

# The Provincial Wesleyan

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XXIII.

HALIFAX, N. S., WEDNESDAY, JUNE 14, 1871.

Number 24.

(For the Provincial Wesleyan.)  
SO SHALL HE SPRINKLE MANY NATIONS.—Isaiah lii. 15.

This text is full of Christ and Gospel grace. It embraces the nature of his salvation; unfolds the amplitude of his provisions. Around the word 'sprinkle' cluster Hebrew rites of Divine appointment and spiritual adoration. Its associations are holy; it mingles with 'consecration' and with 'purity'; it is often connected with 'blood' and with 'water' emblem of expiation and of cleanness.

Its established use in the Mosaic ritual clothes it with precious significance as an emblem of moral purity. It comes to us with a heavenly register, richly freighted with Jewish memories and Gospel promises; its mission is to shed upon the 'nations' showers of blessing.

By it the 'Divine washings,' Heb. ix. 9 (Greek, various baptisms) of the Levitical services were performed, (Ex. xix. 13; Lev. xiv. 7, 9; Num. vii. 7; xix. 17;) and by its use the Baptism of the Holy Ghost, and its symbolic rite by water are introduced and declared, (Joel ii. 17, Ezek. xxxvi. 25.) To express the nearer approach of the Spirit, the influence of the affluence of his gifts it makes use of its sister equivalent 'pour.'

So shall he sprinkle many nations. Glorious promise! In its real, spiritual fulfillment it is the bestowment of salvation—pardon, purity and power from on high; in its symbolic aspect it points to the high, the initiatory rite of the Christian Church; the element, water, and its descent upon the subject beautifully represent outpouring of the Spirit, and his cleansing property upon the soul.

There are three that bear witness on earth, the Spirit, and the water and the blood; and these three agree in one. One doctrine or fact—Purification. One mode of testifying to that fact—Sprinkling. Strange that this word 'sprinkle' should find so many enemies in the world; they will not see that it bears the impress of heaven; to them, therefore, it has no form nor beauty. They have a singular dread of it; they could but blot it out of God's Book they might rest in peace. But there it is; and there it must remain. Yet how can we strive to change its meaning and its place for Sectarian purposes—but in vain.

The writer listened to an effort of this kind not long since. The 'rendering' of the LXX, and of some German and other critics, was quoted; among others, who were said to hold that the word 'sprinkle' meant something else, ALBERT BARNES was named. The speaker was mistaken, so far, at least, as Barnes is concerned. Barnes says, "The word 'sprinkle' is variously rendered.—The LXX. say almost invariably 'pour' or 'express admiration at him.'" He notes the opinion of Gesenius and others, and says—"To this it may be replied that the usual, the universal signification of the word in the Old Testament is to sprinkle. The word occurs in the following places, and in all instances translated 'sprinkle': Ex. xxix. 17; Lev. iv. 6, 17; v. 2; vi. 17; vii. 11, 30; Lev. xiv. 7, 16; xlv. 51; xvi. 14, 15, 19; Num. viii. 7; xix. 21; 2 Kings ix. 33; Isaiah xlv. 33. It occurs in no other place except in the one before us."

It is properly applicable to the act of sprinkling blood or water—used in the sense of cleansing by the blood that makes expiation for sin, or of cleansing by water as an emblem of purifying. "Either case it means substantially the same thing; that the Redeemer would purify or cleanse many nations from their sins and make them holy. Still there is a difficulty in the passage which does not seem to be solved. This difficulty has been thus expressed by Taylor (Concor.): "It seems here to have a peculiar meaning, which is not exactly covered by the usual signification of the word. The *adulteris* points to regard, esteem admiration—'Sprinkle, engage the esteem, of many nations' but how to deduce this from the sense of the word I know not."

It was to meet this difficulty that Gesenius proposed the sense of leaping exulting, filling with joy, from the Arabic. But that signification does not accord with the uniform Hebrew usage. Barnes agrees with Jerome, who renders it *asperget*—shall sprinkle; and with the Syriac rendering—viz., "Thus shall he purify, cleanse many nations."

Gesenius claims that the verb means here, 'He shall cause many nations to rejoice in himself.' But he does not give a solitary case of such usage—he derives the meaning solely from what he supposes to be the etymological sense of the root *z*, to leap for joy, and from the fact that Gesenius claims as liquids when poured out, whence (he claims) comes the idea of sprinkling or pouring. But no man contends more strongly than he, that usage, and not supposed etymology, gives law to language, fixing the only safe and reliable significance of words—and no man can deny that by Hebrew usage this word means 'sprinkle.' Notes on Isaiah—*Wesley, H. D.*

What saith the Scriptures? The Ethiopian eunuch was reading this prophecy of Isaiah; learning from Philip the doctrine of the atonement, the fact of the resurrection and the Pentecostal Baptism; he understood the text to be, that many nations should be baptized into a new moral relation to God; his truth and his Spirit imparting to them a new life of spiritual power and holy joy. And such is the term many nations in the promise, and in the Lord's commission (which it is reasonable to suppose his teacher explained to him)—else how could he have known that Philip was in circumstances to administer the rite? "Go ye therefore and teach all nations, baptizing them," &c. gave him privilege to receive the double baptism—cleansing grace, and the outward sign of soul-cleansing—embraced by faith the Saviour, and was immediately baptized with water; the mode of its application symbolizing the affluence of the Holy Spirit and answering exactly to the original word in the promise.

