

# The Provincial Wesleyan

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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 to 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 make a speech. He thought the position was 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, define it well,  
For four Divines philosophy  
Shed'st a path 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, which had a more or less of 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 their 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 was necessary for us to have one. The resolution was supported by Mr. Allison, Rev. A. M. He did not speak, 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 who we could co-operate with great results. There were many points of resemblance between us and those of different denominations. 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, E. 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 the 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, S. C. 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 many points of resemblance between us and those of different denominations. 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.

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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.

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 of 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.

Bro. Filibado 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. Filibado 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. Filibado, presented their Report. Bro. Filibado'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.

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# Provincial Wesleyan.

WEDNESDAY, JULY 24, 1872.

## THE MOVEMENT IN JAPAN.

We have several times called attention to the character and significance of the movement in Japan. We are glad to learn that that movement is still sweeping onward with great force and rapidity. The fact is wonderful. Nothing just like it is known to history. The man so providentially placed at the head of the Japanese Empire seems destined to be the principal means of raising the condition of thirty millions of heathen people as if by magic.

Everything about this movement is surprising. The manner in which the young Mikado, the representative of an ancient dynasty whose successive members had long been shut up in seclusion as being too sacred to come into contact with ordinary mortals even to govern them, overthrow the Tycoon usurpation, destroyed the feudal tyranny of the Japanese princelets and nobles, and made himself the actual, as he was born to be the titular sovereign of his country, was surprising. Equally remarkable was it that a prince trained as he was, should show himself possessed of such enlightened aspirations, such broad and generous ways of thinking, and such practical aptitudes for good government.

Scarcely less wonderful is it that he should be so ably seconded by wise counselors, that the defeated and humiliated nation should so readily accept their lowered status, and that the Japanese people generally should show so little of an obstructive spirit against innovations, of the most radical kind on customs and forms of life which had been stereotyped in their country for long ages.

One cannot but fear that some sudden or wide spread reaction against this beneficent movement may reveal itself ere long. It seems too much to believe that a whole nation of semi-civilized people has given itself up to the spirit of progress without a struggle in defence of an order of things so long thought to be well nigh perfect. As yet, however, all goes well. The Jap Government and people seem to possess an insatiable thirst for improvement. They appear resolved that the learning, the arts and science of the West shall if possible be acclimated and made to flourish in Japan.

They are displaying great good judgment in their proceedings. They are trying to borrow the best of everything fitted for their use. They are transplanting in their own country this from the United States, that from England, and the other from France and Germany. They are now about establishing among themselves a first-rate Medical institution under the auspices of an eminent German doctor. They are sending out numerous commissions of enquiry to ascertain to what extent they are excelled by the Christian nations. The Mikado himself, it is affirmed, soon to make a lengthened tour in Europe and America. It would really seem that Providence is doing great things for Japan, and that a great destiny is in reserve for that most interesting Empire among the countless millions of the far East. It would appear that the Japanese must become a highly civilized and enterprising Christian nation. For such a nation dwelling amid the waters of the eastern coast of Asia, there is a great part to play in fulfilment of the designs of an All-wise Providence.

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be interesting and profitable or wearisome and humdrum. A good Pic Nic manager must have a talent for generalship. He should be able to organize, to maintain discipline, to make provision for combined movements, and to exercise useful forethought.

Means for recreation should be free, abundant and suitable. A judicious mixture of freedom and order should prevail, or proper measures should be taken to secure it. And without impeding the proper outflow of animal spirits or chilling the vivacity suitable to the occasion, a distinctively religious tone should yet pervade the festivities of the time.

J. R. N.

## CONFERENCE OF E. B. AMERICA.

RESOLUTIONS RESPECTING THE SUPPLEMENTARY MINISTERS' AND MINISTERS' WIDOWS' FUNDS.

1. The Conference most gratefully observes that this important Fund continues to receive increasing attention from our people by a uniform improvement in the receipts from the Circuits, year by year, though it regrets to find a falling off in the amounts contributed this year on a few of the more prominent Districts in the Conference.

