

"This one, 'Secret things belong to God, was delivered at the funeral of a dear young brother in the ministry. He was lieutenant in the navy when Christ called him. Perhaps as his death he would have been a commodore, and cannon would have boomed, and plumed warriors would have marched with solemn step at his burial, had he continued in the navy. But he left all that might be a humble, devoted and faithful soldier of Christ. He died with his armor on, in the morning of life, but a warm golden light fell upon his dying bed, and he laid down to die as a warrior, and would fall asleep in its mother's arms. What a warm, ardent, glowing piety he had! He sleeps under the evergreens, in the little burying place of his people; and his latest wish is now a private in the camp. How much comes rushing back upon the memory by the sight of our dead sermon."

"These two! How happened they to be together? They were delivered at the ordinations of my two sons, in two different cities. How many anxieties and cares preceded the writing of these notices! Who but a father can understand them? No! I can't burn your yet."

Provincial Wesleyan.

WEDNESDAY, AUGUST 6, 1868.

Connexional Property.

A report was presented to the late Conference, by the Committee on Connexional Property, which contained much gratifying information of great interest, and furnished statistical evidence of the progress made during the past year in one of the most important departments of the general work, in which, as a Church, we are earnestly engaged. From that report, many facts may be obtained in reference to the present condition of our Connexional property, and many enquiries arise as to the best means of carrying forward the various enterprises which an increasing population, and a widening sphere of usefulness, demand of our future time, and descent to their children and the generations yet to come.

We observe, with much pleasure, the rapid increase in the number of sanctuaries erected by our people, and in which the Gospel of the grace of God is proclaimed by a Wesleyan Ministry, all of which, we believe, are proving centres of holy influence to the people in those midst those hallowed walls have been reared. Many of those Churches are highly creditable in the style of their Architecture, elegant in their appearance, and spacious in all their arrangements, exhibiting a correctness of taste and an enlightened zeal, on the part of the people, which are most praiseworthy, and which will not be unacceptable in His sight, who hath filled earth with all that is lovely and beautiful, and at whose bidding, in the olden time, a Temple was erected, unparalleled for confidence and splendor. In other localities, plain and comfortable sanctuaries have been built, where no other places of Divine worship were found, and in which the scattered dwellers, in the wilderness and newly-settled country, may with their families gather to worship the Lord God of their Fathers.

By great personal effort and by costly offerings have our beloved people erected these Temples for God's worship, and consecrated them to the abiding forth of His glory, and already, in numerous instances, has the Divine acceptance been manifested; precious souls have been born within those hallowed walls, and a rich return of spiritual advantages has flowed back upon the liberal-hearted and self-denying men by whom they were offered to the Lord. It is to remedy this loss that a rich harvest of blessings shall still be vouchsafed in our future time, and descent to their children and the generations yet to come.

part, satisfactorily secured to the Conference, in conformity with the model deed, and in this for all future time exempt from the troubling arising from incoherent settlements. A few of the deeds have been lost, and in other cases vacancies exist in the Trusts, and other deeds are not satisfactory in the conveyance of the property to the Conference. Such irregularities call for prompt attention on the part of Superintendents and Trustees concerned, so as to secure beyond possibility of question, to themselves and to those who may succeed them, the free and unfettered possession of the house of their holy solemnities.

Probationers' Course of Reading.

For the guidance of the preachers on trial, we publish the course of reading for probationers, as ordered by the Conference, embracing the works upon which examination will be based as the Annual District Meetings, as well as the works suggested for reading and study:—

- First Year.—Wesley's Notes, Matt. Mark, Wesley's Sermons, 1 to 40, Fletcher's Appeal, Locke's Theology, Chapters 1 to 8, Watson's Life of Wesley, Wayland's Moral Science, 1st part, Ripley's Sacred Rhetoric.
Second Year.—Wesley's Notes, Luke, John, Locke's Theology, to the end, Gridinoff's Compendium, 1st part; Watson's Institutes, 1st part; Wesley's Moral Science, 2nd part.
Third Year.—Wesley's Notes, Rom. to Gal., Wesley's Appeal, Bunting on Justification, Watson's Institutes, 2nd part, Gridinoff's Compendium, to the end; Santis's History of Methodism, vol. 1.
Fourth Year.—Wesley's Notes, Eph. to Rev., Wesley on Original Sin and Christian Perfection, Watson's Institutes, part 3 and 4, Pearson on the Creed, Butler's Acolyte, Smith's History of Methodism, vol. 2 and 3.