It may gratify some (but not the opposer of the word, who can now name it without a sneer,) if we show how 'sprin-

kle' includes the idea of joy and exultation, which the LXX and others, seem to see hidden in its *lexicographical* meaning. In Isaiah, that meaning was made known to the ear, such as the result of his faith and obedience, for he went on his way rejoicing.

The difficulty of getting 'exultation and joy' from 'sprinkle,' which puzzles certain persons, was in his case removed. The Bible is its own interpreter, and experience its surest test.

In the record in Acts, we have a practical and experimental comment on the words of the inspired Prophet. The plain, obvious meaning of 'sprinkle' gets its divinely appointed use, and its 'peculiar' meaning a happy illustration: (1.) Baptism by Spirit and by water; (2.) Exultation and joy the result. These together give to 'sprinkle' its etymological root, and likewise its Scriptural usage; therefore, leave little, if any, difference to be settled between the pious commentators and the word-critics. The prophecy and its fulfillment agree in all their parts. The 'sprinkle' is their Lord, they 'admirer,' 'exult' and 'rejoice.'

May those who would make this precious promise—"So shall he SPRINKLE many nations," of their effort by their traditions, see their error, and desist from efforts to sink it to a 'liquid grave.' It has a great work yet to perform.

The appropriateness of this mode of baptism, its adaptation to the human race in all parts of the earth, 'all nations,' under all circumstances and conditions of life, proclaim the Infinite wisdom of its choice, and commends its observance to the intelligence of men, and the modesty of women, throughout the wide-wide world.

The water of baptism can be sprinkled upon multitudes on the Camp ground, selected for its many streams or 'much water,' (required for daily drinking, and for ordinary washing of the body,) or in the wilderness with a 'little water.' To the traveller through the desert, who may unexpectedly see the precious element and cry—"See water!" whether he went down (six) into it, or even into it; to the prisoner in his cell, or to the keeper of the prison, and from the same vessel from which he pours water upon the stripes of the prisoners; to the converts of Samaria with water drawn from "Jacob's well." It can be applied in the room of a weak, fasting Saul; to the Centurion and others in his house, if none "forbid water" being brought for the purpose; to the aged and infirm—the grandmothers of four-score, the mother of twenty, and the babe in its infancy—the young man upon the sick bed burning with fever, or the young consumptive with the hectic flush and the dew of death upon his brow. To the passenger on ship-board sailing in mid ocean, or the quiet worshipper kneeling at the Communion in the Sanctuary. The sprinkling baptism can be performed from a Jewish 'water pot,' or from a pitcher of water, such as was carried by the man whom the disciples followed by the direction of their Master, into the house where they made ready the Passover and Jesus instituted *The Supper*. (If Jesus baptized his disciples anticipatory of the Great Commission, and qualifying for its observance—before he administered the emblems of his death and passion—who can say that the pitcher of water was not for that purpose?) Yes Scriptural baptism can be performed any where, wherever the Holy Spirit can operate, or man, woman, or child can live.

It can be performed without damming a brook, cutting three feet of ice, or melting hogheads of snow; without wetting the soles of the feet, but keeping candidate and administrator as 'dry shod' as were the Israelites when they were 'baptized' (the word the Holy Ghost uses) unto Moses; without doing violence to reason or putting modesty to the blush; without the trouble of providing a change of raiment, or having ready a cup of hot ginger tea.

Baptism is adapted to all parts of the world, and to all of the race of man.—Immersion is not. In many cases it is impossible; the convert may call for it—this man-imposed mode—in vain. God's commands are not impossibilities, but man's requirements often are. In the case of baptism, as in other cases, it is wiser, better, safer to obey God than to obey man. To the Law and to the Testimony. Baptism—Sprinkling—is in the Scriptures, as a Christian benefit; Immersion is not there—except as a punishment.

A BIBLE BAPTIST.

THE TEN YEARS.

"Just seventy years to die," said a handsome old gentleman, as he proudly drew himself up; "and as active as I ever was; there are few men of my age can say that."

"Few indeed," was the reply. "You have had a long life, and ten years of it to acquire yourself with God and prepare for heaven. Did you ever strike you before?"

"No, it did not; please explain."

"Well, one-seventh of the time, every Sabbath day, makes ten years out of seventy; does it not? So you have had ten whole years of time given to care for your soul alone: what a responsibility to answer for!"

The old man seemed startled. He had lived to the world and for himself, and his own soul, and his fellow creatures were the poorer for it; and the accumulation of ten whole years of time to be especially inquired of as regarded his use of them for his soul's welfare, placed his Sabbath days before him in a light he had never seen them before.

"Good gracious!" he said, "you place the thing in an uncomfortable way. I hope I won't be judged in that manner. I have done my best and wronged no man; and I hope God is too merciful to inquire closely. Who could stand it?"