2. Our Supernumerary Ministers and their families are committed to the Church as a sacred trust; and we feel assured that according as they are sustained, who have been working in the service of the Master, and are confidently relying upon the benevolence of a people whose interests are to them an increasing and exhausting responsibility, God will bless and prosper our cause.

3. The Conference once more appeals to the Church for such an augmentation of pecuniary gifts and annual contributions to this Fund as shall render its resources ample to meet all the demands which the Providence of God may permit in the future to fall upon it.

The following was submitted to the Conference, by the Sabbath School Committee, as a CONSTITUTION for Sabbath schools, but its final consideration was postponed until next year; it being ordered that in the meanwhile it should be published in the *Provincial Wesleyan*.

## PROPOSED SUNDAY SCHOOL CONSTITUTION.

### I.—NEW SCHOOLS.

When it is deemed practicable to organize a new school, the Minister in charge shall appoint a suitable person to superintend the same, and the person so appointed shall with his concurrence appoint the necessary teachers, and proceed to organize the school.

### II.—NAME.

This school shall be known as the ..... Methodist Sabbath School, and shall be under the general superintendence of the Minister in charge of the Circuit.

### III.—MANAGEMENT.

The management of the school shall be vested in a Committee consisting of the Ministers and Preachers on trial in the Circuit, and the officers and teachers of the school.

### IV.—INSTRUCTION.

The instruction given in the school shall be in accordance with scripture, as taught in our standards and our Catechisms together with the Berean Series of Lessons be regularly used in all our schools.

### V.—OFFICERS.

The officers of the school shall be a Superintendent, who must be a member of the Church; a Secretary, Treasurer and Librarian, and an assistant to each, if deemed necessary.

### VI.—ELECTIONS.

The officers of the school shall be appointed by the Committee of Management as herein described, at the next meeting preceding the Anniversary, the Minister in charge nominating the Superintendent, who shall be balloted for by the members present, and the superintendent thus elected shall nominate the other officers who shall be elected in the same manner.

### VII.—EXPLAINTS.

No person shall be permitted to retain a position as officer or teacher in any of our schools, whose moral character or religious opinions shall, in the judgment of two-thirds of the Committee of Management be deemed injurious to the interests of the school.

### VIII.—MEETINGS.

Regular meetings of the committee shall be held at least once a quarter for the transaction of such business as relates to the interests of the school.

Special meetings of the committee may be called by direction of the minister when requested to do so by any member of the committee.

Teachers' meetings are recommended to be held once every month, for mutual improvement and counsel, and for the more efficient working of the school.

Teachers may be nominated and elected as any regular meeting, if a majority of the committee are present.

### IX.—ANNIVERSARY.

A Public Anniversary Meeting shall be held once a year in connection with each school, when the Report shall be read, the officers for the ensuing year be announced, and such other exercises engaged in as may be deemed expedient.

Also, that on the Sabbath preceding the Anniversary the minister in charge shall preach a sermon in the interest of the school.

### X.—ANNUAL REPORT.

The Superintendent of the school shall prepare, or cause to be prepared, a general and statistical Report of the school, to be forwarded to the District Meeting through the minister in charge.

### XI.—CONFERENCE ANNIVERSARY.

A Public Anniversary Meeting shall be held during the Conference Session at the place where the Conference shall meet from year to year, when a Report of our Sabbath-school work shall be presented, and its importance pressed upon the attention of the Church. And further, that it shall be the duty of the Secretary for the time being to make the necessary arrangements for the supply of speakers on said occasions.

### XII.—LAWS REPEALED.

No alterations of, or additions to, the foregoing Regulations shall be valid until the same has received the sanction of Conference.

### XIII.—GENERAL PRINCIPLES.

It is an understood principle of Methodist discipline that the Superintendent of the Circuit is, ex officio, Chairman of all con-

ferences. But in his absence and that of his colleagues, the Superintendent of the school shall preside.

To the Editor of the Provincial Wesleyan.

