

repose as if it were the unparadise. We hear men talk of doing nothing but stick day and day out to their business; of reading nothing but newspapers, and only the commercial portions of these; of rushing from Dan to Beersheba without stopping, as fast as steam cars carry them; of doing any amount of work, and doing it on the jump, as though they were eternally running against time. When we hear men talk thus, implying that all this haste and restlessness is a matter of their own will, we feel that there is so very commendable in their conduct, or why they should speak of such indefatigable wearing and tearing smartness as something praiseworthy.

It is in sleep, in regular rest, in quiet and composure of body and mind, that competition for the education of the mind, the renewal of the mental and physical forces, are to be found. For the reason provided is made for useful repose—profound, dreamless repose—to repair the waste of the waking and active hours; and for this reason human beings should be careful to allow themselves the full maximum of slumber, leisure, stillness, and invigorating recreation they require. The consequences of their failure to do this are seen in the increase of insanity, in the common softening of the brain, in the prevalence of epilepsy, in shattered nerves, in broken frames, premature old age, and untimely graves; they are evident in the demand for stimulants and narcotics, and in the various devices resorted to patch up and keep running the physical system; may, they are only too marked in all its worse forms, in morbid feelings, in violated appetites, in fiery passions, in uncontrolled tempers, in all those mental and moral aberrations, so bazaar and unnatural, telling of rank violence done to the human constitution, a violence that is as suicidal almost as would be the deliberate drinking of poison. We speak strongly, possibly a little topographically, but we speak from the conviction that the tendency of the evil we are denouncing, if not checked, is toward disaster, greater or less, to individuals and society generally. If we could have more of repose, both for the flesh and spirit, by parting with fifty per cent. of our property or diminishing by fifty per cent. the rate of our spend to conquering and subduing this continent and developing its resources, that repose would be cheaply purchased.

Provincial Wesleyan.

WEDNESDAY, JUNE 16, 1869.

Halifax District Meeting.

The Halifax District Meeting was held at Windsor on Tuesday, 15th inst., and the delegates arrived on Wednesday, 16th inst., to absentees among the Ministers in the regular work, except one young brother labouring in that distant part of our field. Two of our esteemed Supernumerary brethren were necessarily absent through age or indisposition. The increase in membership for the year was small, large numbers, however, being returned as on trial by circuits which had experienced gracious revivals during the year. The Home Mission reports showed that in several circuits a greatly increased interest is taken in this important fund, and generally there was a considerable advance in the amounts contributed. On the other hand there was a falling off in the contributions to Foreign Missions. Perhaps this is a sign that the working round in our funds which is, desirable, — the result of which will be that as a Church, we shall be self-sustaining, and contribute a moderate sum to Foreign Missions, instead of, as at present, raising a large amount for raising, just about as much from the Society in aid of the work in our own Conference, — is advancing.

Who is the coming man who will suggest a mode of raising the Children's Fund other than that which obtains at present? It is often felt that what scheme can be devised to supply its place, and distribute the burden more fairly? On the minutes of Conference appears a notice of a Committee for revising the order of business at District Meetings. This is not too soon; and it is sincerely to be hoped that some thing definite will be adopted this year. It might not be out of place to suggest that if any importance is still attached to the reading of the Liverpool minutes, and the conversation connected therewith, it would be well to fix a time for these at some earlier stage of the proceedings. As matters now stand, if anything has to be hurried over, it is this. Towards the close of the meeting the brethren begin to drop off, and those who remain are anxious to leave as soon as possible, having perhaps barely time to make a hasty visit to their circuits before starting for Conference. If this is the least important matter the District Meeting has to do with, it certainly comes on in the right place; if otherwise, not.

The meeting was a season of much enjoyment to the Ministers, and would have been to the circuit stewards had they been there, which they were not, with one exception. The well known kindness and hospitality of our Windsor friends, the fine weather with reviving in which favoured us, and the beautiful country in which our lot was cast for the time, all contributed to enhance the pleasure naturally arising from the intercourse of brethren.

Ontario Correspondence.

To the Editor of the Provincial Wesleyan: MY DEAR SIR,—Here we are in our 46th Annual Conference. On the first day, more than 300 ministers were present, and now that we are in the 3rd day, there are probably not less than 150 or 160. At no former Conference were there so large a number in attendance. Notwithstanding this unprecedentedly large attendance, there has not, we believe, been unusual difficulty in providing *bettes* for the brethren. Methodism is now a power in this city, where 50 years ago, there was only a small wooden building as a sanctuary, with some 25 members, there are now 6 beautiful churches, with as many more belonging to the other branches of the Methodist Church. The minister still lives, who laboured here, when the work was small and feeble.