"Who indeed could stand before God?" was the earnest reply. "In his own right, no one; for all have sinned and come short. But there is a way in which we can be justified, and that is a way in which Jesus Christ, the well beloved Son, O my friend, let me be faithful with you. Think how differently you could look back upon your seventy years if you had used them in his service, and were ready to say, 'Here I am and the children thou hast given me!' The ten years of Sabbaths would not stand up in awful

array to frighten you and judge you, and show you a life of poverty and barrenness." "If I had my life to go over again," said the conscience-stricken old man, "I would live differently; but it is too late."

"No, indeed! Blessed be God, it is never too late, while life lasts, to turn to the Lord and witness for him. Now, in your eleventh hour go and pray God that your seventieth birthday may be the beginning of a new life to you. Though it be but to fling—to use the words of an old sailor—the tag end of a life in the face of the Redeemer, still be encouraged. He never casts out any who come to Him. He says, 'Whoever, and you may take his word.'—Christian Banner.

PRESENCE OF GOD.

The habitual conviction of the presence of God is the sovereign remedy in temptations; it supports, it consoles, it calms us. We must not be surprised that we are tempted. We are placed here to be proved by temptations. Every thing is temptation to us. Crosses irritate our pride, and prosperity flatters it; our life is a continual warfare, but Jesus Christ combats with us. We must let temptations like a tempest, beat upon our heads, and still move on; like a traveller surprised on the way by a storm, who wraps his cloak about him and goes on his journey in spite of the opposing elements.

In a certain sense, there is little to do in doing the will of God. Still it is true that it is a great work, because it must be without any reserve. The Spirit enters the secret foldings of our hearts, and even the most upright affections and the most necessary attachments must be regulated by his will; but it is not the multitude of hard duties, it is not constraint and contention that advance us in our Christian course. On the contrary, it is the yielding of our wills, without restriction and without choice, to the cheerfully every day in the path in which Providence leads us, to see nothing, to be discouraged by nothing, to see our duty in the present moment, to trust all else without reserve to the will and power of God. Let us pray to our heavenly Father that our wills may be swallowed up in his.—Fenton.

HYMN IN A TAVERN.

A city missionary in Providence, Mr. Wm. T. Osburn, was converted from a low degree house keeper by some young men singing Christian hymns in his saloon. The great Luther well understood that music was a key to the heart, and used it most effectively in the Reformation. The Papist Cardinal Cajetan said of him, "He has conquered us by his songs." A writer to the "Christian" says: "I have read somewhere of a minister of the gospel, who, while travelling, I think in one of the Western States, stopped at a wayside inn to obtain refreshments for himself and beast. During his tarry there he felt strongly impressed to sing a certain hymn; and, unusual as it might seem, he was not disobedient to the Spirit's voice, but lifted his solemn song, and through it, poured out the pent-up longings of his heart for the salvation of those for whom Christ had died.

"The song ended. He called for his horse, and pursued his journey, little thinking what precious seed he had planted in that lonely spot. Many years after he passed that way again, and was greeted as a friend by those whom he had almost forgotten.

"He found the lady of the house, and some of her family, had entered the path of Christian discipleship, and were striving to follow Jesus in the way; and they told him there, that the sacred song was blessed of God, and made the instrument of awakening them from their carnal slumbers, and arousing them to seek and serve the Lord."

I SHALL BE SATISFIED.

"I shall be satisfied when I awake in Thy likeness. There is a country just beyond life's river, Whose beauties far exceed our wildest dreams; And yet sometimes in fancy we can picture Its golden streets, wild flowers, and crystal streams; We hear the rare birds chanting their glad 'Te Deum.'"

We see the loved who've crossed life's stormy tide, And in our heart we feel the blessed promise That in that home we shall be satisfied.

Sometimes our hearts grow sad with weary waiting, Earth's petty trials weigh our spirits down, And we forget that to the valiant only Our Father promises a stony crown.

With eager eyes we view life's narrow river, And long to plunge into its rushing tide, To join our loved ones in the land supernal, Where, free from sin, we shall be satisfied.

No more unrest, no vague, unquiet longings, No reaching for the bliss we may not find, No looking forward to some happier future, Or sighing over joys we leave behind.

Ah! no, in that bright land there is no sorrow, Within the pearly gates no tears abide, No fleeting cloud obscures the starry brightness.

For God is there and all are satisfied. Together we are nearing Death's dark river, And sometime we must cross it—thou and I; In vain we tremble as we hear the rushing, And view the angry waters leaping high, There falls upon our ear the joyful singing, The choir of angels from the other side; Such glorious music through heaven's arches ringing.

Tells us that all within are satisfied. And while thy road lies on along Life's rugged pathway, There is a friend who holds thee by the hand; His arm shall keep thy timid feet from faltering, And lead thee onward to the 'better land.' And when at last thou nearest the dark river, He'll guide thee safely to the other side;

There thou shalt join the choir who sing forever, And, safe in heaven, thou shalt be satisfied. I am alone, I know not thy Conductor, From His long professed love I've turned away.

Now I can almost hear death's raging torrent, And feel the waters as they round me play Help me to know and honor thy Redeemer, That I may walk life's journey by his side, And safe in Heaven—thou and I together— Then—then—dear friend, I shall be satisfied! —Selected.

THE FUNERAL OF BISHOP CLARK.