DEAR SIR,—There is a constant deprecation of the Lord's day, under the immediate notice of the people of this city, but, as I believe, no public remarks have yet been offered concerning it. This seems rather extraordinary, as there are such large numbers among us, who are earnestly opposed to every mode of such deprecation. I allude to the running of the steam ferry-boat between the city and Dartmouth, of that sacred day. Whatever may have been the real, or supposed necessity for this publication, in times long past, there has been none, during several late years. It viewed as regards attendance on religious services, by persons residing in either of the places, there is no such necessity now, for there are, in both communities the same denominational places of worship. The Episcopal, Baptist, Presbyterian, and Catholic residing in Dartmouth, but following his profession or occupation in Halifax, has each a place of worship in Dartmouth, or the church by which he belongs. And the like is true of persons residing in Halifax with reference to Dartmouth. As regards such necessities, neither is there any necessity, or expediency, as there are physicians, surgeons, druggists, and all other advantages for the sick in both communities. There can be no use as to trading or merely secular occupations, for these are legally prohibited on that sacred day. In short this steam ferrying, is as void of any necessity, or expediency, as for running trains between Halifax and Windsor or Truro, or the street cars on the Sabbath.

The Synod of the Presbyterian Churches of these lower Provinces, in its resolutions on this day, performed as regards the duty, in recording, as "protest against running Sabbath trains," except in the special cases mentioned. When the running of the street cars, on the Lord's day commenced, the Christian public of the city and Dartmouth, were, very properly, on this subject, very much excited, and, which chiefly assisted to bring it to an end. Why should not the same Christian people, in both places, be as zealous and strenuous in their efforts, to bring this steam boat deprecation to a close? Taking all things into consideration, this running of the boats, is as great an evil, as regards the Sabbath, as the running of the street cars would have been, if not indeed, a greater evil.

In addition to the persons before referred to, who cross at certain times of the day, for attending and teaching in the churches, there are several hundreds, probably on some Sabbaths, near a thousand, careless, wandering persons, who pass and repass in the boat, as it crosses about 30 times in all, between the hours of 7 in the morning, and about 7 in the evening. By an abandonment of this steam boat alluring deprecation, among many other evils which would cease, these may be especially mentioned; the Sabbath-keeping, and orderly inhabitants of Dartmouth, would be relieved from the annoying visitations of idle and disorderly persons from Halifax, and all the persons now employed about conducting that public conveyance, would have, as they ought to have, the whole of the sacred day, to spend with their families, and in attending on religious duties. On applying plain Scriptural principles, and all the persons now employed about conducting that public conveyance, would have, as they ought to have, the whole of the sacred day, to spend with their families, and in attending on religious duties.

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respectively properties, offered as security, etc. It is not too much to expect that we shall complete these by the close of this month. At this present time we could invest \$10,000 in the very best description of real estate.

Capitalists are respectfully invited to make themselves acquainted with the system of business adopted by the Society. If they understood the safety of every feature of the Society's operations they would find it unnecessary to invest in Foreign securities. The security offered by this Institution (based, as all its operations are, on the choicest real estate), as far surpasses the best foreign securities, as the paraffine lamp does the ancient tallow candle. I might illustrate the truthfulness of this assertion, but I fear I have overstepped reasonable bounds already, therefore I must leave something to be said on a future occasion. Dear Sir, with profound respect and many good wishes,

I am your much obliged servant,

THOMAS MAIN,

Sec. Treasurer P. B. S. S., St. John, N. B. Society's Office, St. John, N. B., July 10th, 1872.

## Miscellaneous.

(From the Methodist Recorder.)

