

The Provincial Wesleyan

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XXIV.

HALIFAX, N. S., WEDNESDAY, JULY 24, 1872.

Number 30

CONFERENCE OF E. B. AMERICA.

ANNIVERSARY MEETING OF THE CONFERENCE EDUCATIONAL SOCIETY.

This was held in the Grafton-street church on Tuesday evening, the 2nd of July.

The Co-Delegate took the Chair at half past 7, and called upon the Rev. J. McMurray to open the meeting. Mr. McMurray gave out the hymn commencing.

High in the heavens, eternal God,
Thy goodness in full glory shines;
After the singing of which he led the congregation in prayer.

The Chairman then addressed the meeting in a few well chosen and weighty words. He would glad, he said, to be surrounded by able advocates of this important auxiliary of our work, since it would render it unnecessary for him to say much. He believed that the Methodist Church had no enterprise in hand but such as we could confidently expect the blessing of God upon. If there were anything in our Church alien to the spirit of Christianity, he would say, let it be abolished. But he was sure there was nothing of that kind. Least of all is the work of educating our ministry of that character. Our design to train those whom God should call to the work of the Christian ministry in our Church was eminently worthy of our support. He thought that Christ should have the best men for His service in the ministry, and their powers brought to perfection by education.

He spoke of the princely munificence of Mr. Rich, of Boston, and also of the efforts made in England by our Church in the higher education, and thought that we should seek earnestly to put the collegiate course not only within reach of the wealthy, but of the poor throughout our land. He hoped the present meeting would do much to aid in this. He then called upon the Secretary, Rev. W. H. Hertz, to read the Report.

Mr. Hertz did not wish to trespass upon the time of the meeting by unnecessary details. He would simply present to the meeting the more noticeable features of the Society's operations during the past year. The income was slightly in advance of the previous year, but was yet quite inadequate to the accomplishment of the objects designed. The committee had been able, beside the other objects to which the Fund was devoted, however, to aid pretty liberally a number of young men who, designed for our ministry, were attending the Institutions at Sackville. It was hoped that the great purposes which the Conference had in view in originating this Fund would commend themselves more and more to our people.

The Chairman then called upon the Rev. James England to move the first resolution. Mr. England said that he would attempt no speech. He thought there would be no demand on the resolution. The Society was young, but there had been absorbed in it an old Fund provided in former years to assist the ministers in the education of their families. The Fund consisted of two parts: the collections taken up in our churches, and the subscriptions given yearly by our ministers. In many cases the latter were larger than the former. But the ministers had bound themselves to sustain this Fund because they thought it essential to the progress of our Church. He (Mr. E.) did not think it possible for us to preserve our hold upon the public mind without education. The world is swayed now by mind. Hence, to no longer hold the position it used to occupy in the world. We must advance with the advancing times. He believed that this organization would promote the glory of God and the interests of Methodism. He referred at large to the rapid and extensive growth of the educational interests of the Methodist Church of the United States and elsewhere, and thought that we also must move on in this grand march of intellectual triumph.

The resolution was seconded by the Rev. L. Gaetz. He was sorry to say that he was unprepared to speak upon this important subject. He did not feel competent to do so. He believed that education would be the best instrument which our Church was using to promote the glory of God and the welfare of mankind. It was certainly subordinate. Yet it was so important that it would be perilous to our highest and best interests to neglect it. Nothing could lead us to such neglect but the shortsighted and ignorant policy. It seemed to him self-evident that this Society promoted the glory of God; and since we were bound to promote that glory we could not in conscience refuse it our support. Then this Society would conserve the interests of our Church, and for this reason were bound by the principles of right and justice to maintain it. He believed that education would not make a man a successful minister if the staff were not in him; but if it was, education would greatly increase his usefulness.

Rev. J. Hart moved the second resolution—
"The signs of the times in connection with the condition of the nations of the world, and the special efforts of the enemies of the Christian system, warn us that well-directed effort in the cause of Christian education is a necessity of the age in which we live."