This took place at Cincinnati, on Friday, 26th ult. The venerable Bishop James gave an address in St. Paul's Church appropriate to the occasion, reading at its close a sketch of Bishop Clark's life, which we copy from the *Western Christian Advocate*—

Davis Wagstaff Clark was born on the island of Mt. Desert, off the coast of Maine, Feb. 25, 1812; died at his residence, in Cincinnati, Ohio, of disease of the heart, May 23, 1871, aged fifty-nine years, two months.

While yet a boy, he was graciously converted under the ministry of Rev. R. C. Bailey, and he and his mother were two of the thirteen who constituted the first Methodist society in that place. Of his mother, who was a superior woman, he ever spoke in terms of tender reverence, frequently expressing his indebtedness to her counsel and influence.

He had intended following the sea, but this important event in his life gave a new direction to his thoughts and plans, and he never wavered from the determination then formed to consecrate his life and labors to the cause of Christ in the Methodist Church. In after years his openings for the study and practice of the law, as well as brilliant opportunities for a political career, opened themselves before him, but he was never turned aside, even for a moment, from his higher call—to the life and work of the ministry.

Bishop Clark was eminently self-made man. The island upon which he was born, and where he passed the earlier years of his life, though unsurpassed in the beauty of its natural scenery, was a comparatively uncultivated region of country, affording small advantages for either school or religious training. Always fond of study, and strongly desiring an education, at the age of nineteen he left home, followed by the prayers and blessings of his parents, to struggle for himself for the accomplishment of this great purpose.

The following epitome of his life is gathered from the Alumni Record of the Wesleyan University, Middletown, Conn. In August, 1830, he graduated from that institution, in the full classical course, having accomplished more than three years' study in the space of two years. The following seven years of his life were passed as an educator at Amenia Seminary, New York.

At the age of thirty-one he was admitted on trial in the New York Conference, and commenced his public ministry. After filling five appointments in that Conference, in 1837 he was elected editor of the *Ladies' Repository*, and by two subsequent unanimous re-elections he retained that position until called by the General Conference of 1844 to the Episcopacy. He was, throughout his life, much identified with educational interests. He was elected President of three several universities, and the Wesleyan Female College of this city is a monument of his energy and persevering zeal in the cause of education. He was also the first President of the Freedmen's Aid Society of the Methodist Episcopal Church. During the years between 1843 and 1864 he published *Elements of Algebra*, issued by the Harpers; *Mental Discipline*, since become a text-book in Conference studies; *Death-bed Scenes*; *Fire-side Reading*; *Man all immortal*, besides editing some thirty volumes published by the Book Concern. In 1849 he received the degree of D. D. from the Wesleyan University; this being the first time the degree was conferred on a graduate of the institution. Between the years 1864-68, in the performance of his official duties as Bishop, he travelled over 65,000 miles; presided over 42 Annual Conferences; visited Oregon and California; organized the Nevada, Holston, Tennessee, Georgia, and Alabama Conferences; ordained 746 ministers, and stationed 4,612. In 1868 he published his last work, the first volume of a series of sermons. In his diary of 1869 we find this record: "Reached home, weary and worn. My spring campaign is now closed. I have travelled 9,000 miles. 'If deeds, not years,' mark the length of life, then he has lived long and well."

During the past eighteen months Bishop Clark's nervous system has been gradually undermined, and his health failing. Since his last sickness he has several times, and not continue working till he brings himself into the condition I am in now."

To one of the ministerial brethren who watched with him one night, he said, "My health has been failing for the last year. You see my body in ruins. I suppose I ought to have stopped work and gone off to the mountains, or somewhere, but I could not, or it seemed that I could not. The circumstances seemed to demand that I should continue work."

Two months of last summer he and his family spent at Mt. Desert, his boyhood's home. His health and spirits were pronounced much revived. He would wander around finding much enjoyment in recalling old memories and scenes. Here in this nook had been his dock-yard, and there he had scalded his mimic feet. Here was still the scraggy old elm, under which he had done his school-boy tasks. From this point he had rolled stones down the steep mountain-side, and had watched them disappear under the blue waters of the lake. Here again he had had his outlook over the sea, and in this mountain seat, though yet but a boy, had read and re-read the *Dialectical Tracts*, and studied over the deep mysteries of creeds. His last Sabbath in the island he

preached in the old church, many among his hearers being those who had known him as a boy, and watched his progress in life with pride and pleasure.

He returned from his Summer vacation with flattering prospects of ultimate restoration to health. Some of his friends have thought that if he had ceased work during the Fall, disease might have been arrested, and the good effects of the Summer not lost. God only knows. Surely He orders the ways of a good man, and His finger seemed plainly to indicate continued work as the path of duty; for Bishop Clark never wavered in his own mind about undertaking the work of presiding over his Fall Conference.

If he had not gone, he might not have left to the Church that precious legacy, his last sermon, on Man's Responsibility for his Belief. These doubts and questionings, eternity alone can solve. His health was impaired by the Fall labors, and he rested at home during the Winter. He started out on his Spring tour of Conference, against the advice of his physicians. When he reached Louisville, where he presided over the Kentucky Conference, the physician there said to him—"Bishop Clark, you must stop work or die." But a higher hand impelled him onward. Accompanied by his wife, he followed out his plan of work. At Boston, where he presided over his fifth Conference—the New England—he began to show symptoms of exhaustion. His physicians had long since said that strength of will was keeping him up, for strength of body had already failed. His heart seemed set with unquenchable longing on reaching and presiding over the New York Conference—the birth-place of his ministerial life and labors, his Conference home. The desire of his heart was granted. He met with his old-time friends, opening his Conference with the affecting hymn, doubly so under the circumstances—

"And are we yet alive, And see each other's face?"

