my quarters—so I was glad to get back next day (Saturday) to Enniskillen—when I was delightfully lodged a mile from town. I preached twice on Sunday, and on Monday night we held the meeting in the Town Hall, which was crowded. Here I finished my experience of driving on outside jaunting cars, and had railway all the way to Dublin. On Tuesday I went 63 miles to Dundalk—held my last meeting.—On Wednesday morning returned to Dublin, spent two very pleasant days, attended and spoke at a meeting of the Dublin Wesleyan Young Men's Mutual Improvement Society on Thursday evening.—On Friday morning left Dublin at 6 a. m., and arrived safely house at my own beautiful residence in this lovely suburbs of Leeds in the evening, thankful, I trust, for journeying mercies, and glad to find all well, again to pursue my calling in the work I love best of all.

Wishing you all success, your Conference all prosperity, and with kind wishes to all my old clients, your numerous readers,

Believe me, Dear Mr. McMurray,
Yours faithfully,
CHAS. CHURCHILL.

The Australasian Conference.

From the Watchman.

By the last mail we have received the Minutes of the Ninth Annual Conference of the Australasian Wesleyan Methodist Church. It will be remembered that this year's Australian Conference was appointed to be held in Van Dieman's Land; that of 1864 will take place in Victoria.

In looking at the number of members, we observe in the Missions an increase of 1,306, and in the Colonies of 462; the total number in both being upwards of 38,000, with 7,500 on trial; while the congregations are little short of 200,000. Many thousands who emigrate from England seem to leave part of their religion and their godly discipline at home; but still they languish for the "joyful sound" with which they were familiar here, and are seen frequently, not a few of them regularly, as attendants on public worship in the Methodist sanctuaries of Australia. To the Societies as well as the congregations, in Colonies so rapidly increasing in wealth, luxury and population as New South Wales and Victoria, temptations to be in haste to get rich, or to dissipation, are presented to the stronger and the weaker natures, to manhood and to youth, with more fatal force than in this country; and against these we find in the Annual Address of the Australian Conference faithful and affectionate warning. Meanwhile the institutions and system of Methodism are taking firmer root and acquiring larger growth through the golden shower of State aid, whose fertilizing effects are at least questionable, is no longer looked for. Educational enterprises receive everywhere an impulse. In Van Dieman's Land it is intended to found a Connexional Institution for female education,—a proposal from which a hint may be taken by those who look at home; in the Victoria District a Grammar School will be opened this year; in Sydney a Collegiate Institute on a smaller scale we fear than was designed a few years ago, being ready for the reception of pupils, the Conference has appointed the Rev. John Allen Manton to be its Principal. The projected Theological Institution seems still only the shape of a project, probably it will be made a substantial reality by the Melbourne Conference.

Nothing will do for Italy but a thoroughly Catholic Christianity; not that which exalts the peculiarities of denominational formularies above the grand essentials of the faith, or which attaches more importance to the organic structure of the church than to the life of its members, or which glories more in the *caste* of the Minister than in the *unction* of his Ministry. But Italy wants a Christianity which will uphold the supremacy and sufficiency of God's Holy Word, which will maintain the glorious completeness and imperishable efficacy of the one sacrifice of the Cross, and which will recognise and honour the Holy Ghost as the Lord and giver of life. Such a Christianity, in its growth and development, will explode traditions and indulgences, scatter priests and mediators, abolish altars and crucifixes, and give to the Italians that religion which is most divine in its own unadorned simplicity, and most victorious in its own unaided might. Among the many touching and suggestive inscriptions which have been deciphered in the catacombs at Rome, is the following record:—"In Christ. On the 5th before the Kalends of November, slept Gorgonius, *friend of all, and enemy of none.*" This noble eulogy was a cherished maxim with the founder of Methodism, and was practically exemplified in the disinterested labours of his prolonged life. The Connexion which he bequeathed to the world is bound in affectionate fidelity to his great memory to endeavour, as far as possible, to cultivate and manifest his broad and generous sympathies. The boasted catholicity of Rome is apparent but not *real*: the true Catholicity of Protestantism is real, but not sufficiently *apparent*. In all evangelical efforts for the spiritual welfare of Italy it is almost essential to success that the vital oneness of the Church should be unmistakably demonstrated; not indeed by a timid and treacherous compromise of the few minor points in which we may differ from others, but by a more constant and explicit avowal of the great and fundamental verities in which they agree with us—*Ib.*

Grand Bank, N. F.