Sir, the demand found in the capabilities of the human mind for culture is too obvious to require argument. At length the duty of inducing those who are the heirs of all the ages into their heritage, is coming to be recognized. Beethoven has on one occasion to sign, together with his brother, a certain paper. The brother in the old-world pride in the possession of landed estate, added "landowner." Beethoven signed, and added "brain-owner." While Darwin is airing his little theories, and tracing his ancestry up through lichen, (and the lichen, according to Huxley, completes the chain of life while feeding on granite boulders) he forgets the fact of derived life, however; men see the palpable errors of the development theory, and leaving Huxley to sign "protoplasm," and Darwin "larva of marine ascidian," they will still sign "brain-owner." And judging, even in the materialist's own way, by the measurement of brain, man stands unapproachably by the lower creature. He alone is the mind. His higher nature must be trained for duty.

My topic claims that existing facts make more pressing than ever the need for education.

This is one of the most vital questions before the world. The results of the Franco-German war have intensified the interest. No nation can evade duty here. The instinct of self-preservation demands that the want be met.

The case of India is instructive. The descendants of the elder brother of our own country, who left the common in Persia, and after long travel seized on the fruitful plains of India, and there stereotyped their unripe civilization, now cry out that their dead ideas must be replaced by the living, wealth and culture of the Teutonic tongues, which have ripened under the influence of Christianity. And God endorses the demand. He has given to Great Britain especially the redemption from false civilization and false religion of one hundred and eighty millions of the human family.

We can but mention to-night the names of China and Japan; but these names are most suggestive in this connection. Look near home. See the importance of the fact that manhood is coming more fully to its self-expression. Mr. Lowe said thoughtfully on the "extension of the franchise," "We must at least teach our masters to read and write." Yes, sir, "the old order passeth"; the day for the thousand prescriptive claims for which a Divine right is pleaded has gone by. Manhood and wisdom must legislate. And Mr. Lowe spoke wisely when he said at least to read and write. Aye, sir, more than that; the coming rulers must be taught to think. *That is why the higher education is demanded.* More thought—fresh, free, patient, reverent, conscientious thought is the great thing wanted to-day, if Christianity is to do all the work for which she stands pledged.

Then, again, this is the age of destructive criticism. Nothing is so venerable, though it has already a thousand times rung true metal on the red touchstone of persecution and death, but must go into the crucible. Men of careful, exact observation, but made materialists by a one-sided culture, are seeking to destroy the foundations. If they would keep to the facts of science and their obvious lessons, we would seek the harmony of these with the facts of revelation. But they go out of their way to attack revelation, dealing unfairly with its facts. The counsel of Tennyson is more than ever needed now—
Hold thou the good, defend it well,
For four Divines philosophy
Shed'st push beyond her mark and be
Procurers to the lords of hell.

This danger is most real if the facts of history are of any value. The father of the German philosophy doubtless intended to build up a defence for religion against the assaults of scepticism. His great disciple Fichte developed the latent errors of the system with fatal results. Then followed the Hegelian system and its application, with awful moral effect, to the most sacred of all subjects. The schools were deluged with infidelity. The pulpits were invaded by men who taught "another" gospel, and evangelical religion was almost driven from the land. Happily, cultured men rose to do battle for the truth. By her orthodox scholars, under God, was Germany saved. And yet to-day the young German school would be glad to rear a new Greek paganism, with its goddesses and temples of lust. And if our danger is rather from naturalists than from metaphysicians, yet is that danger not to be forgotten while the one-sided devotees of natural science and the so-called religious teachers, but who flick the dog-meat to feed the people of God, "are working harm on thoughtful minds."

Now, sir, to cope with these dangers Christian scholarship is demanded. And not only for defence, but for the work required, culture must be baptised. History shows that the greatness of nations depends on the power of educated intellect and conscience. In the historic picture of our modern world the august form of the Christ precedes the car of true progress always. If the much-vaunted Anglo-Saxon race is "to banner the world up higher," her civilization must be evangelized. So, too, for the individual. Men may call culture without Christ "light from heaven." It is light that leads astray, for the dread eclipse of sin is in it. But when culture reflects the light of the Sun of Righteousness, then is it as when the rising sun spreads her path of light over the trembling waters, and guides the boatman on his eastward way. He sails in light, and is confident not only of the lustre but of the safety of his direction. He dips his very oars in glory, and never misses the headlands in the lucid guidance.

In the preparation of the workers the power of religion must be felt. If the severe self-sacrifice necessary in this sin-stricken world to be faithfully undertaken, religion must make the workers ground-souled enough therefore. Dr. Holland says, "Culture that ends in itself and its possessor is infidel in every tendency. It works away at its own refinement and aggrandizement, but refuses to come down into the dusty ways of life to help to point men upward. That work must be done by those who have faith, by the humble who have something better than culture; or by the high, who have placed culture under the law of love, whose feet stand upon the earth, but whose hands grasp the throne."