## POPEY—ITS PROGRESS AND ITS DEMANDS.

It is one of the most remarkable and astounding phenomena of modern times that Popery should be reviving in England, while it is dying out to the very roots nearly everywhere else. Here, in the very citadel and fortress of Protestantism, it is gaining ground, growing in popularity, and is being patronized and subsidized by Parliament, multiplying at vast expense its ecclesiastical and religious houses; restoring orders of monks and nuns that have for years been unknown in this Protestant land; attracting converts among the cultured and educated classes of society, and extending its hierarchy and developing its organization all over the kingdom. Such is the strange and startling spectacle that is presented in this land of Ridley and Latimer, and Cranmer and Hooper, of Cromwell and Milton, and the Pilgrim Fathers—this land that has nourished at its bosom such a noble army of martyrs and confessors, that has given the Bible to the world, and that is the central missionary for all the earth; while the most bigoted and exclusive Catholicism is underfoot, and the old-fashioned Popery of Europe, and the old-fashioned Popery of Italy has been overthrown, and its place is being filled by a new and more liberal and more humane form of Popery, which is being patronized and subsidized by Parliament, multiplying at vast expense its ecclesiastical and religious houses; restoring orders of monks and nuns that have for years been unknown in this Protestant land; attracting converts among the cultured and educated classes of society, and extending its hierarchy and developing its organization all over the kingdom.

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The Family. ENGLAND AND AMERICA. One people in our early prime. One in our stormy youth. Drinking one stream of human thought. One spring of heavenly truth; One language at our mother's knee. One in our Saviour's prayer. One glorious heritage is ours; One future let us share. The heroes of our days of old Are yours, not ours alone; Your Christian heroes of to-day We love them as our own. There are too many homeless lands. Far in the wild free West. To be subdued for God and man. Replenished and possessed; There are too many fallen men. Far in the ancient East. To be won back to truth and God. From cramping bonds released; There is too much good work to do. And wrong to be undone; Too many strongholds from the foe That must be forced and won— That we whom God hath set to be The vanguards of the fight. To bear the standard of His truth. And to defend the right. Should leave the mission of our race. So high, and wide, and great. On worldly points of policy To wrangle and debate. Nay, side by side, in east and west. In wild or heathen lands. One prayer upon our hearts and lips. One Bible in our hands. One in our earliest home on earth. One in our heavenly home. We'll fight the battles of our Lord Until His kingdom come. —London Magazine.

THE QUEEN AT THE PAPER-MILL. The Queen was riding out in her grand carriage, the horses tossing their plumes as if they felt themselves a little better than common horses, and the footmen all decked out in red, feeling that they had something royal about them. The Queen had always had every thing she wanted, and so was quite miserable because she could not think of a want to supply, or a new place to visit. As last she thought her that they had just been building a new paper-mill, a few miles out of the city. Now she had never seen a paper-mill, and she determined to stop a little way off there leave her carriage, and walk in, not as a queen, but as an unknown, common lady. She went in alone, and told the owner she would like to see his mill. He was in a great hurry, and did not know that she was the queen. But he said to himself, "I can gratify the curiosity of this lady, and add to her knowledge; and though I am a terribly hurried, yet I will do this kindness." He then showed her all the machinery; how they bleach rags, and make them white; how they grind them into pulp; how they make sheets, and smooth them; and dry them, and make them beautiful. The Queen was astonished and delighted. She would now have something new to think about and talk about. Just as she was about leaving the mill, she came to a room filled with old, worn-out, dirty rags. At the door of this room was a great multitude of poor, dirty men and women and children, bringing old bags on their backs, filled with bits of rag and paper, parts of old newspapers, and the like, all exceedingly filthy. These were rag-pickers, who had picked these old things out of the streets and gutters of the great city. "What do you do with all these fine things?" said the queen. "Why, madam, I make paper out of them. To be sure, they are not very profitable stock, but I can use them, and it keeps these poor creatures in bread." "But the rags! Why, sir, they are of all colors, and how do you make them white?" "Oh! I have the power of taking out all the dirt and the old colors. You see that 'scarlet' and 'crimson,' yet I can make even scarlet and crimson, the hardest colors, to remove and become white as snow." "Wonderful, wonderful!" said the queen. "She then took her leave, but the polite owner of the mill insisted on walking and seeing her safe in her carriage. When she got in and bowed to him with a smile, and he saw all the grand establishment, he knew it was the queen. "Well, well!" said he, "she has learned something, at any rate. I wish it may be a lesson in true religion." A few days after, the queen found lying upon her writing-desk, a pile of the most beautiful polished paper she had ever seen. On each sheet were the letters of her own name, and her own likeness. How she did admire it! She found, also, a note within, which she read. It ran thus: "Will my queen be pleased to accept a specimen of my paper, with the assurance that every sheet was manufactured out of the contents of those dirty bags which she saw on the backs of the poor rag-pickers? All the filth and the colors are washed out, and I trust the result is such as even a queen may admire. Will the queen also allow me to say that I have had many a good sermon preached to me in my mill? I can understand how our Lord Jesus Christ can take the poor heathen, the low, sinful creatures every where, viler than the rags, and wash them and make them clean; and how, though their sins be as scarlet, he can make them whiter than snow; and though they be red, like crimson, he can make them as wool! And I can see that he can write his own name upon their foreheads, as the Queen will find her name on each sheet of paper; and I can see how, as these filthy rags may go into the palace, and be ever admired, some poor, vile sinners may be washed in the blood of the Lamb, and be received into the palace of the Great King in heaven." —Rev. John Todd, in Sunday-school Times.