He consecrated the elements and administered the Sacrament to the elders. After an affecting little address, in which he referred in affectionate terms to his old Conference home, and his beloved co-laborers therein, and alluded to the sad changes wrought upon him and some of them, by time and care, he called Bishop Simpson to the Chair and left the Church—never to return—never again to resume his official duties—the volume of his earthly labors closed—forever. He remained at Peekskill, N. Y., the seat of the Conference for ten days, his health so feeble that his life was despaired of.

At the close of that time his physicians advised that the attempt he made to remove him to Cincinnati; so ardently did he long to see his children and home once more. Two ministers, Rev. M. D. Crawford and Rev. A. K. Sanford, old and loved friends, and the attending physician, Dr. Snowden, of Peekskill, accompanied him and his wife on the homeward journey.

The journey was accomplished successfully—wonderfully so, considering the state of his health. It was with great joy that he found himself once more in the midst of familiar faces and objects.

His family—his wife, three daughters; and two sons—were gathered around him, and blessed words of parting advice and consolation were addressed to each. How truly was realized the words—

"The chamber where the good man meets his fate Is privileged beyond the common walks Of virtuous life, quite on the verge of heaven!"

On Friday, 26th, the first Sabbath after his return to Cincinnati, he said, "To-day is Sunday, is it not? I never again expect to go to church till I enter the church triumphant above. . . . How time delays, and yet it hurries fast enough. The summons don't trouble me—don't trouble me. If God would only come—and yet I don't know that I ought to ask for one pang less. It is all right—all right."

Later he repeated—

"When for eternal worlds we steer, And seas are calm and skies are clear, 'Sing it.' While she sang, he joined with a clear voice in the lines—

"I've Canada's goodly land in view, And realms of endless day."

He then said, "I am glad you have learned to love and sing our beautiful hymns. I hope you will teach them to your children."

The same day, turning to his wife, he said, "How different this scene from that thirty-two years ago, in Trenton, New Jersey, when we were married and launched out together! But, thank God! we have lived and labored in His cause. If I have not accomplished all I desire, God has blessed me, and been my comforter, my helper. It is all well." In his moments of greatest restlessness he could be soothed and quieted by the singing of favorite hymns. When Dr. Muhlenberg's beautiful hymn was sung to him,

"I would not live always," he exclaimed, "Yea, Lord Jesus, come, come quickly," and as these words were sung, repeated them with strong emphasis:

"Since Jesus hath lain there, I dread not his gloom."

In his favorite hymns, "Just as I am without one plea," "Jesus lover of my soul," "How sweet the name of Jesus sounds," he would join in the closing lines with great depth of feeling, saying, "How sweet those melodies are! How they lead the thoughts upward and bring the soul into communion with heaven!"

The same Sabbath evening, while his family were gathered at his bedside, he pronounced on each one his blessing, "The Lord bless you and keep you. The Lord strengthen you and build you up. Work for Him! Give your life to Him. I leave you to the Church!" And to his children particularly he said, "You are a father's love and a father's prayers, and how intense they are!" One thought yielding great consolation to those he was leaving behind, he repeated many times:

"Our separation will not be a complete one. I feel that I shall often be with you. I can not speak words to you, but God in his tenderness and loving-kindness will permit me to suggest beautiful thoughts to you, and lead your minds

heavenward. This idea is very present with me. When reduced very low he frequently said: "What a strange outcome of life this seems to me! And yet not stranger than it may be to all of you. God seek not as man seeketh." And then he repeated many times: "The Lord is my refuge and strength; a very present help in time of trouble. Amen and Amen!"

On the 25th of April there was a decided change in the Bishop's condition, so that flattering hopes of his ultimate recovery were entertained. This favorable change continued for almost two weeks. One day his wife said to him: "Does it not seem a long way back to health and active life?" "Yes," he responded, "it would have been shorter and brighter the other way."

Most of the time his mind was perfectly clear on every point, and he conversed freely and with almost his wonted vigor. To one of the ministers who watched with him one night, he repeated the greater part of one of Orway Curry's poems—"The Great Hereafter"—always a favorite with him, telling the volume of the *Repository* in which it was to be found.

During these three weeks many beautiful expressions fell from his lips—a precious treasure to those who heard them.

At one time he said to his wife: "I don't want you to be troubled about me, but rejoice and give thanks. It will all be well. If there are any indications that the end draws near, make no effort to detain me. Let me depart and be with Jesus, which is far better."

To his children he said, "God bless you, my dear girls, my dear boys! What a blessing you have been to us all your lives! How full of hope! How full of present enjoyment!"

His oldest daughter had left the bedside of her husband, just rallying from a dangerous illness, to spend a few hours with her father. This son-in-law had been for years his physical grief. Turning to her with tearful eyes, he said, "Dear daughter, double afflictions! may you have double grace!"