And the question of education invariably touches the interests of religion. Culture, if not with Christ, is against Him. Scientific and other facts cannot be taken alone. They must have some blossom of doctrine. It is so in fact. Every address of a great thinker on a great theme runs into the subject of revealed religion. Millard Emerson and M. Arnold are as full of it as Hamilton and McCosh. The world hateth me, exclaims the Saviour. Give culture only and the hate becomes intensified. The Chancellor of the non-religious State University of Michigan resigned his position not because he was inalienable. "Religion and human culture are inalienable—their divorce perverts both into evil. The Church has always felt the responsibility of giving the higher education. She always must." Sir, as a Church must learn this lesson—must do this duty. Methodism, true to the memories of her origin—true to her generous and enlightened instincts—true to her scholarly aspirations—is grandly toiling in this work in other lands. As a Church we have the resources to make our youthful Mount

Allison Institutions strong and gloriously useful. With the sainted Allison, with Drew, and Rich, and Clifton and Orange, Judd, and a host of others we shall be workers together with God; and if we shall gain the home of the blessed, assuredly the results of this work in glorified souls shall follow us thither.

Rev. Howard Sprague, A. M., was called upon to second this resolution. He said that the efforts made to undermine Christianity were made by two classes: those who hated the religion of Christ and desired its overthrow; and those who, whilst they respected the institutions of the Christian religion, regarded the Bible as standing in the way of the progress of science. Both these classes have to be met by the Church; and whether the attack be directed against our religion itself, or whether our foes contented themselves with pointing out the supposed discrepancies between the Bible and science, we must be prepared to defend our theology and to guard society against the encroachments of error. It must not be disguised that error has made much progress in modern times. The old theological landmarks have been removed by the devotees of science; and men of high dignity and large influence in the Church have given countenance to their removal. The progress of religious error has kept pace with the progress of science, and the hold of revealed religion upon society has been weakened. He did not think that there was any serious danger to be apprehended, provided the Church did its duty. We must have education leavened with religious belief—education for our children under religious influences. As a Church we are delinquent if we neglect this, and there will be a sad penalty to pay some time for our faultiness. He thought, too, that we ought to have an educational ministry. He did not believe the higher education of ministers absolutely indispensable. Many men are very useful and very influential without it. But there is, perhaps, no man who could not perform the work of the Christian ministry better if thoroughly trained. Methodism acts wisely, however. It takes the best it can find, and yet puts up with what it can get. He considered the study of the languages very useful to a Christian minister, both as enabling him to read for himself the word of God in the original tongues, and as disciplining and maturing his mind. He did not believe that science was opposed to religion, or incompatible with any chapter of the Bible rightly understood. He believed a man might have a thorough acquaintance with science, and at the same time possess the firmest faith in the Divine revelation; and that it was a result at which it was the duty of the Church to aim. For this we must support our educational institutions. Our young people will have the higher education. Shall they have it with religion or without it? Shall we impart it to them ourselves, or drive them to seek it where their religious convictions may be weakened and irreparably damaged. We ought to have no hesitation in our answer. We have one college. It was enough for us to have one; it is necessary for us to have one.

The resolution was supported by the Rev. Allison, C. W. A. M. He did not intend, he said, to make a speech, but would just make one or two remarks upon the general question of education. He thought that mistakes still existed upon this subject. He believed it the duty of the State to make ample provision for the education of its youth. If it does not do this it mistakes its own interests. The prosperity, security and grandeur of a country are closely connected with the proper training of its people; and every country would, sooner or later, find this out. It was an error also to suppose that Colleges and Academies, once founded, will, without any aid, work out their own purposes and pay their own way. No school institutions are doing this. They need constant and liberal support. He said it was another mistake to suppose denominational schools unnecessary and pernicious. It was not so. Whatever provision the government might make, such schools would still be carrying on a large part of the educational work. They should be recognized and aided. Such schools were not necessarily sectarian because denominational. There was no sectarianism at Sackville, and no attempt made to proselyte students which we could co-operate with great results. It was in the city of Charleston, where there were more than of differences. We ought to present a united front against the infidelity and wickedness of the age and go forth in the same army and to the same conquests.