The arrangements made for the despatch of business and religious services, are of the most perfect description. A printed plan was sent to every Minister appointed to preach, a circular was also forwarded, containing the name and residence of mine host, so that on arriving at the city, we all know exactly where we were to go.

The Church (Kilmock Street) is large and spacious though unhealthily in its proportions; are not of the most perfect nature. The platform is fitted up with desks at the front, and on the left hand of the Chair, sits the Secretary and his assistants, and on the right the Ex-President, and other senior Ministers. Your old friend Dr. Wood and his colleague Dr.

Taylor, are a little in the rear of the President near to whom also, sits the Editor and the Co-Delegates. Square pews are fitted up for Reporters.

The English Conference having left the election of the President in the hands of this Conference, as soon as the Conference was organized, the ballot was taken for the election of President, and by a unanimous vote, the Rev. W. Morley Pusey, M.A., was declared to be the President of the Conference. The announcement was received with loud cheers. The President addressed the Conference, we are glad to give your readers a *verbatim* copy of this eloquent speech:

"Honoured Fathers and Brethren—From my heart I thank God, and I thank you, for the position in which you have placed me to-day. It is more grateful to me to stand as your President now than when, twelve months ago, you received me with the great cordiality which you give us to 'entertain strangers.' It is pleasant, always, to be the subject of a bright trust—it is pleasant to be the subject of a well-considered approval; and that at the close of the year, after all its vicissitudes and trials, when you have marked the principles upon which I have tried to model my administration, when I have gone in and out among you in almost ceaseless journeying—when from Stratford to Berlin you have known the man and his communications, you should with the freedom of choice accorded to you, have thus accredited and honored me, demands my gratitude to you, and my deeper gratitude to Him who enables me to maintain a 'good degree' in the affection and confidence of my brethren. From the days of my youthful ministry, next to the favor of God, I have coveted nothing so much as a 'good degree' as I have often said at home, in the hearts of my fellow-laborers; and I have rejoiced with a pride that is not unholily in this spirit-free masonry, which like an electric chain, binds together, all the world over, the great brotherhood of Methodist Preachers. With all my heart I pray God to destroy everything which either threatens the snapping of this bond.

Another thing adds to my gratitude this day. Thinking upon some of the phases of my spiritual history, I can remember the time when I went heavily, and proud being burdened with the weight and pull of my sin. I did not learn to believe in, and my experience ascribed to the scriptural order of 'repentance toward God, and faith in the Lord Jesus Christ.' In that time of trouble it was mainly by the affectionate interest, and by the seasonable words of a Minister of the Gospel at home, that I was led to apprehend the simple way of a sinner's access to God. Canadian Methodism is the child, or perhaps I should say, the grand-child of British Methodism—meaning that our first Evangelizing came from over the line; but it is a grateful coincidence that while I am called to preside over the Canada Conference, the minister whom I have always regarded as in some sort a spiritual father, presides over the vast concerns of the present Conference at home.

I am thankful, further, as was affectingly alluded to in the opening prayer, that in a new climate, and through the changes of the seasons and the perils of travel, I have been preserved in health and safety—having been privileged to conduct during the year 70 public services, and having travelled to render them, sixteen thousand miles. My journeys have but deepened my impression of the great work which as a church you are called to do, and of the facilities which are furnished you to do it. So long as there is evil to be overcome, the mission of Methodism has not ceased. And the inquiry of practical usefulness, and the inquiry of theoretical opinion should on every hand. Separation and infidelity from opposite poles as the truth. Herod and Pilate are again made friends together to war against Jesus. It needs but that we hold forth the ancient truth. We want no new doctrines, and I am bold to say, we want no new light shedding upon the old ones. The Christianity which brought us comfort and power—and mastery over self and sin, made vital by the Holy Spirit, to the hearts and consciences of men, is ordained and is sufficient for the conversion of the world.