MY DEAR SIR,—I feel it my duty and delight to inform you that we now are in the midst of a very gracious revival both here and at Fortune Bay. Long have we laboured and prayed to witness these grand displays of divine grace and power; and now we are rejoicing in a large ingathering of blood-bought souls. As far as we can ascertain there are nearly *a hundred* who have rejoiced in the pardoning mercy of God in Christ; besides a number who have obtained the blessing of *entire sanctification*. And still the glorious work goes forward. "We have seen strange things to-day" but we hear the God of salvation saying,—"Ye shall see greater things than these." We hear also of a very remarkable revival at Burin, in which more than a hundred souls have been saved. I have not time to write you further except to say that nearly all the men in Grand Bank and Fortune have become Sons of Temperance. And at both places a Band of Hope has been established containing about one hundred and forty members each, all pledged against Alcohol, Tobacco, and Profanity. And what is better than all most of them are converted to God. To Him be all the glory.

I am, yours very affectionately,
J. WINTERBOTHAM.

Grand Bank, April, 1863.

Wesleyan Missionary Society.

MISSION INCOME AND EXPENDITURE OF THE PAST YEAR.

We understand that the Receipts of the Wesleyan-Methodist Missionary Society for the past year have amounted to One Hundred and Forty-one Thousand Six Hundred and Thirty-eight Pounds Seventeen Shillings and One Penny; being more than the Receipts reported in any former year, and exceeding those of the year 1861 by the sum of Four Thousand Three Hundred and Fifty-seven Pounds Two Shillings and Sixpence. On a comparison with the returns of last year, it appears that there is a decrease in the ordinary receipts from the Home Districts, occasioned by the distress prevailing temporarily in Lancashire, and by the special efforts made for the relief of that distress. But it will be an occasion of joyful surprise that in existing circumstances the Contributions under this head should have suffered so little diminution, and of confident hope that when the pressure occasioned by the war in America shall be removed, the resources of the Society will be made more nearly commensurate with its opportunities of usefulness. Among the items included in the total to be reported next Monday, is one legacy of Ten Thousand Pounds, less duty, by H. B. POOLT, Esq., of Road, Somerset, being to a similar amount as a Legacy to the Society by his venerable brother, reported two years ago. The General Expenditure, including the cost of the Canton Mission, and of the new Mission in Italy, has been £145,597 10s. 3d., to which is to be added a Grant of £3,000 towards the erection of the Chapel in the Boulevard Malesherbes, in Paris; making a total of One Hundred and Forty-six Thousand Five Hundred and Thirty-seven Pounds Ten Shillings and Threepence. This is £4,998 13s. 2d. more than the Receipts and, added to £1,531 3s. 6d., the of last year, leaves an amount of Six Thousand Four Hundred and Twenty-nine Pounds Sixteen Shillings and Eightpence due to the General Treasurers.—*Meth. Recorder.*

Italy and the Gospel.

It is very much owing to the enlightened and intrepid policy of the illustrious Cavour that with the exception of Venetia and Rome, toleration is now as well understood and as clearly recognised in Italy as in England. In Piedmont, Milan, Lombardy, Tuscany, Bologna, Modena, Parma, Naples, and Sicily, chapels may be built, congregations may assemble, the Gospel may be preached, and the Sacraments may be administered with as much freedom by Protestants as by Romanists. The Vaudois of Piedmont, who are the descendants of an ancestry through whom the Gospel has been transmitted in unbroken continuity from Apostolic times, and who prize the precious heritage of faith bequeathed to them by their martyred sires, have caught again the Missionary spirit for which their Church was famous in the days of Peter Waldo, and are exerting themselves in the work of evangelization. But the undertaking is far too great for their agencies and means, and requires the supplemental aid of all Protestant Churches. The Wesleyan Methodist Missionary Society has already three Missionaries labouring there, and it is devoutly to be hoped that this little band will shortly receive a considerable accession. The Churches at home must be prepared to devote their very choicest Ministers to that service: men of superior natural endowments; of thorough scholarship, and versed in all the phases of the Romish controversy; and, above all, yearning with a Christlike compassion for the salvation of souls. If the present invigorated and promising openings in Italy could at once be occupied with an adequate supply of such men, a noble protest would be uplifted against the fatal errors of mystic Babylon, and the day would be hastened when she should be utterly destroyed.