The following resolution was then moved by Mr. Nicholson:
Resolved, That this Conference would hail with the most cordial gratitude the spirit of fraternal sympathy and love which has prompted an interchange of congratulation between the Synod of the United Presbyterian Church of the Lower Provinces and the Wesleyan Conference of Eastern British America, and we receive the Deputation now in our midst, as representatives of an ecclesiastical organization whose great object and work are in the highest sense worthy of our regard, and of devout thanksgiving to the Divine Master.

Mr. Nicholson in moving the resolution said that he had learned his first lessons of firmness in religious convictions, at the tombs of martyrs to truth in the Presbyterian church. Our brethren came to us he said representing a church which had passed through severe trials faithfully, which was faithful now. The difference spoken of might be regarded by some as important, but he had failed to discover anything to keep us asunder. Our brethren, he said, came to us, not with drawn swords, not to throw down the gauntlet, but to assure us of their sympathy and love.

Bro. Milligan seconded the resolution. He rejoiced in having the opportunity of reciprocating the kindness shown to himself and co-deputies yesterday. He thought the more frequently we were brought face to face the better we would be able to understand each other. He believed that, after all, we were not so far apart as we appeared, and that we could and ought to co-operate with one another in the common work of the Master.

Rev. Mr. Daniel had great pleasure in supporting the resolution. He had enjoyed pleasant fellowship with Presbyterian ministers. He concurred cordially in the sentiment that we are one in Christ.

Several of the brethren spoke of the pleasant intercourse which they had enjoyed at different times with ministers of the Presbyterian church. The resolution was adopted by a rising vote. The 45th hymn was sung, Rev. Mr. Christie offered prayer. The deputation retired.

The consideration of the question, Who are now received on trial? was on motion resumed, when the following young men were presented to the Conference, viz.: R. B. Shrewsbury, T. H. James, W. Tippett, W. Harrison, J. C. Berry, Aquila Lucas, R. E. Crisp, T. Marshall, W. Brown, G. W. Fisher, W. Baines, J. E. Judd, E. B. England, J. W. Baxendale, J. G. Currie, S. Dunn, W. Evans, C. Myers, R. Bird, C. M. Tyler, and J. Crisp.

The Report of the "committee for the examination of candidates," was then submitted by the Secretary, C. J. Post, the literary standing of the men, respectively, was read, and reports were received from those who had been appointed to hear them preach. A vote was taken upon each name separately, and the whole of the candidates were approved. The special committee appointed to consider the Bermuda memorial presented their report. The report was adopted, and the Letter writers were instructed to communicate with Mr. Frost on the subject. After which the Conference adjourned.

The Doxology was then sung, and the meeting closed with the Benediction.

CONFERENCE PROCEEDINGS.

FIFTH DAY.—(Afternoon Session.)—An afternoon session was held at 3 o'clock. The Sabbath school report was read by the Secretary, the Rev. Robert Wilson, and on motion, was received and adopted. The committee also presented the draft of a constitution for our Sabbath schools, which struck the reporter as possessing great merit. It was laid over for further consideration. Both the report and constitution will be found in another column.

The debate upon educational matters was resumed, and Dr. Stewart moved the following:
Resolved, That the recommendation of the Board of Trustees of Sackville Institutions, that Bro. J. Hart be set apart specially to promote the interest of the Sackville Institutions be complied with.

After some conversation it was moved by Mr. Pickard that the further consideration of this subject be postponed until the morning. The hour having arrived for the reception of the candidates for the Synod of the U. P. Church of the Lower Provinces, the order of business was suspended.

The deputation.—The Revs. Dr. Bayne and Geo. Christie, and E. Blanchard, Esq., having been introduced, presented an address from the Synod, which was read by the Secretary of Conference.

Rev. Mr. Christie then addressed the Conference. He was not unacquainted with the history of our denomination. In looking over the past and at the present, he could say that the Methodist Church had not only been, but by the blessing of God prospered in itself, but, by that same blessing, became an instrument of spiritual quickening to others. He could not but feel desirous that we should continue our labours as we are doing. He rejoiced in the thought that we are all laboring for the same objects, the glory of Christ and the salvation of sinners—and believed that the greater our prosperity was, the greater would be theirs. The Head of the church was saying to us and to them as we moved on in His service, "See that ye fall not out by the way."