A TRUE REMEDY FOR TROUBLE. Don't try to remedy your sorrow in rum or narcotics when in trouble. If you begin this, you must keep right on with it, till it leads you to ruin; or if you try to pause, you must add physical pain and the consciousness of degradation to the sorrow you seek to escape. Of all wretched men, his condition is the most pitiful who, having sought to drown his grief in drink, awakes from his debauch with shattered nerves, aching head and depressed mind, to face the same trouble again. That which was at first painful to contemplate will, after drink, seem unbearable. Ten to one the fatal drink will be again and again sought, till its victim sinks a hopeless, pitiful wreck. Work is your true remedy. If misfortune hits you hard, you hit something else hard; pick into something with a will. There's nothing like good, solid, absorbing, exhausting work to cure trouble. If you have met with losses, you don't want to lie awake and think about them. You want sleep, calm, sound sleep, and to eat your dinner with appetite. But you can't unless you work, if you say you don't feel like work, and go toasting all day to tell Dick and Harry the story of your woes, you'll lie awake and keep your wife awake by your tossing, spoil your temper, and begin to-morrow feeling ten times worse than you do to-day. There are some great troubles that only time can heal, and perhaps some that never can be healed at all; but all can be helped by the great panacea, work. Try it, you who are afflicted. It is not a patent medicine. It has proved its efficiency since first Adam and Eve left behind them with weeping their beautiful Eden. It is an efficient remedy. All good physicians in regular standing prescribe it in cases of mental and moral disease. It operates kindly as well, leaving no disagreeable sequelae, and we assure you that we have taken a large quantity of it with most beneficial results. It will cure more complaints than any nostrum in the materia medica, and comes nearer to being a "cure-all," than any drug or compound of drugs in the market. And it will not sicken you if you do not take it sugar coated. —Moore's Rural New Yorker.

CLERICAL ANECDOTES. The following anecdotes have never been in print, they came under my own personal knowledge. In the south of New Jersey, some years ago, there traveled over some of the hardest counties, a good, faithful, hardworking brother, named James Moore, or Jimmy Moore, as he was familiarly called. He was devoted to the itinerancy. A true, loyal Methodist, plain, pointed, and sharp in all his preaching and exhortations. He had been laboring a year on one of his circuits, and before leaving for his new field, he gave his people, who dearly loved him, his farewell sermon. At its close he said: "My dear brethren, this is my last address to you. I am going from you, and you may never hear the voice of James Moore again." "Amen!" came loudly from the seat before him. He looked at the man, with a little surprise, but thinking it was a mistake, went on. "My days on earth will soon be numbered. I am an old man, and you may not only never hear the voice of James Moore, but never see his face again." "Amen!" was shouted from the same seat, more vigorously than before. There was no mistaking the design now. The preacher looked at the man—he knew him to be a hard, grinding man—stingy and mercenary to the poor. He continued his address—"May the Lord bless all those of you who have done your duty, who have honored him with your substance, who have been kind to the poor, and—Pausing and looking the intruder straight in the eye, and pointing to him with his finger, "May his curse rest on those who have cheated the Lord and ground the poor under their heels. Say amen to that, brother!" The shot told. He was not interrupted again. In a Pennsylvania town there was an excellent but eccentric clergyman named Ross. He was about taking a collection for some special object, and had pleaded warmly in its behalf. "My brethren," he said, "I want you all to give liberally to-night—none of your pennies or five-cent pieces, but let every one give a quarter, and to set you a good example, I will give the first myself," dropping a twenty five cent piece into the basket. After the collection was taken, he lifted up the baskets, looking into them carefully, and then remarked: "I see that my quarter is the only one here; so I shall take it back again." He did so, and put it in his pocket with evident disgust at their meanness. —Christian Weekly.

