

(For the Provincial Wesleyan.)  
SATURDAY EVENING.  
BY LIZZIE LESLIE.

O night, so calm, so still! With fond delight,  
Thy peaceful steps I hail, and greet thee as a friend.

Sweet harbinger of rest—sweet herald of the dawn—  
Entrance to hallowed joys, and stepping stone  
To quiet Sabbath hours, and calm repose.

No moonlight seems so fair and pure as thine;  
No stars so softly bright—no twilight shade  
So full of peace. All nature seems subdued,  
And meditates on that most wondrous gift  
Of sacred rest to man and silently aware.

As some overworn traveller, who gains  
The threshold of his all-endearing home,  
And in the pleasing prospect seems to breathe  
To lose the measure of the toilsome day.

So let me forget each harassing care,  
The long and tedious way by which I came,  
Each discommoding sore of the past week,  
And with glad spirit welcome thee again.  
Dear art thou to the loneliest of toil,  
As in the dusky distance gleams the light of home.

How cheerfully leaps up the ruddy flame,  
Glowing and smiling o'er the unpolished walls;  
While pleasant on his ear come mingled tones  
From the bright group who joy to have him come.

Six days of patient labour being ended,  
Sweet'er seems his simple, hard-earned fare,  
As thankfully he counts each happy o'er,  
And hopefully looks on to coming days.

O night so pure! Methinks at thy approach  
All strife should cease, all anger be subdued;  
While gentle who in the darkness walks abroad  
And multiplies her votaries, when thou  
In peace dost come, should shrink away for shame.

All should be joy, and happiness, and love,  
Beneath thy gentle soul-subduing sway.  
O night of dear remembrances! When friends  
Long absent from our side seem to come back,  
And happy tones, and voices of the past  
Start up afresh and echo in the heart—  
When gentle sisters, brothers true and kind,  
With pleasure-beaming faces, lovingly  
Around the dear old home-fire crowd.

When sportive jest and laugh brighten the hour,  
And each to each recounted o'er some incident,  
Pleasing or painful, of the by-past week—  
Thoughts, feelings, fancies, fears, and hopes  
Conjuring.

No cold misjudging stranger near, to chill  
The sportive rhymer of speech, or check  
Its careless, easy, smoothly gliding flow.  
How many an absent dear one missed to-night!  
How many a vacant place at board or d'harth!  
Some have gone forth on the world's heaving tide.

And strong of heart and limb are struggling on;  
Others, perchance more tender, kneel beneath  
Their heavy, withering, weight of woe, and now  
They sweetly rest with those who sleep in Jesus.

Some have elsewhere found a quiet, happy home,  
And gentle hearts to love them; while some  
With youth's bright noon just resting on the brow,  
Have left the ark, and ne'er returned again.  
Ah! many a lonely mother weeps to-night  
O'er scattered household gems, and broken  
shrines,

And home-buds withered, when but just unfolding,  
Ah! many a gray-haired sire looks round the room,  
And sighs for dear ones that once clustered  
there;

And buoyant forms round which his very being  
Sweetest memories and all looks and sighs again,  
And mimes on the dream his life has been,  
Sweet night of rest, of peace, of purity,  
And hallowed memories! A fitting time  
Thou seem'st for the tired child of earth  
To lay aside each cumbering earth-born care,  
And, quietly retiring from its strife,  
Its life-consuming care, with joyful haste  
Unrobe the spirit for Eternal rest.

"ES MÓCHTE GEWESSEN SEIN."  
"IT MIGHT HAVE BEEN."  
(From the German of Niemann.)