Methodism:

ITS INFLUENCE IN THE EVANGELIZATION OF THE WORLD.

In the following essay we have not endeavored to glorify Methodism, but simply to mark its influence in the past and in the future, widening and onward till the apocalyptical angel shall pronounce, *Time is no longer; the mystery of God is finished!*

A subject so vast, so comprehensive, so interwoven with the many varying theories of human hope and human destiny—wide as the world, and enduring as time—can only appear in synoptical view within the limits we allot to this paper.

I.—*Some requisities in order to the triumph of the Gospel in the World's Evangelization.*

1. The Church should regard this as the first and paramount object of her mission in the earth. While all her domestic interests should be served with fidelity, she should inscribe highest upon her banners: "Into all the world." In proportion as this is made her watchword, in the same ratio will the work advance. The Church, through her leading members, through her periodicals, through her books, in her individuals membership, must be educated to this high and noble work; must be made to comprehend this as the *special* work to which each one is appointed in the vineyard of the Lord; then will the benevolent scheme and enterprise of the gospel hasten on to its millennial close.

2. Christian beneficence, upon a grander scale, is another requisite. This will grow out of a proper view of the fields already ripening to the harvest, and a conviction of moral or religious obligation on the part of the Christian world to lay all upon the altar, and thus graduate their contributions to the benevolent enterprises of the Church "according as God has prospered them." The "signs of the times" indicate that the immediate exigencies of the missionary cause will loudly call for a great reform. Whereas we now annually pay into the treasury of the Lord for this purpose but twenty-five and a half cents per member, soon, doubtless, ten times that amount will be regarded as a mere pittance, both as respects our resources and the Macedonian cry, "Come over and help us."

3. The presence and power of the Holy Ghost in the Church is an indispensable demand. It is the province of the Holy Ghost to give vitality, to give energy, to give the heavenly unction, to give the "tongue of fire," to give success. So essential is this, this "enduing with power from on high," that without it every effort must prove vain and abortive. Without this, all the pomp and ceremony, all the paraphernalia of modes and forms, all the high toned oratory of the pulpit, all the books, all the learning of any age or place, can be of little or no avail. This requisite can be supplied in answer to prayer offered with full faith in the constant realisation of the promise, "He shall send you another Comforter, that he may abide with you forever."

We now proceed to the question:

II.—*What is Methodism?*

Methodism is a system: a system of doctrines—a system of usages. By a system of doctrines we now speak only of those distinguishing it from other systems when in the providence of God it took its inception in the world. These doctrines, summarily expressed, are: 1. Justification by faith alone. 2. The new birth, or regeneration. 3. Christian perfection, perfect love, or holiness. 4. The direct witness of the Spirit. 5. Dependence, not alone upon the truth of the word preached, but upon the unction of the Holy Ghost sent down from heaven. 6. The free grace of God, by which Christ "tasted death for every man."

By its system of usages we likewise mean those peculiar modes and forms of worship, together with the providentially developed plan of work belonging exclusively in the beginning to Methodism.

Of characteristic modes and forms of worship we may mention, earnest extemporaneous preaching and exhortation; lay prayer-meetings; meetings for Christian communion, in which both male and female participate, such as band-meetings, class-meetings and love-feasts; camp-meetings; inviting seekers of religion forward for prayers, and our time honored system of itinerancy.