Our Conference.

"It seems to be a rule among your people," said a friend lately, "that each family must possess the Bible and the Provincial Wesleyan." He was a frequent traveller who spoke thus; and everywhere throughout these Provinces, in the gay, fruitful valleys, as on the wild, rock-bound coasts, he had seen these two welcome messengers, a par Bible and an ancient newspaper, what a blessing! Do our little folk ever enquire, as they read those horrid details of heathen worship, or listen to the blasphemous words of the boys in our own land, who have produced the marked difference between their own circumstances and those of the awfully profane in every place? Let me tell them:—the Bible and Christian Ministers, with assistance of no doubt, from the religious newspaper, which our friend to his astonishment saw everywhere. But for these, your little knees would never have bowed at a mother's feet for the purpose of repeating from her dear sweet lips the old, old words "Now I lay me down to sleep."

How many ministers do you recollect to have been on your Circuit? There was one who sang so beautifully, and another who always talked to the little children, and a third who talked so long and earnestly to every one in the family. You have seen them in the pulpit, in the Sabbath school, by the fireside; you have never seen them at a Conference. It is to remedy this loss that I now commence a description intended for all those who love and appreciate good men.

Tread softly now, and we shall enter the room with the reverend assembly. The place of meeting this year is Charlotte-town Wesleyan Church, a venerable building, with many marks of decay, and packed with pews after the strangest fashion—a pulpit stands straight up in front of the back gallery, till it overlooks every nook in the building. Through the windows to the right, you see ropes and poles and ladders, and workmen ascending and descending, while banners and medals keep up a perpetual din. It is the usual church progress. A great, grand, black robe, the Chairman of Methodism, our Chairman, sits in a high-backed chair, and presides over the assembly, which is, in every respect, a most interesting and profitable one. In front of the pulpit is an elevated platform, nicely carpeted, and in different situations tables stand, each occupied by its own official dignitary. Some twelve or fifteen ministers, aged and youthful, are there to represent their brethren. They are busy as bees. Pens and books and paper are rapidly handled in their turn. We will look at them more closely by and by.

identity, in any body of one hundred men within their boundless dominions? Let me introduce you to our President. We must have no names mentioned during this visit to our Conference; but you can readily ascertain who that tall, genial person is, sitting at the centre and front of the platform, his elbow resting on the table before him, while his slender hands fall gently on either side of the most sunny of countenances. How his smiles chase such other over the lips and eyes and brow! It is no tropical calm which rests upon his forehead, but a tropical calm which rests upon his forehead, subject to tornado-vibrations of darkness and storm; it is the atmosphere of a nature as untrammelled and kindly as ever flowed from human heart. His brethren know it, and much against his sensitive indignation, they have elevated him, not by easy gradations, but by united and irresistible effort, from the most retired seat in the pew, to the most prominent seat on the platform: See how his glance glides over the forms of the assembly, as if the great, warm soul within were incessantly speaking through those nervous eyes. "My Fathers—my Brethren—my Children!"

Address to the Rev. R. Morton.

Beloved Brethren, I sincerely thank you for your affectionate address. Your great kindness in this instance, is the more acceptable, because of its entire harmony with your whole demeanor, during our two years intercourse. To these years I shall ever look as singularly happy, because of the pleasing and happy intimacy to which you have admitted me, and the cordial welcome which has been awarded me at your homes.

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The thought of leaving friends so kind, so generous, so indulgent, is to me one of sadness—and were it a matter entirely dependent upon my own wishes, it would be in my heart to live and die with you. Mrs. Morton and her children, grateful as they will be in wishing for you, your families, and the Congregation you represent, all the blessings of a "Godliness which is profitable unto all things, having power to subvert the world of this time, and of that which is to come."