Whence'er the heart by crazy sorrow bowed,  
Glimpses o'er the gloaming days that have gone by  
Of the world's deadening griefs and joys and cares  
Some noble nature may have hardened o'er,  
Blinded his finer feelings, ta'en away  
His youthful aspirations, so that now  
The agonizing spirit can but groan

"It might have been!"  
Some fair, young, face, mayhap, that ever fresh  
Dwells in the mind, and may not be effaced  
From thence by lapse of years—the one, sole,  
love

Of a whole lifetime—pale, spectre-like, comes forth  
From memory's shadowy depths and whispers  
drear

"It might have been!"  
Ah! hopeless, hapless, cry! Thy mournful tones  
May have no power o'er the heart that feels  
The Christ-man for its friend, its cheering  
voice

That woe the dead of old, rings silver-clear,  
Disperses the rising gloom, and says in words of  
love  
"Peace, troubled heart."

We have received the following note from  
Capt. J. D. Coffin, dated Slesnece, England,  
in January last. The distressing bereavement  
which it reports will be interesting to our  
afflicted family the sympathy of all their friends  
in Nova Scotia.

On the 22nd of Jan. a sad accident occurred  
on board the barque "Vesta," of Barrington,  
while lying at Falmouth, England.

The Capt. J. D. Coffin, early in the morning,  
as usual, called to his son, John Sargent, who  
was of twelve years, to get up; there was no reply,  
and he was no where to be found. It was as-  
certained, that after his father had gone to bed,  
which was early, he went on deck for water,  
and was not seen to return.

The water cask to which he would go was  
gone by the poop gangway, and he had fallen  
into the sea. The vessel was in the night,  
and the wind blowing hard,  
and no doubt the poor boy fell out of the gangway,  
and although there was a watch on deck,  
was not seen or heard. Four little Arthur,  
a boy brother of four years, was with his  
father when he was seen to go overboard,  
and he was not seen to return.

Other questions have occasionally shifted dis-  
taste more or less exciting. But in these dis-  
cussions the several contestants, while chal-

and he feels his own lack of effort, yet John  
was not without instruction and advice, and in  
accordance with this, was punctual in his prayers  
and a good boy. We have a good hope, that  
the redeemed above, be his with the sainted  
and most noble mother, entered upon that  
rest which remains for the people of God.

## Provincial Wesleyan.

WEDNESDAY, MARCH 8, 1871.

### EDITORIAL NOTE.

From some cause which we cannot ex-  
plain, the usual LEADER, for our Contribu-  
ting Editor, has failed to reach us in time  
for this week's paper.

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SHALL WE HAVE A GENERAL  
CONFERENCE?

No. II.

It was by a peculiar coincidence that our  
first letter was published simultaneously with  
the appearance of a most gratifying  
telegram from Canada. Five or six of the  
Methodist brethren in the Western country  
have been already in consultation on the  
subject of union. We were aware that oc-  
casional allusions were made to that subject  
by the newspapers representing those Bre-  
thren, but there was but little hope in our  
mind that any further levitating force was  
operating to bring the fragments into union.

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of God, have been radically antagonistic thereto.  
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capriciousness as Jacobi, in Wentworth's  
gazing from the hilltops upon the return of  
the sun after a long night of isolation, we  
may shake hands in welcoming a joyous day  
that will very soon dawn upon us!

While ten or twelve distinct Methodist  
bodies in our Dominion, are thus narrowing  
the space which separates them, there  
can be no obstacle to a formation of our  
own Wesleyan interests into a compact or-  
ganization. There is a Conference of 650  
ministers occupying the Western Province  
of 150 ministers takes in five Pro-  
vinces on the seaboard. We have already  
hinted at the great advantage which union  
would secure to us in our national industry.  
While our Legislature was confined to the  
Provincial Houses of Assembly, we possessed  
sufficient influence as a Conference to secure  
respect and justice. Now that the  
principal measures are discussed and enacted  
at Ottawa, we ought to have such an  
amalgamation of our forces as would cor-  
respond with the new character of our Leg-  
islation.