With this summary presentation of Methodism, we invite to a consideration:

III.—*Of the connection of Methodism with the work of Evangelization during the century and a quarter of its existence.*

The part taken in the enterprises of the Church, and the influence exerted upon other religious bodies, that we are about to attribute to Methodism, are now settled historical truths, to be read and known of all men. While we trace the origin, development and defence of many of these grand undertakings of the Church to Methodism, we do it, of course, on the hypothesis that had it not arisen when it did some other name would have raised a like movement for setting in motion a system of agencies to awaken the dormant energies of the Christian world, to "lead the Church up out of the wilderness, leaning upon the arm of her Beloved, fair as the moon, clear as the sun, and terrible as an army with banners."

1. Whatever has been the influence for good among the Churches and throughout the world, arising from religious journals, magazines, tracts, and other cheap religious literature, is to be awarded to Methodism. At the commencement of religious periodicals we find the Arminian Magazine. The first tract society in the Protestant world, entitled, "Society for the Distribution of Religious Tracts among the Poor," was organized by Wesley and Coke in 1782, followed, seventeen years after, by the "Religious Tract Society," by Burder, in co-operation with Rowland Hill. The mind that can comprehend the visible and invisible operation of the vast and multiplying machinery of Church literature of this kind for a hundred and twenty-five years will be qualified to estimate, in this one respect, the amount of influence Methodism has poured along the pathway of the Church, in a flood of light now breaking upon the nations.

2. Another of the noblest and most really philanthropic enterprises of the Church—one honored of God in abundant harvests, the origin and exemplification of Bible societies—is found as a fruit of Methodism. Early in its history, at the suggestion of Charles of Bala, in Wales, the "British and Foreign Bible Society" was organized. We now make mention of the fact gratefully, since the little one has become a thousand, the Lord having hastened it in his time.

3. Yet more. Methodism originated a system of educational provisions, in effectiveness harmonizing with other parts of her economy. A single branch, in America, now numbers two Biblical Institutes, with seven teachers and one hundred and twenty-three students; twenty-one colleges, with one hundred and fifty-six teachers and four thousand five hundred students; and one hundred and twenty-three female colleges, seminaries and academies, with eight hundred and twenty-five teachers, and over twenty-six thousand students.

The particular educational enterprise of the entire Church of the present day, to which we cannot call too much attention, is the Sunday school. Methodism is historically connected with both the inception and the diffusion throughout all the Church of this efficient agency. In 1769 a young Methodist lady, Hannah Ball, organized a Sunday school in Wycombe; followed, twelve years after, by the labors of the well-known Robert Raikes, at the suggestion of another pious Methodist lady. Three years after, in 1784, Mr. Wesley says: "I find these schools springing up wherever I go; perhaps God may have a deeper end therein than men are aware of; who knows but some of these may be nurseries for Christians!" Was Wesley a prophet? Let us be thankful that God was pleased through him to inaugurate a system of Sabbath school instruction that now numbers among its trophies more than seven out of every ten persons who live in the Church on earth and are at last taken to live in the Church in heaven.

4. But we stay not here. While the periodical and other cheap literature of the Church, the various Bible societies and the Sunday schools, constitute a great power in the spread and triumphs of the kingdom of Christ, the sublime idea of modern missions is found in its origin and development among that despised and persecuted people called Methodists. The various missionary societies of the latter part of the eighteenth century stand connected with the names of WESLEY, COKE, HORNE, VENN, and many others whose memory is as "ointment poured forth." Dating at 1769, and coming down to the present, we find the results of their Christian philanthropy in missions planted in Germany, Sweden, France, and the upper Alps; at Malta and Gibraltar, on the Gold Coast, at Sierra Leone, and on the banks of the Gambia; at the Cape of Good Hope; in Ceylon, China, and India; among the colonists and aboriginal tribes of Australia; in New Zealand and the Friendly and Fiji islands; in the islands of both the western and southern hemispheres, and from the Gulf of St. Lawrence to Puget's Sound. Methodism is essentially a missionary system, having originated its plan and exemplified its feasibility in multiplied instances, so astounding in its operations that it is now preaching the gospel to every nation.

