

through the arc of a circle under the water, and after two or three seconds comes up, feet foremost. The first thing you see of him is his toes, emerging from the water, fifteen or twenty feet in front of the place where he went under. No athletic feat more daring and beautiful.

The sensations expressed by one who falls from a height have not, I think, been described in print. A singular good fortune having made the writer of this article an expert in the Hawaiian manner, he is able to give some account of them. They are thoroughly practised in the leap, you have a decided inclination to think twice about the matter before you sink it—you first dive at the foot of the cliff, and satisfy yourself that there is sufficient depth of water. You watch one after another of your companions as they bound away in long parabolic curves from the edge of the cliff; but it requires some nerve to throw yourself from a high precipice into mid-air. The solid ground seems a much more comfortable place. At last, after a moment's floating rather than falling—soon a feeling of lightness as an elevated flight. There is no sense of accelerated motion, as you fall, but you feel your hair blown upward by a fierce current of air. This does not, however, in the least embarrass your breathing. The notion that people have 'their breath taken away' in falling from a height is erroneous. In an instant comes the plunge; and you must enter the water in exactly the right position, or it will hurt you almost like the solid earth. If you enter it with a splash, you meet its resistance too suddenly, and may be lamed or mortally hurt. The great leaper Sam Pao, lost his life thus. Had he possessed Hawaiian skill and a sober head, he would never have lost his position while falling, as in his leap at Oenesee Falls. Could an Islander have taught him how to come out too forward, he might have been alive and leaping at the present day. You wish, then, to come safely to the surface, swim ashore, and prepare for another leap.

### Obituary

JAMES TAYLOR, of MUTOCHUE, N. B.

Died at Mutochue, North Carolina, N. B., on the 10th April, James Taylor, second son of Edward and Jane Coste, aged about 21 years. Until within a year previous to his death he unhappily was not mindful of the need of personal religion; but a long and distressing correction from God, produced recognition of the Divine claims; and with a hearty, loving reliance on the Atonement, he was permitted, through the mercy of God to die triumphantly. The closing weeks of his life were particularly characterized by an intense desire for the salvation of all around him; nor would he rest until not only his own relatives, but also the laborers about his father's Mill establishment. Protestant and Roman Catholic, were personally and earnestly brought to prepare for death.

Would that his young friends, whose eyes may scan these lines, could be induced to accept the Saviour. Deep, soul-harrowing regret, for the rejection of salvation, must come,—its experience is simply a question of time. And alas! to how many thousands it only comes, when "wisdom is pushed out of life." Give, then, your heart to God now, and your life to spend the remore which has risen so many hearts, in the closing scene of their stay upon earth—remore because of mispent hours, and neglected opportunities, and wasted life, and smelt the storm of death, the glad consciousness of having "fought a good fight," will gladden your roosting life, while the "crown of righteousness" shall be upon you to the enjoyment of the faithful soldier's rest with God.

J. S. COFFIN.

MR. JOSEPH HEISLER.

Died, on Tanook Island, June 10th, after a brief but painful illness, Mr. Joseph Heisler, aged fifty-one, leaving a wife and large family to mourn the loss of a faithful husband and devoted parent.

Our departed Brother was eminently prayerful, and consistent as a professor of religion. Though ardently attached to Methodism, yet he loved the truth wherever exhibited. For twenty-five years, he kept the heavenly prize in view, and when just at the end of the race exclaimed, "I'm going home to die no more."

G. O. HUBBIS.

## Provincial Wesleyan.

WEDNESDAY, JUNE 23, 1869.

### The Conference Session.

The fifteenth Conference of the Methodist Church of Eastern British America, opens this day at Charlottetown, P. E. Island. The assembly of so large a body of ministers, the social intercourse of Christian and ministerial brethren, the rehearsal of the toils and triumphs of the year, the various questions under consideration, bearing upon the welfare of the cause of Christ, and the hopes and fears entertained in regard to prospective spheres of labor, all tend to render the Conference Session a season of very special interest. To some it affords a period of relaxation, though there is sufficient to occupy every moment, and to keep the attention constantly engaged. There are those, and we can hardly blame them for it, who make the best of the time at their disposal in the way of enjoyment, thereby recruiting their energies for renewed efforts in their sacred work. But, a large portion of the Members of the Conference have no relaxation at this season; on the contrary, by the cares and responsibilities then devolving upon them, by the unflagging attention to duty, day and night,—attending meetings of Committees, preparing the various documents, and giving their hearts and minds to the subjects under discussion, and to the numerous details of business,—and at the close such a sense of fatigue, and exhaustion as to remind them that their engagements, not by any means been mere pastimes. There must however be found some who are willing to be tollers; who see that work is to be done, and who will not allow it to remain undone, if by any effort it can be undertaken.