There are monetary considerations per-  
taining to this subject. We are spending  
much more annually to obtain certain re-  
sults in the working of our deliberative  
assemblies than we would under a combined  
existence. And the time included of even  
more importance to us. In Prince Edward  
I had the business of District Meetings  
bring brethren from both extremes of the  
Province to some central point, by the ordi-  
nary facilities of horse-trail, for there are  
no railways. A week is thus spent, and a  
heavy weight is to be borne to distant  
localities. After reaching home a more  
serious journey still must be undertaken  
gatherings assemblies in a place as remote  
as Yarmouth for instance, there is an amount  
of wear and tear and expenditure of time  
and money included which Ministers and  
Churches must feel to be a great and dis-  
tinct case is even worse in Newfoundland.  
There travelling is confined to the uncertain  
and fatiguing voyages of sailing craft. A  
deputation from thence to Conference costs  
perhaps three hundred dollars. The min-  
isters on such deputation must be absent  
from home at least six weeks.

Our Ministry are subjected to such annual  
loss of their minister's time as causes no  
little inconvenience. If the same period  
were even devoted each year to the brethren  
for quiet retirement or change of scene  
and recreation, the effect would be joyous  
rather than grievous.

With several Conferences, and a General  
Conference every third or fourth year,  
our District Meetings might be dispensed  
with, and our business arranged to better  
advantage.

The only obstacle to union lies among the  
ministers. The agitation of any question  
which does not fortunately for us, affect  
materially our general people. They are  
happy in seeing our cause prosper and our  
Ministers contented. Anything which con-  
tributes to this end meets with their im-  
mediate approval. We take the liberty with us  
to heartily co-operation into a union of Meth-  
odist churches, and we shall hail it with delight.

"Nor do any obstacles exist in this Eastern  
Conference. It has been plainly sig-  
nified by courteous proposals years ago from  
us to our Western brethren that we are  
ready to meet them on fair Methodist ter-  
ms. Their system would need no altera-  
tion. They possess the genuine spirit,  
discipline and doctrines of our fathers."  
We will try to listen to us?

We will try to listen to us next that it  
would be quite worth their while.

A. W. N.

EXAMINED AND CROSS-EXAMINED.

The immersionist style of argumentation has  
a marked and prominent peculiarity. Between  
Protestants and Catholics, between Armenians  
and Calvinists, there have been earnest and  
protracted discussions. Sometimes those dis-  
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times severely and unnecessarily bitter.  
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taste more or less exciting. But in these dis-  
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much more annually to obtain certain re-  
sults in the working of our deliberative  
assemblies than we would under a combined  
existence. And the time included of even  
more importance to us. In Prince Edward  
I had the business of District Meetings  
bring brethren from both extremes of the  
Province to some central point, by the ordi-  
nary facilities of horse-trail, for there are  
no railways. A week is thus spent, and a  
heavy weight is to be borne to distant  
localities. After reaching home a more  
serious journey still must be undertaken  
gatherings assemblies in a place as remote  
as Yarmouth for instance, there is an amount  
of wear and tear and expenditure of time  
and money included which Ministers and  
Churches must feel to be a great and dis-  
tinct case is even worse in Newfoundland.  
There travelling is confined to the uncertain  
and fatiguing voyages of sailing craft. A  
deputation from thence to Conference costs  
perhaps three hundred dollars. The min-  
isters on such deputation must be absent  
from home at least six weeks.

Our Ministry are subjected to such annual  
loss of their minister's time as causes no  
little inconvenience. If the same period  
were even devoted each year to the brethren  
for quiet retirement or change of scene  
and recreation, the effect would be joyous  
rather than grievous.

With several Conferences, and a General  
Conference every third or fourth year,  
our District Meetings might be dispensed  
with, and our business arranged to better  
advantage.

The only obstacle to union lies among the  
ministers. The agitation of any question  
which does not fortunately for us, affect  
materially our general people. They are  
happy in seeing our cause prosper and our  
Ministers contented. Anything which con-  
tributes to this end meets with their im-  
mediate approval. We take the liberty with us  
to heartily co-operation into a union of Meth-  
odist churches, and we shall hail it with delight.