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delicious vestries who come from a great distance to see their brethren here. The church of St. Peter's in this city is adorned with some of the finest works of Rubens. These we gazed upon with great admiration, never having seen them before. In the picture of our great master before us, only one figure is found on our side of the Atlantic. We afterwards visited the house in which he lived and died, now owned by a burgomaster in Cologne. The brazen font in which Rubens was baptised is still seen in this church. To return to the Bible or Catholic, some ideas of its wealth may be formed from the fact, that the Jews in one shrine alone are valued at \$200,000,000. Leaving Cologne in a powerful and swift steamer you begin to ascend the Rhine; and here let me say that no person who does not understand the German language need expect much enjoyment in this excursion except a solemn silence. The few English patriots on the boat will not condescend to speak to any one. If a nobleman form one of the company you will find him cordial, a London or Manchester shop-keeper is either too big or too ignorant to be sociable. If however you can converse in French or German, you are certain to have a delightful time. Now for the Rhine. There are those who say the Rhine is not to be compared with the Hudson, in some respects it is not; it has innumerable old baronial castles rich in historical associations; it has vine clad mountains whose tops reach the very clouds; it has a commerce as active as the Thames; its hills and valleys are peopled by an industrious and happy people; it has furnished during a period of 1500 years, a sanctuary which never turned their backs upon their foe; in all these respects it differs from the Hudson; in 1. ascending the Rhine you seem to be rising up the process of a climax; Bonn is passed famous for its University, where our late honored Prince Albert was educated. Along the seven mountains of which is the Drachenfels (Dragon's Rock) celebrated by Byron—

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regards to your amiable partner, who by her devoted piety, christian sympathy, and labours of love, has gained our warmest affections. That you may both, together with all your extended family, be long spared and kept under the protection of the Most High, and still continue to grow in favour with God and man, is the sincere prayer of your's respectfully,

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spiritual deficiencies of the very churches which named them. Brethren, let us be thorough and earnest Methodists, in which case we shall hardly fail of being thorough and earnest Christians."

Why Class-Meetings are not Better Attended.

It cannot be from the nature of the institution that so many neglect to attend. In class, as no members of it so well calculated to promote usefulness and growth in grace. At class the leader inquires "how their souls prosper," and "to advise, reprove, comfort, or exhort, as occasion may require." Who could object to such exercises as these, in a meeting comprised of members? We inquire freely into the welfare of the body, and why not into the welfare of the soul? Hence, God's people anciently "spoke often one to another," and no doubt "inquired how their souls prospered," and advised, reprov'd, comforted, or exhorted each other, as their cases required. There is, therefore, no means of grace better calculated to promote spirituality than this; and in ninety-nine cases out of every hundred of those who neglect to attend, the cause is want of spirituality. Indeed, I regard class as a spiritual thermometer, by which you can tell the state of religion in every society. While, therefore, we regard a want of spirituality as a great cause of neglect of class, there are a number of things calculated to bring this about, three of which we name:—

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was presented—a stout, regular-featured young man, named Jonas. "Well, my son, where are you from?" said the pastor. "From Charleston, sir." "Was you a member of the church there, my son?" "Yes, sir, I was a member of the church." "Does any one here know anything about Jonas?" A half dozen responded "Yes," all agreeing that his department was correct. "Did you bring your wife with you?" "No, sir; I come away in a hurry, and had no any time to get one."

Miscellaneous.

HOW TO OVERCOME THE TEMPTER.—"Ah!" said an aged saint who had been much tempted by Satan, "at last I got rid of my temptations, Sir, and I enjoyed much peace." "How did you do it?" said a Christian and enquired who visited him. "I showed him blood, Sir; I showed him the blood of Christ. That is a thing the devil cannot understand. You may tell the devil, 'Oh! but I prayed so many times.' He will snarl at you. You may tell him, 'Ah! but I was a preacher.' He will laugh in your face, and tell you preached your own damnation. You may tell him you had some good works, and he will lift them up and say, 'These are your good works—dirty rags; no one would have them at a gift.' You may tell him, 'Ah! but I have repented.' He will sneer at your repentance. You may tell him what you like, till at last you say—

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