He said that he himself had learned many things from our ministers had his own intermingled pleasure. We should, he thought, strengthen each other's hands, and by our fraternal regards and co-operation, contradict the slander so frequently used against Protestantism, that we are a divided church. The church, he said, so frequently hurled that slander at us was not itself half so united as we, nor by half so sacred a bond. He was desirous to cultivate a deeper sympathy and love.

Dr. Bayne said that the Synod had enjoyed a feast of love from the brethren who addressed them yesterday. Love must be said to be reciprocal. And it was a duty solemnly enjoined by the Head of the church. In that most solemn hour when his ministry on earth was drawing to a close, and he had [much] to ordain for the future welfare of his church, he commanded this with a peculiar emphasis, calling it a new commandment. "A new commandment I give unto you that ye love one another," and making this the badge which should distinguish them in every age.

He referred to the last greeting of this kind which passed between the Synod and the Conference. It was in the city of Charleston, where Both himself and Mr. Christie had been on that deputation. He looked back to it with pleasurable feelings. He said the five points had caused much discord and ill feeling. There were three points however around which we could rally.—Rain by the fall, Restoration by the Saviour, and Regeneration by the Spirit. The three R's as they were called in Scotland. He had enjoyed some pleasurable intercourse with Methodist ministers, and hoped still to do so.

Mr. Blanchard said that he had much satisfaction in being present on such a pleasant and he believed profitable occasion as this. He had been on a committee of union designed to bring together all the Presbyterians of British America. The tendencies of the age were in the direction of union. He hoped to see brought about a grand conference of all the Protestants throughout the world. He thought there were many objects upon which we could co-operate with great results. There were more than of differences. We ought to present a united front against the infidelity and wickedness of the age and go forth in the same army and to the same conquests.

The Doxology was then sung, and the meeting closed with the Benediction.

CONFERENCE PROCEEDINGS.

FIFTH DAY.—(Afternoon Session.)—An afternoon session was held at 3 o'clock. The Sabbath school report was read by the Secretary, the Rev. Robert Wilson, and on motion, was received and adopted. The committee also presented the draft of a constitution for our Sabbath schools, which struck the reporter as possessing great merit. It was laid over for further consideration. Both the report and constitution will be found in another column.

The debate upon educational matters was resumed, and Dr. Stewart moved the following:
Resolved, That the recommendation of the Board of Trustees of Sackville Institutions, that Bro. J. Hart be set apart specially to promote the interest of the Sackville Institutions be complied with.

After some conversation it was moved by Mr. Pickard that the further consideration of this subject be postponed until the morning. The hour having arrived for the reception of the candidates for the Synod of the U. P. Church of the Lower Provinces, the order of business was suspended.

The deputation.—The Revs. Dr. Bayne and Geo. Christie, and E. Blanchard, Esq., having been introduced, presented an address from the Synod, which was read by the Secretary of Conference.

Rev. Mr. Christie then addressed the Conference. He was not unacquainted with the history of our denomination. In looking over the past and at the present, he could say that the Methodist Church had not only been, but by the blessing of God prospered in itself, but, by that same blessing, became an instrument of spiritual quickening to others. He could not but feel desirous that we should continue our labours as we are doing. He rejoiced in the thought that we are all laboring for the same objects, the glory of Christ and the salvation of sinners—and believed that the greater our prosperity was, the greater would be theirs. The Head of the church was saying to us and to them as we moved on in His service, "See that ye fall not out by the way."

He said that he himself had learned many things from our ministers had his own intermingled pleasure. We should, he thought, strengthen each other's hands, and by our fraternal regards and co-operation, contradict the slander so frequently used against Protestantism, that we are a divided church. The church, he said, so frequently hurled that slander at us was not itself half so united as we, nor by half so sacred a bond. He was desirous to cultivate a deeper sympathy and love.

Dr. Bayne said that the Synod had enjoyed a feast of love from the brethren who addressed them yesterday. Love must be said to be reciprocal. And it was a duty solemnly enjoined by the Head of the church. In that most solemn hour when his ministry on earth was drawing to a close, and he had [much] to ordain for the future welfare of his church, he commanded this with a peculiar emphasis, calling it a new commandment. "A new commandment I give unto you that ye love one another," and making this the badge which should distinguish them in every age.