Let many prayers be offered, that this Charlottetown Conference may prove one of great blessing to both Ministers and People.—that the appointments made, and the various issues arrived at, may be entirely under Divine guidance, and result in great good to our section of the Church of God in these Provinces. It may be reasonably expected that the hospitalities of our generous-hearted friends in this town, will be the blessing of God upon this privileged season of religious services and Christian intercourse, be returned in full measure to their own bosom in spiritual refreshing. The large congregations attending the spacious and beautiful assembly—the hearty and melodious services of holy song—their religious gatherings are famed, and the number of outlying congregations in and about the country, as well as the special public exercises of a Confessional character, will

coincide to afford a season of religious festival not ordinarily enjoyed. May the rich blessing of the Most High attend every service of the Conference, and may the Divine Hand guide all its deliberations to such conclusions as will prove promotive of the glory of God and the prosperity of His Church.

### From our English Correspondent.

District Meeting Returns.—Horse Racing and fearful extent of Gambling.—Annual Assemblies of the Free Church of Scotland.—The Conference.—Emigration from England and the European Continent.—Movement on behalf of Education.

One of the most interesting and important questions considered at the annual District meetings is that which relates to the number of members in Society, and those on trial for membership, together with the general state of the churches. The returns from the District meetings just held furnish the following statistics. Increase in the various Districts of England and Scotland 4784; decrease 1350, leaving a net increase of 3434, with 19060 on trial. The returns are not quite complete, as three District meetings have yet to be reported. It is not likely, however, that these figures will be materially altered. The numbers thus given do not by any means represent a satisfactory state of things. Considering the vast amount of agency at work week-by-week—ministers, local preachers, class leaders, Sunday and day school teachers; considering the increasing number of converts brought under our influence within the range of instruction in our chapels and schools, we certainly should have expected more fruit. In looking at the apparent cause of this limited success during the year, doubtless many powerful impediments in the way of the kingdom of Christ might be very easily mentioned. But unquestionably our great need is a richer baptism of 'power from on high.' And in order to this there must be, alike on the part of ministers and people, a more thorough oneness of purpose to live to God and to seek to save souls—more of the 'one thing I do,' which characterized St. Paul; and withal more of believing, importunate, fasting prayer and supplication. "Ye that make mention of the Lord, keep not silence, and give Him no rest until He establish and until He make Jerusalem a praise in the earth."

Last week the newspapers were full of particulars of an event which year by year seems to be attracting a large measure of public interest. I refer to the Epsom Races. Wednesday was what is called the "Derby day." It is the principal day of the great race, and long before it arrives large numbers of persons are looking forward to it with no small anxiety. On that day, by rail and road, tens of thousands of people are conveyed to witness a horse race, on the result of which probably a quarter of a million of money is at stake. The race itself, no matter how urgent and how pressing public business may be, on that day suspends its sittings; and all classes from the peer of the realm to the beggar, come under the excitement of the occasion. The scenes of drunkenness, dissipation and reckless disorder which are witnessed are most disgraceful; but perhaps the greatest evil of all is the extent and magnitude of the betting transactions. They bring misery and ruin to numberless homes. Not long ago a young nobleman died at the age of twenty-five years, having succeeded the attainment of the majority lost most of his large estates by unfortunate speculations on the "turf." And only this very day I see in one of our principal newspapers that an execution has been put into a princely mansion belonging to the Duke of Newcastle for gambling debts to the amount of £35,000! The habit of betting is fearfully on the increase; it has taken alarmingly hold of the middle and working classes of our population. Referring to the prevalence of this vice in one of our great manufacturing towns, one well acquainted with the habits of the people there remarked: "From men it has descended to women and boys; young girls, wives and mothers 'make books' and bet upon all kinds of races—horse and men." Whole columns of our newspapers are almost every day filled with accounts of betting business.

The Assembly of the Free Church of Scotland has just held its annual sittings. The following report was giving of the funds raised during the year: Building fund £62,278; Sustentation fund, £145,776; Congregational funds, £126,368; Education fund, £19,245; College fund, £17,889; Missions, £50,033; total £421,636. The aggregate funds this year exceed by £28,081 that of the previous year, which was the largest sum of any former year. There was, among other matters of business, the renewal of a doctrinal declaration of the Free Church, and the establishment of a Presbyterian Church; the result was a resolution continuing a previously appointed Committee to consider the subject as an occasion might arrive to bring it up.