Referring to a little daughter, lost at the age of six years, he said to his wife, "Do you think she realized she was dying? Dear little Fiddle! how lightly she skipped across the floor! no fears! no doubts! no thoughts about eternity and its great uncertainties."

For several hours one afternoon he listened with deep interest and attention to selections from the life of Dr. Wilbur Fisk, the first President of the Wesleyan University, and his old friend and instructor.

On May 16th he awoke from a prolonged sleep, and it became evident to his relatives, that some great change had taken place in him. From that time his mind wandered. While yet able to speak he talked continually on Church and Conference matters, dwelling apparently in great trouble of mind, upon the debt on the Missionary Society, pleading in strong terms for greater liberality on the part of the Churches.

On May 19th and 20th, he seemed to lose the power of speech, but rallied on the entrance of the doctor, and recognizing him, said, "You see I am here yet, doctor." When the doctor retired, he asked what opinion he had expressed. Mrs. Clark replied to him that he had said the end was drawing near, and then repeated: "Though our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands eternal in the heavens." Too feeble to speak he nodded his head in token of acquiescence.

On Friday, May 19th, when sight and hearing were apparently gone, he put out his hand to the members of his family gathered around him, and the tears rolling down his cheeks, imprinted a kiss upon the lips of each one, a mute but eloquent farewell. Just at twilight, he suddenly roused, and though he had not spoken more than a sentence, for nearly two days, he said feebly but distinctly, "Treadles company! treadles song." The song of the angels is a glorious song. It thrills my ears even now. Pausing again, he spoke with renewed strength; "I am going to join the angels' song. Glorious God! blessed Saviour; bless the Lord, O my soul! bless the Lord, O my soul!" and sank into an unconscious state, from which he never roused till the glad messenger came and ushered him into the gates of heaven—no doubt, with the "abundant entrance" he so ardently longed for.

The oldest daughter was absent occupied in sad vigils at the sick-bed of her husband. Having finished reading this sketch, Bishop James continued:

Just before his death two of his daughters, his two sons, a son-in-law and myself were gathered in the chamber, and I prayed with the family. When we had risen from our knees I remarked to them: "The Bishop is now in a sweet deep sleep. Sometimes the mind is very active when the body is unconscious. I am not certain but his mind is now active, and if so, O how happily employed!" and I added, "We know not what communication the angels are making to him at this hour; what ministry they are now performing for him." I had scarcely uttered these words when there was a suspension of his breath. We understood well the meaning. He drew a few more inspirations, less frequent and shorter, until, drawing a long breath with a very gentle sigh, his heart ceased beating; life was ended; his spirit had gone to his God and to our God. It was one of the calmest, sweetest death-bed scenes I ever witnessed.

God grant that our lives may be as beautiful, and devoted, and useful, and even sublime as his was! God grant that in death our peace and comfort may be abundant as was his! God grant that each one of us may make "our calling and election sure," and when our probation ends may sleep in Jesus; may we all awake with him in the resurrection morn, and may we all spend our eternity with God! God grant it! Amen!

In the course of the services in the church, Dr. Wiley, editor of the *Repository*, read a poem written in 1848, by Otway Curry, which was a great favorite with Bishop Clark, and which was chanted by the choir. It is as follows:

THE GREAT HEREAFTER.

'Tis sweet to think, when struggling  
The goal of life to win,

That just beyond the shores of time  
The better years begin.

When through the nameless ages  
I cast my longing eyes,  
Before me, like a boundless sea,  
The great hereafter lies.

Along its brimming bosom  
Perpetual Summer smiles,  
And gathers like a golden robe  
Around the emerald isles.

There, in the blue, low distance,  
By lulling breezes fanned,  
I seem to see the flowering groves  
Of old Beulah's land.

And far beyond the islands,  
That gem the waves serene,  
The image of the cloudless shore  
Of holy heav'n is seen.

Unto the great Hereafter—  
Aforetime dim and dark—  
I freely now and gladly give  
Of life the wandering bark.

And in the far-off haven,  
When shadowy seas are passed,  
By angel hands quivering sails  
Shall all be furled at last.

THE CANADA CONFERENCE.

Which opened at Belleville on Wednesday morning, the 7th inst., will, we suppose, have closed before this paper will have reached its readers; but we cannot give any report of its proceedings before next week.

We find the following leader in regard to it, by the *Guardian* of the 31st ult. We copy it because a large portion of it may be profitably applied to our Conference about to meet in St. John.

THE COMING CONFERENCE.

"One week from to-day our Conference meets in the hospitable town of Belleville, where it has often met before. These annual gatherings are waymarks in the history of our church. Some former Conferences have been epochs in our church life. At such a time we pause in our ordinary work, note results, adjust our church machinery, and give ourselves for renewed action. Of late years, it is much to be regretted, that the amount of routine business to be done at our annual meetings, has left no time for conversation on the condition of our church, or the best methods of promoting increased spiritual prosperity. And even the questions and suggestions that have come up from the District Meetings are hurriedly passed over, without always receiving that careful attention that their importance demands. We earnestly hope that at the coming Conference we will be able to find time for the introduction of 'conversations on the state of the work,' which was at one time a regular feature of our Conference. In our judgment, the appointment of a committee each year on the state of our church, which would present a report to the Conference, containing such practical suggestions as would arise from a full and careful survey of the different departments of our work is very desirable. Under our present system defects may remain unremedied, and elements of strength and success undeveloped, just because no one is made responsible to examine every department of

to, is opening briskly, and the indications of commercial prosperity are everywhere visible.