He referred to the last greeting of this kind which passed between the Synod and the Conference. It was in the city of Charleston, where Both himself and Mr. Christie had been on that deputation. He looked back to it with pleasurable feelings. He said the five points had caused much discord and ill feeling. There were three points however around which we could rally.—Rain by the fall, Restoration by the Saviour, and Regeneration by the Spirit. The three R's as they were called in Scotland. He had enjoyed some pleasurable intercourse with Methodist ministers, and hoped still to do so.

Mr. Blanchard said that he had much satisfaction in being present on such a pleasant and he believed profitable occasion as this. He had been on a committee of union designed to bring together all the Presbyterians of British America. The tendencies of the age were in the direction of union. He hoped to see brought about a grand conference of all the Protestants throughout the world. He thought there were many objects upon which we could co-operate with great results. There were more than of differences. We ought to present a united front against the infidelity and wickedness of the age and go forth in the same army and to the same conquests.

Bro. Stephen Humphrey presented a certificate from his medical adviser, positively forbidding him to preach. On motion of Bro. Tuttle, it was—

Resolved.—That Bro. Humphrey be allowed to become a supernumerary.
The Conference adjourned to meet again at four o'clock.
Afternoon Session opened in form. A number of minor matters were disposed of.
The Conference then proceeded to the election of Chairman of Districts and the appointment of Financial Secretaries.

The draft of the address to the Canada Conference was submitted by Bro. Joseph Hart and approved.
On motion of Rev. D. D. Currie; the thanks of the Conference were presented to the Rev. Dr. Fickard for his able services as Financial Agent of the Conference during the past year, and he was requested to act in the same capacity during the ensuing year.

The thanks of the Conference were also, on motion; presented to C. J. Post, A. M., H. Sprague, A. M., and A. D. Morton, A. M., Sub-Secretaries, to Joseph Coffin, Assistant Financial Secretary, C. H. Paisley and Robert Duncan, Letter Writers, and W. C. Brown, Reporter for the Provincial Wesleyan, for their services rendered during the present Conference.

Thanks were also, on motion, presented to the Rev. Geo. Butcher for his valued services as English Correspondent during the past year; and he was requested to continue such services during the present year.
The ministers on the Halifax Circuits were requested to convey the thanks of the Conference to the friends upon these Circuits for their kindness and hospitality during the session of Conference.

Thanks were also presented to the proprietors of the various Steam Boat, Railroad, and Stage coach lines for their kind consideration in reducing the fare, on their respective lines, to the brethren attending Conference.
Mr. Brown gave notice of motion respecting an alteration in the method of appointments from the Circuit aid and Contingent Fund.

Bro. Pitblado submitted his resignation as a minister of this Conference, and asked for a certificate. A committee consisting of the Brethren England, Sutcliffe, Milligan and L. Gaetz, was appointed to confer with Bro. Pitblado upon the subject.
The Conference adjourned to meet again at 7 1/2 o'clock, p. m.

EVENING SESSION.—After singing and prayer, the Evening Session proceeded. Bro. A. S. Tuttle was allowed leave of absence another year.
Bro. Harris was added to the committee for obtaining young men for our work.
Bro. Daniel held a communication from Dr. Riechy, which was read; and, on motion, the Letter writers were requested to prepare a suitable reply.

The Committee appointed to confer with Bro. Pitblado, presented their Report. Bro. Pitblado's resignation was accepted. Leave was granted to the Stationary Committee to finish their work, and the time of their absence was spent in devotional exercises.
Business having been resumed, it was resolved on motion of Bro. Sutcliffe, that the Letter Writers be instructed to convey the thanks of the Conference to Alexander Smith, Esq., of Bloomfield, on Nashwaak Circuit, for his gift, to the Conference, of a Church and half an acre of land.

The Final draft of the Station Sheet was laid on the table.
On motion of Mr. Lathern, seconded by Dr. Stewart, the subject of Temperance be re-affirmed.
The name of Dr. DeWolf, was on motion of Dr. Fickard added to the Committee of Endowment.

The Minutes of the Conference were then read and signed by the President and Secretary, and arrangement having been made for a Supplementary Meeting of the Conference, the following forenoon, for the sole purpose of receiving the reports of the Committees of appointment, the Meeting was closed between ten and eleven o'clock.

thly of a prominent place in our sketches of missionary pioneers.