The minutes of the Australian Conference held in Sydney in January last, have recently come to hand; and upon the whole they give an encouraging view of Methodist work in that distant field of labor. There has been a net increase of members in the home department of 916, and in the missions of 599; and there are 5,933 on trial. A scheme for the formation of a Theological Institute for the training of candidates for the ministry received the sanction of the Conference. One gratifying item of intelligence relates to the steadily increasing number of native assistant missionaries. These now amount to 57.

The subject of Wesleyan literature was brought under the notice of the Conference, and a resolution was adopted expressive of earnest solicitude that for the spread of this throughout the colonies every facility should be afforded. The number of unemployed artisans among us is all great, and strikes in various parts of the country are of frequent occurrence. There seems to be a growing disposition to emigrate to America; and this is the case not only in this country but evidently in various countries of the Continent also. The emigration agents at Liverpool are busier than they have ever been before, and numbers of foreigners are continually arriving from Germany, Holland and Sweden for the purpose of embarking for the West. In one week during the past month there sailed from Liverpool eight steamers bound to the United States and Canada. Several sailing ships cleared out of the Mersey during the same week with a great many passengers on board, and the entire number leaving Liverpool within the seven days amounted to 7,500 souls.

The necessity for an adequate provision for the education of poor and neglected children is still being pressed upon public attention. An Education Society has been formed in Liverpool for the purpose of helping poor parents to obtain the boon for their children; for it is stated that in one town alone there are 30,000 children who as yet are receiving no proper instruction whatsoever. June 4, 1869.

P. S. The Bill for the Disestablishment and Disendowment of the Irish Church passed the final reading in the House of Commons on Monday night by the large majority of 114 votes, but it came to the House of Lords. What the Peers will do with it is very uncertain. Ultra

### Canadian Conference.

From Conference proceedings published in the Guardian, we copy an address delivered by Rev. W. M. Pugh, A. M., on the occasion of the reception of the candidates for ordination. MY DEAR FRIENDS,—I rejoice to meet with you on so interesting and solemn an occasion. You have come in crowds to hear the testimonies of these men who are to be on the Sabbath ordained to the ministry of the Gospel, and who will henceforth be the messengers of the church, and your servants for Jesus' sake. It is right that you should feel interested, for your own welfare, and the prosperity of the cause of Christ, are largely wrapped up in the good or evil influence of these men. They have all, originally, received attestation of the people amongst whom they labored as to their fidelity to duty, their personal experience of truth so far as man can judge it, and their capability to become well furnished and thorough ministers of the Gospel. Their progressive course has been watched through painful years of trial, and having satisfied their probation without reproach, they are to be publicly dedicated to the fitness of their office by prayer and the laying on of hands. It will be my duty, in connection with that service, to address to their heart and conscience some seasonable truth, as God may put it into my lips: I believe it to be equally my privilege to remind you—the people—that you have duties towards the ministry of which you cannot rid yourselves, and which it were folly and sin to disregard. If Joshua is to fight manfully with the foe in the plain, it is not in his melior age, it is to uplift his princely and prevailing prayer, Aaron and Hur must inspire the warrior's courage by holding up the intercessor's banner. Will you bear with me, therefore while I endeavor, with all plainness, to urge you to "take heed how you hear," to esteem your minister "very highly in love for their work's sake, and to look to yourselves that they lose not their field reward."

It is of the essence of the constitution of a church that there should be fellowship, sympathy of feeling, mutual regulation and control, and well-adjusted labor. There are some things which a minister can do for his people, but there are other things bearing equally upon their spiritual interests which are beyond his power. He cannot watch nor pray in their stead; he cannot in their stead morality the deeds of the body, nor revive the radiance of a holy character, nor "keep the tongue from evil, and their lips from speaking guile." They must dwell upon the subject which they would act upon the multitude for good. There is no room for a passive or a priestly attitude. The King of His business they will see and powerful. They must incorporate the direct rays of the Sun of Righteousness if they would "let their light shine before men." In a world so solitary duty of Christianity can be done by proxy. It recognizes individual responsibility which cannot be transferred, and claims the personal service of each and all. This is what has well termed a characteristic of Protestant Christianity. It is not known that there is any other form of religion in the world which has no priests. In our religion there are now only pastors of the flock, ministers of God to them for good. There is no room for a passive or a priestly attitude. The King of His business they will see and powerful. They must incorporate the direct rays of the Sun of Righteousness if they would "let their light shine before men." In a world so solitary duty of Christianity can be done by proxy. It recognizes individual responsibility which cannot be transferred, and claims the personal service of each and all. This is what has well termed a characteristic of Protestant Christianity. It is not known that there is any other form of religion in the world which has no priests. 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