5. A modern Christian philosopher propounds to himself the problem of the unequaled success of Methodism, though against unequaled opposition. He ponders his problem long, and finally answers: *all its adherents are workers.* This we conceive to be a part of the solution. Hence we name this as another source of influence. At an early date extemporaneous social prayer was followed in quick succession by prayer-meetings, in which both sexes participated without restraint. Closely connected with this was the practice of mutual edification, comfort and exhortation by the entire membership. The fact that this is but carrying on a scheme of divine origin and of divine injunction is sufficient warranty of its influence for good upon the mission and destiny of the militant Church. We cannot linger to wander along the various channels through which these practices of mutual social prayer and exhortation have rolled their tide of power toward the realization of the heaven-lit vision of prophets who saw the world disenthralled from satanic captivity and bowing in glad submission to the "King of kings and Lord of lords."

6. Methodism in its very imitation providentially developed extemporary preaching. Its spirit was too earnest and active to be hampered in any way. The Wesleys early dispensed with their manuscripts as incumbrances. Their coadjutors from the first "spake to the people." All, with their "message as from God received," preached from the intensity of their love for a perishing world. Their great Exampler *spake*, and they *spake*. They spake because consistent with that dependence upon the presence and help of their Master which they believed him to inculcate when he said, "Lo, I am with you alway;" because consistent with the direct intellectual illumination, and moral power vouch-safed through the unction of the Holy Ghost sent down from heaven. God owned and blessed their labors. They took courage, for many were converted to him. They faltered not, and soon other denominations began to follow their example.

7. In passing to a close of this part of my essay I barely name the matter and spirit of singing inaugurated at the origin of Methodism. Here is a source of power in the Churches well worthy of a prominence in the system of agencies operating for the world's conversion.

I confess to no slight struggle between modesty and candor in detailing these simple items of history. But I have done so in order to an elucidation of my theme; a theme worthy of volumes.

Before dismissing this part of the subject, let us listen to some standing without and looking upon the passing panorama of Methodism, presented as it does either in full light or twilight, either in front or in the back ground, all the evangelical Churches of the world. Speaking of the time immediately preceding the epoch of Methodism, one says; "There was no Bible, Tract or Missionary societies to employ the Church's power and indicate its path of duty. But Wesley started them all; he wrote and printed, and circulated in thousands and thousands of copies; he set afloat home and foreign missions. The Church and the world was alike asleep; he sounded the trump of the Gospel, and awoke the Church. Never was such a scene before in this land. The correctness and maturity of his views, amid the deep darkness surrounding him, are startling, wonderful; like the idea of a catholic Church springing up amid a sectarian Judaism. It is mid-day without the antecedent dawn; it defies explanation." Another: "In 1780 there was scarcely a book-seller in all Cornwall." Wesley's publications were the first disseminated among the common people; and before his death the press was doing its work of evangelical enlightenment throughout the kingdom. The trumpets of a grand religious and intellectual resurrection had been sounded together throughout the realms; and none had pealed forth in clarion notes such awakening blasts as John Wesley, George Whitefield and the noble army of heroic evangelists by them led on the field of action.

Guided by the light of its distinctive doctrines and usages, and by the foot-prints left us in its mighty march of conquest through more than a hundred years, let us pass to—

IV. *The Future of Methodism.*

1. Shall it survive the shocks of probable civil, moral and religious revolutions? Doubtless, and continue to the end of time. It has come down to us amid all the gathering gloom of the throes through freedom's birth through seven long, weary years; it has witnessed the upheaval of the nations of the old world; great social and political changes on both hemispheres have taken place, and still it remains unimpaired in all essential respects.

2. The fact that its doctrines are so clearly defined and enunciated in such unambiguous terms has thrown around them a safeguard against all corruption of change; hence, as "the word of the Lord endures forever," unless all history is absolutely lost in oblivion, these, as a system, with the name they bear, must also endure forever.