As to the conduct of the business of the Conference, I have little to say. The happy experience of last year assures me that it is gloriously possible, that in a large deliberative assembly (I had almost said a General Assembly, for I have rarely looked upon a larger), there can be blended the utmost manliness of independence and freedom, with a tolerance of opposing sentiment, and a courtesy and kindness befitting the Christian gentleman. Let the past be the bright example for the future. Let the utterance of the first irritating adjective or wounding word be indefinitely postponed, and this we desire with the many questions, complicated and perplexing, which will come before us, let us cherish in our hearts of hearts that profound affection for each other; that confidence in each other's integrity and honor; that unfeigned love of the brethren, which are the secret at once of our beauty and of our strength. Above all, let us cultivate that habitual sense of the presence of God which will inform our business with the soul of godliness, and which will make the moments of His direct and least interesting communications, a means of grace to all."

For the first time in the history of the Conference, the Secretary of last year, the Rev. E. Lovell, was re-elected to that important office. He discharged the duties of his office very efficiently last year, and now as a continued proof of the confidence of his brethren he is re-appointed, and so far all proceeds with great precision and regularity. Business proceeds rapidly.

All the cases of young men recommended by their different District meetings for ordination, have been disposed of, and while I write, the President is subjecting them to a most rigid theological examination in the presence of the Conference. There are 12 young men thus examined. The questions proposed so far, all relate to Theology, and clearly indicate how thorough our President is in this department of ministerial ability, as well as all the other duties of his important office. It is but seldom that we meet with a Minister of such versatility of talent as Mr. Pusey.

The examination of character has been gone through. Not a case of delicacy had occurred during the year. A few brethren had departed from the ministry irregularly, and either gone to the United States, or entered into secular life. Of course, the Conference disapproved of such a mode of procedure.

An unusually large number of young men have been recommended to be received on trial, as candidates for the ministry of the Methodist Church. God be praised that while some have been called from our midst since the Conference of 1868, others are coming forward to fill their places.

It has been said, that the Church, which attends most diligently to the welfare of the young, will be the church of the future. The Wesleyan church has long had a large number of Sabbath schools in connection with their various congregations, but the statistics that have been gathered prove that there is a sad disproportion between

the number of children in our schools, and the number of members of the church and adherents of the congregations. Last year it was resolved that more attention should be paid to the young. A public meeting has been held in connection with each of the respective District meetings, and last night one was held in the Conference church, for the purpose of advocating the claims of Sabbath schools. The President of the Conference presided, and addresses were delivered by Revs. Dr. Rice, and Nellis, and Messrs. Bishop, Hunter, Sutherland, A. W. Lawlor, Esq. M.P.P.; and Donnelly, Esq.

The vast audience was deeply interested by the eloquent speeches, those of Drs. Nellis and Rice were especially of the most thrilling description.

I may just say in conclusion, that our Book Steward, who is always attentive to business, has been publishing a *Daily Recorder*, which contains an extensive report of the daily proceedings of Conference. I will write again next week.

Yours, &c., Toronto, June 4.

For the Provincial Wesleyan. Methodism as a System. EDUCATIONAL FUND. No. IV.

In a very early period of Methodism, its founder the Rev. John Wesley, contemplated a Seminary of learning for his people, which while a sound Commercial and Classical education should be imparted. "Supreme regard should be paid to the morals, and piety of the pupils." He bought the ground and paid for the building, partly from the income of his own Fellowship, and partly from contributions of his friends. He also wrote an English, a Latin, a Greek, a Hebrew, and a French Grammar; with several other books for the use of the school; but he did not succeed in his effort to make it a general school for the connexion, and by degrees it became exclusively a school for the education of the sons of itinerant Methodist Preachers. The locality of this establishment was at Kingswood near the city of Bristol, hence it was called "The Kingswood School."

The income of Methodist Preachers in those days was so small, as to make it utterly impossible for them to educate their children; the people therefore took hold of the matter, and sustained the "Kingswood School," that the children of their ministers, who were spending their strength and their lives for their benefit, should obtain an education to fit them for their future position in life.

The first collection reported at the Conference for the Kingswood School, was in 1766; and the amount £118 13s. 11d. This sum annually increased, and in 1796, the amount was £124 14s. 6d. The Fund was now not only able to pay all the expenses of the school; but to pay £12 a year for six years, for those boys who were educated at home; and also the sum of eight guineas a year towards the education of each girl.

In time the school at Kingswood, was found too small to accommodate the number of pupils requiring admission. A second school was therefore erected, at WOODHOUSE GROVE in Yorkshire. Both establishments were well sustained by the Methodist public; and not only so, but their funds had so increased in 1860 as to enable the Committee to pay to each daughter of a Methodist Preacher, £12 a year, instead of eight guineas, towards her education. So that in England the case now stands thus: Every son of a Methodist Preacher is eligible to receive six years education at one of these noble institutions without payment, except a small yearly subscription; but if the father prefers educating his son at home, he receives £12 a year for six years for that purpose, and also the same sum for the same length of time for each daughter.