Since my last letter was written the elections for the local Parliament of the Province of Ontario have taken place, and have resulted in a victory for the Liberal party. Whether the present coalition Government will be sustained in the present Parliament is doubtful; the verdict of the country appears to be, whether right or wrong, in favour of a purely party administration; and it is not improbable that when the Legislature assembles a new order of things will be introduced. The Government, however, whatever may be its composition, will necessarily be comparatively weak, owing to the evenly-balanced standing of parties in the House.

Another step in the process of the confederation of the British North American Provinces has been taken, and in the next Dominion Parliament no doubt British Columbia will be represented, as Manitoba has been in this. Our Government has been seized with such an amazing thirst for territorial enlargement, or, as our American friends express it, for "the acquisition of real estate," that it really looks like nothing that stands in the way of its attainment. In order to secure the annexation of British Columbia it has not only agreed to give it a larger representation than its population is entitled to, but also to construct a first-class railway from the capital of the Dominion to the Pacific Ocean, a work the cost of which no sufficient man can even guess, but which will be sufficient, no doubt, to double the debt of the Dominion, and to entangle a considerable tax upon every dollar's worth of property during the lifetime of the present generation. It is to be completed within ten years. It is a comfort to know that there is but little more territory to be acquired—that necessity itself has imposed restrictions upon this disposition of the Government to speculate in wild lands. Newfoundland and Prince Edward Island remain to be bought up, except we turn our eyes to the West India Islands, which, by the way, has already been mooted. But even without these insular additions we have one of the most extensive domains which has yet fallen to the possession of any nation, and only want an hundred millions of inhabitants or so to take possession of it and develop its resources to give us one of the most magnificent countries upon which the sun has ever shone.

The construction of the Pacific Railway will contribute in various ways to the opening up and development of that vast region that it is intended to traverse. Not only will it make those localities which are most suitable for immediate settlement accessible, but it will make them known to large numbers of the class most suitable for becoming the pioneers in the settlement. Besides, it is proposed to convey large tracts of the territory through which the road will pass to the capitalists who will construct it, and whose interest, of course, it will be to promote its settlement as rapidly as possible. But, on the other hand, even wealthy men and great capitalists do not always move exactly in the line of their own interests; if instead of adopting a liberal and progressive policy they should adopt a narrow, selfish, and obstructive one, they may greatly retard, instead of promoting the settlement of the great North-west. Let us hope for the best.

Will the Churches of the Dominion be prepared to follow up the vast tide of emigration as it flows westward, so that wherever the woodman's axe is heard the voice of the missionary may be heard also? It is clear that no other system but Methodism has the elasticity which is necessary to enable it to overtake this work; and the solemn question is, Will it be able to accomplish it? Can we repeat in our day what our fathers did in their day? Our resources are vastly greater than theirs; in many respects our equipment is vastly superior to theirs; and if we have only the zeal and self-denial that they had, the work will be done. The growing spirit of liberality is certainly assuring. The large number of interesting young men coming forward from year to year and offering themselves to the work of the ministry, is an encouraging sign of the times. But a copious effusion of the Holy Spirit alone will prepare us for meeting tremendous responsibilities which are coming upon us.

In this connection it is pleasing to know that the prospect of Methodist union brightens. The committee appointed by the several Methodist bodies met in the month of March. Their combined action has not yet been made public, but enough has transpired to warrant the belief that no insuperable difficulty lies in the way of a union. There is a growing feeling that to perpetuate the present divided state of things would be a sin; that division, except where absolutely unavoidable, is not only impolitic, but morally wrong; that in this respect we have not been entirely guiltless in the past, and that we are now called penitently to put away the evil of our doings. If the union should be consummated it will set free a considerable number of men and a vast amount of money which may be usefully employed in extending the missionary field and following up the march of emigration towards the setting sun.

We fully agree with the *Recorder* in this country, that the Belfast Cause is scarcely the place for our beloved, eloquent, and indefatigable President, Mr. Panshion; and we can fully understand and appreciate the feeling that prompts the desire for his return to England; but we confidently believe that were you on the spot as we are, and knew all the facts as we know them, you would conclude that this great continent is the sphere for his labours. Certain it is, he is most efficiently serving both your interests and ours where he is—serving, in fact, the interests of the common Methodism and the common Christianity of the world; and I have no doubt he will do so wherever Divine Providence may appoint him to labour. At present I suppose he is in British Columbia, where he intends to visit and inspect all the missions, except the one at Cariboo, which is about five hundred miles from the coast, and which, of course, he could not reach without an unwarranted waste of time. He will also preside at the British Columbian District Meeting, and then hasten back to be present at the opening of our Conference in Belleville. Conference over, his face will be turned toward England, and he will most probably remain in Europe until the middle of September, and we shall look for him among us about the last of October. What then? That all-wise and gracious Providence which has hitherto watched over him and directed his course must, I suppose, determine.