"Nor do any obstacles exist in this Eastern  
Conference. It has been plainly sig-  
nified by courteous proposals years ago from  
us to our Western brethren that we are  
ready to meet them on fair Methodist ter-  
ms. Their system would need no altera-  
tion. They possess the genuine spirit,  
discipline and doctrines of our fathers."  
We will try to listen to us?

We will try to listen to us next that it  
would be quite worth their while.

A. W. N.

EXAMINED AND CROSS-EXAMINED.

The immersionist style of argumentation has  
a marked and prominent peculiarity. Between  
Protestants and Catholics, between Armenians  
and Calvinists, there have been earnest and  
protracted discussions. Sometimes those dis-  
cussions have been warm and sharp, and at  
times severely and unnecessarily bitter.  
Other questions have occasionally shifted dis-  
taste more or less exciting. But in these dis-  
cussions the several contestants, while chal-

lenging the truthfulness of opposing theories,  
was at least accorded to their antagonists the  
fact that they believed the creed they were de-  
fending. Some immersionist controversialists,  
however, assume an entirely different position,  
and assume that Pedobaptists do not believe  
the doctrines they teach in the pulpit, and  
practice at the altar.

These immersionists have acquired conside-  
rable facility in accusing Church of England,  
Presbyterian, Congregationalist, Lutheran and  
Methodist ministers of such gross dishonesty  
and dissimulation that sometimes obscurely  
known names of some of the smaller preach-  
ers among Pedobaptists may believe there is  
authority for sprinkling, and for baptizing in  
the Bible; but the "eminent scholars,"  
and most pious divines," it is affirmed, in all  
Pedobaptist denominations, "know," and have  
"Confessed," that there is no such authority,  
and that "the Baptist belief on the subject of  
baptism is true."

It is difficult to conceive how an insult can  
be more effectually offered to the Christian  
ministry than to charge it with having no faith  
in its utterances, and with continuous and  
acknowledged deception and duplicity. We  
think a slander so uncalculated, and so un-  
true, should receive an indignant rebuke. Our An-  
tagonists to the contrary of fraternal and Chris-  
tian charity. Wentworth says, (Visitor, Feb.  
9th, 1871): "They who, in blindness or ob-  
stinate, seek the practice (of infant baptism)  
current, must surrender all claim to a chari-  
table consideration." Wentworth is true to the  
position he here assumes. His misrepresenta-  
tions of his authors, from whom he pretends to  
adduce evidence, are indeed most uncharitable,  
and as unjust. Wentworth appears to aim  
to build up the Baptist creed by showing how  
dishonest Pedobaptist ministers must be.

They do not believe what they teach, he  
affirms. They know their own doctrines are  
false, he asserts. They have repeatedly  
"confessed," he declares, that what they  
preach at the sacred desk, so far as the subject  
of baptism is concerned, is a deception, and  
what they practice at the font is a delusion,  
"as serious and as wicked in its old age as the  
infancy of its being."

We may here consider what Wentworth  
makes some of his "witnesses" say, in defence  
of his position.

JACOBI EXAMINED.

Wentworth puts Rev. Mr. Jacobi, a German  
clergyman, on the stand. (Visitor, Feb. 9th,  
1871.) Jacobi taught the doctrine of infant  
baptism in his pulpit, and baptized the infant  
children of his people. Wentworth, however,  
tries to make Jacobi "confess" that he is a  
very dishonest man. Jacobi, according to  
Wentworth's manipulation, appears to be a  
tolerably fair Baptist, and to "admit" that  
"the Baptist belief is true;" although Jacobi's  
pulpit teaching, and his practice in the house  
of God, have been radically antagonistic thereto.  
It is to be true, as Wentworth indicates,  
that Christian ministers may manifest such  
capriciousness as Jacobi, in Wentworth's  
gazing from the hilltops upon the return of  
the sun after a long night of isolation, we  
may shake hands in welcoming a joyous day  
that will very soon dawn upon us