When these Provinces were organized into a Conference, all the ministers were members of the British Conference; and received £12 a year, for each boy, and £8 8s. for each girl, for six years towards their education; but the young men who should afterwards be called into the work, could not become members of the British Conference and therefore could have no claim upon any of its funds. It therefore became necessary to originate a fund among ourselves, which it was hoped, would in time do for the Kingswood Fund had done, and not leave their own native ministry in penury matters, behind their brethren in England.

This subject therefore came up at the first Conference in 1855, in the minutes of which under the head—EDUCATIONAL FUND FOR MINISTERS' CHILDREN; we read "Ques. X. What is the judgment of the Conference regarding the formation of a Fund to provide the usual allowances for the education of the children of our ministers. A. The Conference regards such a Fund as highly desirable, and resolves upon its immediate commencement. The fund is to be raised as follows:

A public collection shall be annually made in the month of December, in all our chapels, and Sabbath preaching places.

Every minister in full connexion shall pay an annual subscription of ten shillings; and private subscriptions are to be solicited from our more opulent friends, to whom the ministers are authorized to make application.

At the Conference of 1856, the first sum was reported as £20 7 9; of which £25 10s. was paid by the ministers. For the next four years the amount varied, from the lowest £117 0 8, which was in 1860 to the highest £1174 0 8, which was in 1861. When the accounts were kept in dollars; the income of the fund fluctuated between \$476, in 1863 to \$704.70; reported at last Conference, of which amount \$365, or more than half the entire sum was paid by the ministers themselves.

The amount now paid to the English preachers from the Kingswood fund for the education of their children, is twelve pounds a year for each child, equal to \$60 currency; and our ministers in this country reported last Conference, \$704 70, which is the largest sum realized since the Conference was formed, were divided according to the English scale; it would scarcely give the full allowance to *necesse* children of the whole Conference.

Our friends cannot properly understand this matter or the showing of our finance would be nearly as one of these funds are now, they are all nearly as one of the Methodist education itself, and by this system of funds has Methodism been worked up to its present high position, so as to be second to no Protestant church upon earth in moral power, in literature and her numerous means and appliances of doing good; and of spreading the Saviour's name abroad through the world. The same system of funds in respect for the North American Provinces; we have them indeed in name, but they are inert in operation; and for lack of them, Methodism is languid, and we hang down our heads like the bulrush.

Let our friends all of them, according to their means, take vigorously hold of our several funds, the cost to each will be but a trifle; and our

connexion will at once rise to a position analogous to that which is occupied by the Parent body.

For the Provincial Wesleyan. "Pedobaptist Quotations," at fault again!

Mr. RORTON—Permit me to call the attention of your Wesleyan readers to the misrepresentation, not merely of Mr. Wesley, but also of Dr. Clarke, by the *Christian Messenger*. Such garbling of extracts in a most emphatic manner of a sinking cause. D. O. Parker has succeeded in displaying the weakness of the dipping theory in a very vivid light. When it needs to be upheld by such respectable authorities of meaning as his "prepared extracts" present, round arguments must be few and far between. The imbecility of despair to which the dipping advocates are reduced, appears conspicuously by their willingness to draw upon themselves the withering contempt of all scholars, if they may yet succeed in beguiling the uneducated. What must be the character of such writers' principles? As "Unstable as water" One good effect, however, cannot fail to follow such deliberate misrepresentation. That effect will be the opening of the eyes of many to the value, let alone the morality, of the arguments by which it is so loosely attempted to shake their faith in baptism, and establish it in favour of dipping.

D. O. Parker attempts, most falsely, to show that Dr. Clarke favoured the much-water superstition, and accordingly quotes a part of his comment on page 64, carefully keeping out the words, "where he came up out of the water, he is seen again; he is alive!" He was there before supposed to throw off his *Gentile* state, as he threw off his clothes, and to assume a new character, as the baptized generally put on new, or fresh garments." The portion which immediately continues, but which is left out, by D. O. Parker, is as follows:—"I say it is probable that the Apostle alludes to this mode of administering baptism by immersion, the whole body being put under the water, which seemed to say, the man is drowned, is dead; and when he came up out of the water, he is seen again; he is alive!" He was there before supposed to throw off his *Gentile* state, as he threw off his clothes, and to assume a new character, as the baptized generally put on new, or fresh garments." 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