3. The usages of Methodism, manifestly in harmony with the genius of the religion of Christ, warrants their continuance wherever the presence and power of the Holy Ghost sways the heart of the people,—wherever the heralds of the cross stand up to preach the everlasting gospel.

4. Another significant fact in regard to this question merits a place. Nearly all denominations of evangelical Christians during the period of Methodism have been gradually inclining to a reception, *practically*, of its distinctive doctrines, and to an appropriation of its usages. Ceremonies, musty forms and creeds, have been laid aside. The freedom and efficiency of its system have been coveted, till now, more or less clear, its voice is heard in every sanctuary of the land; its light shines around all their altars; its spirit breathes in their devotions; its faith wings their aspirations heavenward; its boundless love bears them onward toward the prophetic destiny of the kingdom of the Messiah, the conquest of the world.

5. From this we conclude that the influence of Methodism is unmeasured and unmeasurable; that it shall be universal and unending; diffused and continued through extemporary preaching, through the labors of the laity of the Church in social prayer and mutual edification, and exhortation, through singing the songs of Zion, through religious journalism and other cheap literature, through all the various Bible societies, through all the Sunday schools of earth, through that sublime enterprise of all the Churches carried forward by their missionary societies. Here is where Methodism shall live; and living, bless the world. The world, in the history of oncoming generations, amid the increasing grandeur and glory of the gospel Kingdom, will not forget the eighteenth and nineteenth centuries.

6. The system before us is pre-eminently adapted to supply the requisites demanded for the end to be achieved. Its doctrines, especially that of free grace, supply the ground and motive for the work of evangelization. The practicability of the system entire is wisely adapted to give Christianity the ascendency. It set on foot the mission enterprises of the Church, and called for the means to carry them forward to their destiny; thus continually revolutionizing the Church's convictions of duty, and elevating the standard of Christian beneficence. The necessity for divine power in the Church, through a present Savior and an abiding Comforter, is fully recognised, has been a thousand times exemplified, and is still a cardinal principle in the genius and doctrines of Methodism.

We close this brief essay, expressing the firm conviction that the whole of Methodism, its distinctive doctrines, government and usages, is the offspring of providence, and that it shall be felt and known in its ever-increasing influence till the Apocalypse shall close and the mystery of God be finished.—*Pittsburg Advocate.*

Bishop Morris.

At the close of one of the Indiana Conferences, Bishop Morris made the following remarks:

He commenced by saying it would require but a short time to read the appointments, but it had taken a good deal more time and a good deal harder work to make them. We should be asked what for a session we had had? We could answer, a pleasant session. But when we shall meet again no one knows. He had been between 47 and 48 years in the ministry, in all kinds of work. He had been on large circuits and small circuits, in great cities and in small towns. For 27 years he had sustained his present relation to the church. One thing for which he felt grateful was, that, in all that time, he had never missed a Conference where he was the responsible presiding officer. In a few instances he had been detained till after the Conference had commenced, but had always been on hand to perform the ordinations. In twenty-seven years not twenty-seven men had told him they could not go to the work he had assigned them, and not half a dozen had refused to go; and they repented. He had travelled in all sorts of ways, and had been exposed to many dangers. Six times he had been on the cars when they had run off the track; three times on steamboats when disaster had happened to the boats. He had been four times in stage coaches when they capsized, and twice when they went over a bank—once sixteen feet high. But a kind Providence had watched over him and kept him from receiving any serious injury, though exposed to so many dangers. There are many excellences in our itinerant plan, one of which is, that there is no loss of time on the part of either preachers or people. The preachers always had a place, and the people always had a preacher. It is difficult to make appointments to suit all parties. It is not possible that all the preachers should have the best appointments, nor that all the people should have the best preacher. Should you get a poor appointment, it is your great privilege to improve it all you can. If you get a good one, make the best of it, for you may have a miserably poor one next year.

The bishop then proceeded to read the appointments, and in a short time the preachers were hurrying to their several fields of labor.

DANCING.—"No man in his senses will dance," wrote Cicero, a heathen. Shame on those who advocate a cause by which many souls have become profligate and many daughters have been ruined!—*Dr. Adam Clarke.*