HINTS ON HAYING. The American Agriculturist says the main point to be observed in making timothy or meadow hay with little or no clover in it is—1st. Cutting the grass when in flower and before any seeds are formed. If we cut too early we lose substance, if too late we lose quality. If the hay is for market or for horses we should let it stand longer than if it is to be fed on the farm to milk cows or sheep. 2nd. Cut it so that if it is necessarily exposed to dew the dew should fall on it while the grass is green rather than when it is practically cured. This is one of the most important practical points in hay making. Dew or rain will not hurt fresh, green grass, provided that it is got rid of before the grass begins to wilt. In heavy grass, therefore, that cannot be cured in one day, we should start the mower late in the afternoon, say four o'clock, and cut as long as we could see. Rain or dew will not hurt it any more than it was standing uncut. The next morning, the moment the dew is off, or a little earlier, start the tedding machine, teddy, and keep it going, changing horses if necessary. The more frequently the grass is stirred, the more rapidly it will cure. If kept well stirred, the hay will be ready to draw in immediately after dinner. 3rd. When grass is cut in the morning, if a light crop and somewhat overripe, it may not unfrequently be drawn into the barn the same day. But with heavy green grass this can rarely be done. Keep stirring the hay until about four o'clock in the afternoon. Then rake into windrows and put into cock for the night. If exposed to rain or dew while spread out on land in this partly cured state, it will be very seriously damaged. The next morning turn over the cocks, or open them out if necessary, and draw in as soon as dry enough. 4th. When grass is cut, and rain sets in immediately, while the grass is spread out on the land as let by the machine, or in swath, nothing can be done. It is better not to touch it until there is a prospect of getting it sufficiently dry to put in a cock. As long as it is green it will not hurt. 5th. When partially cured grass is wet with a sudden shower while spread out, it cannot be turned or shaken out too quickly after the rain is over. Do not wait for the ground to dry. Better spread out lightly on the wet grass, so that the wind can get through it, than to allow it to lie flat and sodden. It is necessary to be very careful to get such hay perfectly dry before drawing in. Spread two or three quarts of salt on each ton of this damaged hay when put in. G. M. BARRATT. Hantsport, July 16th, 1872.

OLD EYES MADE NEW! All diseases of the Eye successfully treated by Ball's New Patent Ivory Eye Caps. Read for yourself and restore your sight. Spectacles and Surgical operations rendered useless. The inestimable Blessings of Sight is made perpetual by the use of the new Patent Improved Ivory Eye Caps. Many of our most eminent physicians, oculists and surgeons have had their sight permanently restored to them, and cured of the following diseases: 1. Impaired vision; 2. Presbyopia, or Far Sightedness; 3. Asthenopia, or Weak Eyes; 4. Sore eyes—especially treated with the Ivory Eye Caps; 5. Phosphoria, or the Redness of the Eye; 6. Ophthalmia, or Inflammation of the Eye and its appendages; or Imperfect Vision from the effects of the use of the Ivory Eye Caps; 7. Cataracts, or Opacity of the Eye; 8. Strabismus, or Squint; 9. Strabismus, or Squint; 10. Myopia, or Nearsightedness; 11. Strabismus, or Squint; 12. Strabismus, or Squint; 13. Strabismus, or Squint; 14. Strabismus, or Squint; 15. 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