The Rev. Elijah Hoole first appears to our view in the records of the Wesleyan Missionary Society—of which he was a distinguished ornament for more than half a century—as a young missionary just appointed and going forth to labour in India. He embarked at Gravesend for Madras on board the good ship *Tanjore*, in company with the Rev. James and Mrs. Mowat, on the 19th of May, 1820. They sailed in the same vessel Sir Richard Otley, Mr. and Mrs. Browning, of the Church Missionary Society, and two Singhalese converts, who had been educated in England under the care of Dr. Adam Clarke. Nothing particular occurred during the former part of the passage, which occupied more than three months; but on approaching the shores of India a sad disaster befell the hapless voyagers. On Sunday morning, Sept. 3, the ship made the land of Ceylon to the eastward of *Tanjore*, and being able to reach that port, the wind and the current being adverse, she was struck by lightning on Tuesday, the 5th, she came to anchor off the river, and landed Sir Richard Otley and suite, Mr. and Mrs. Browning, and the other Ceylon passengers, and some of the crew, about noon, having finished her business with the port, the *Tanjore* weighed anchor, and stood away for Madras, with a light breeze and fine weather, but as sunset his assumed a threatening aspect.

Then came a fearful thunder storm, such as is known only within the tropics, and about eight o'clock the ship was struck by lightning, and immediately set on fire. The conflagration occasioned by an event so sudden and appalling may be more readily imagined than described. The captain and his wife, and every possible effort to quench the flames, which first appeared in the main hold; but finding the fire and smoke increasing in all directions, and seeing no prospect of subduing it, the captain, Mr. and Mrs. Hoole, ordered the boats to be got ready. All on board now made haste to leave the burning ship, and the scene of confusion and dismay was indescribable. The vessel, which had been relieved only by the vivid flashes of lightning, was now a mass of flames, and in a few minutes, added to the horror which prevailed. At length all the survivors, forty-eight in number, got into the boats, and made their escape, but the boats were so crowded that they were unable to get far from the ship, and were obliged to return to the burning vessel, and were again set on fire, and the boats were driven after the boats by the tempest, and appeared to pursue them like a whirlwind, and in a few minutes they got out of its track, and with peculiar feelings, during the long and gloomy night, they watched the burning mass till all was quenched in darkness.

Early the following morning Mr. Hoole and his companions caught sight of land, which gladdened their hearts; and about ten o'clock they fell in with a small boat, which was larger than their own, which took them all on board. They now found that they were about fifteen miles from Trincomalee, for which port they immediately steered, but the wind was so strong that they were unable to get far from the shore as soon as possible. The current being against them, it was not till next morning that they were able to reach the port. The mission they landed in a small boat, and were met by their companions to their care and protection. For some time the burning ship was driven after the boats by the tempest, and appeared to pursue them like a whirlwind, and in a few minutes they got out of its track, and with peculiar feelings, during the long and gloomy night, they watched the burning mass till all was quenched in darkness.

Early the following morning Mr. Hoole and his companions caught sight of land, which gladdened their hearts; and about ten o'clock they fell in with a small boat, which was larger than their own, which took them all on board. They now found that they were about fifteen miles from Trincomalee, for which port they immediately steered, but the wind was so strong that they were unable to get far from the shore as soon as possible. The current being against them, it was not till next morning that they were able to reach the port. The mission they landed in a small boat, and were met by their companions to their care and protection. For some time the burning ship was driven after the boats by the tempest, and appeared to pursue them like a whirlwind, and in a few minutes they got out of its track, and with peculiar feelings, during the long and gloomy night, they watched the burning mass till all was quenched in darkness.

The ultimate destination of Mr. Hoole was Bangalore, an important military cantonment in the province of Mysore, about two hundred miles from Madras. He was unable to proceed to his appointed station, and he had to remain at Trincomalee, the only place where he was without bonnet or anything of her own to cover her, and Mr. Hoole was without hat; but they were truly thankful for life, and rejoiced that they were permitted to see the shores of India, after such a remarkable interposition of Divine Providence on their behalf. They were kindly received by the Rev. Mr. Mowat, who had been appointed to the station of Trincomalee, the mission station, and who had a few necessary articles of clothing; and, after resting a few days, they proceeded to Madras, where they arrived in the city of Madras, on the 1st of September, truly thankful to God for his preserving mercies.

The impressions of the zealous young missionary with reference to the importance of Bangalore as an important centre of population and influence were amply verified in after years. Nor did he neglect to contribute his share of earnest, faithful labour, as one of the pioneer missionaries in Mysore, to make Bangalore and other stations what they ultimately became. Within a few weeks of his arrival at his new sphere of labour, Mr. Hoole might have been seen taking his stand in the open air, preaching to the natives, Mahomedans and Hindus, proclaiming to them in their own vernacular tongue unsearchable truths, and by his fervent preaching he was accustomed to hold familiar conversations with the people to answer any objections which might be urged against the truths of Christianity, and to bring home to the hearts and consciences of the people the important truths which he had advanced. On the arrival of Mr. Mowat, the Rev. Mr. Hoole made for conducting public services in a native house which was obtained for the purpose. The first of these was held on July 29, 1821; and, difficult as it was to get Hindus to enter a place set apart for Christian worship, twenty-seven natives were present, and on the following Friday the congregation numbered about thirty-three.

Almost simultaneously with the first efforts which were made for the evangelization of Bangalore and its neighborhood, attention was directed to Seringapatam, the city of Mysore, and other important centres of population mentioned in Mr. Hoole's first letter to the Committee. To plant the standard of the cross in these populous cities, and to bring home to the hearts and consciences of the people the important truths which he had advanced. On the arrival of Mr. Mowat, the Rev. Mr. Hoole made for conducting public services in a native house which was obtained for the purpose. The first of these was held on July 29, 1821; and, difficult as it was to get Hindus to enter a place set apart for Christian worship, twenty-seven natives were present, and on the following Friday the congregation numbered about thirty-three.

MISSIONARY GLEANINGS.

The times in which we live are truly eventful and admonitory, and nothing is more impressive and affecting than the removal by death of eminent and devoted ministers of the Gospel. The *Watchmen* of last week announced the departure to the "better country" of three zealous servants of Christ, who, at an early period of their ministerial career, did good service in the discharge of their duty. The Revs. Mr. Hoole, John Morgan, and Joseph Mortimer. Having personally associated with these honoured men in the service of the Lord in different parts of the world, it would be a melancholy but pleasing task to pay a humble tribute of respect to the memory of each of them, as we esteem them very highly in love for their works' sake. We cannot do more at present, however, than place our chaplet on the tomb of our dear departed brother, the Rev. Elijah Hoole, D. D., with whose friendship and correspondence we were favoured for more than forty years, and whose loss, in common with hundreds of missionaries, at home and abroad, we sincerely and deeply deplore. Our heart is too full as we write these lines to attempt anything like a minute and elaborate memoir. This we must leave to able hands, and content ourselves in our present "Gleanings" by giving to our readers a memorial sketch of our dear departed friend.

A goodly number of zealous and devoted servants of God followed in the wake of Dr. Coke and his companions as missionaries to India, several of whom, having been instrumental in planting the standard of the cross in new localities, would have had a place on our pages, if space had permitted. In the list of honored ministers to whom we refer there is one name, however, which on several grounds, we cannot pass over in silence. We allude to the Rev. Elijah Hoole, D. D., whose whole life has been devoted to the mission cause, and who, from the character of his early and zealous labours in India, is in every respect worthy of a prominent place in our sketches of missionary pioneers.

The Rev. Elijah Hoole first appears to our view in the records of the Wesleyan Missionary Society—of which he was a distinguished ornament for more than half a century—as a young missionary just appointed and going forth to labour in India. He embarked at Gravesend for Madras on board the good ship *Tanjore*, in company with the Rev. James and Mrs. Mowat, on the 19th of May, 1820. They sailed in the same vessel Sir Richard Otley, Mr. and Mrs. Browning, of the Church Missionary Society, and two Singhalese converts, who had been educated in England under the care of Dr. Adam Clarke. Nothing particular occurred during the former part of the passage, which occupied more than three months; but on approaching the shores of India a sad disaster befell the hapless voyagers. On Sunday morning, Sept. 3, the ship made the land of Ceylon to the eastward of *Tanjore*, and being able to reach that port, the wind and the current being adverse, she was struck by lightning on Tuesday, the 5th, she came to anchor off the river, and landed Sir Richard Otley and suite, Mr. and Mrs. Browning, and the other Ceylon passengers, and some of the crew, about noon, having finished her business with the port, the *Tanjore* weighed anchor, and stood away for Madras, with a light breeze and fine weather, but as sunset his assumed a threatening aspect.