W. S. B.  
Canada, April 19.

#### THE AUSTRALIAN WESLEYAN CONFERENCE.

A correspondent of the London Methodist *Recorder* says of the recent session: "The increase of 1,204 members is gratifying in no ordinary degree. The state of our work in New Zealand and Queensland engaged the earnest attention of the conference, and how glad would we help it we could. The case of the

latter colony is one of the most painful and pressing needs. We have only to look at the relative proportion of members to ministers to judge of the enormous burden they are so bravely bearing. State aid to religion having been virtually abolished in all our colonies, we have had to frame endowment funds (differing a little in the several colonies) to supplement our resources and extend our work. \* \* \* The vexed question of Colonial and General Conference will probably come up at the next conference, which will be held in Melbourne, and is likely to be a large and influential one. We seem driven to this alternative by the force of circumstances. I trust the next debate will be final, and issue in an Australasian Methodist Conference North and South respectively. These designations may not be adopted. They may sound American, though happily, they suggest no such vital difference as that which divides the Methodist Episcopal Church. My idea is that the northern and southern colonies will be grouped together under two conferences, with a General Conference every three or four years. It is hard to realize the difficulties of distance, expense, loss of time, absence of lay influence and representation involved in our present plan; while judicial and economical questions are affected by it, and energies laid out and efforts misapplied for want of "the more excellent way." An incidental illustration of one of the foregoing points was seen in the late conference, when on the day when the Connectional Committee met, there was only one layman present, and at last another, present among the ministers. Thus we were seeking to perfect our machinery and consolidate our operations. But our greatest want, painful and distressing in its urgency, and may I not say "our common want," is the richer outpouring of the Holy Ghost. Heaven's cry to our pulpits and churches is, "Be filled with the Spirit!" Be it ours to utter back as our daily litany the prayer of the Church for ages past, "and by the coming of the Holy Ghost, good Lord, deliver us."

We understand that intelligence has been received at the Mission-house of a diabolical attempt to blow up the new preaching-house at Rome. On Sunday week, while a small company were quietly commemorating the Saviour's death, a bomb which had been placed in the portico exploded. Though the portico was shattered to fragments, we are thankful no one was seriously hurt. Had the explosion happened five minutes later, many lives would inevitably have been sacrificed. The authorities have taken active measures to discover the authors of this outrage, and the press of Rome and Italy has commenced it in the strongest possible terms. Signor Sciarrelli and his little flock should be remembered in the prayers of God's people.—*Watchman*, 17th ult.

BELFAST COLLEGE.—During the past month we learn that the Managing Committee have cordially invited the present Head Master of the College, the Rev. Robert Crook, LL.D., to succeed Mr. Arthur in the Presidency of the College, at the coming Conference; and it was arranged to advertise for a Head Master to succeed Dr. R. Crook. Irish Methodism will part with Mr. Arthur amid deep and general regret.—*Irish Evangelist*.

P. E. ISLAND CENSUS.

The returns of the enumerators have all been received, and are now being prepared for publication by the officer appointed for that purpose. The result of the investigation will, we presume be made known officially as soon as practicable. In the meantime the following figures are submitted as sufficiently accurate for general purposes, classified according to religious denominations, etc.:

	1871.	1861.
Presbyterians,	29,250	25,852
Wesleyans,	8,250	5,804
Episcopalians,	7,200	6,785
Baptists,	4,400	3,450
Bible Christians,	2,650	2,061
All others,	1,100	
Roman Catholics,	53,150	43,962
	40,450	35,852
Total increase in 10 years,		79,814
		13,086
	93,600	93,600

The population of Charlottetown (including Common and Royalty) is 8,808, classed as follows: Roman Catholics, 3,328; Wesleyans, 1,791; Kirk of Scotland, 1,103; other Presbyterians, 499—total Presbyterians when united, 1,692; Episcopalians, 1,507; Bible Christians, 272; Unitarians, 5; Quaker, 1; other denominations, 46.—*Islander*.

#### OVER SEVEN MILLIONS.

There was quite a scene in the Presbyterial General Assembly, Tuesday afternoon, May 23rd. The Committee on the Five Million Dollar Memorial Fund, of which Rev. Dr. Ellinwood is Chairman, reported as follows:—

For new church buildings, \$3,256,475.61; for manse, \$683,884.05; for repairs and enlargements, \$753,707.00; for the payment of debts, \$1,405,548.66; for institutions of learning, \$1,405,548.66; for permanent institutions in foreign lands, \$39,509.96; for special gifts to Boards, \$60,340.40; for hospitals, \$148,665.35; for the relief fund and sustentation, \$41,160.46; for Presbyterian House, \$46,882.87; amounts not specified by the Churches contributing, \$162,681.10; expenses of the Committee, \$11,175.63; total, \$7,607,499. When the grand total was announced, ex-Governor Pollock started to his feet to make a motion, but before he could utter a word the assembly broke, as by a single impulse, spontaneously broke forth into singing, "Praise God from whom all blessings flow." One stanza was sung through, every commissioner rising to his seat with suppressed emotion. The Moderator, at the close of the singing, asked the Rev. Dr. Hall to lead in prayer, which he did with impressive fervor. Cloaked voices and powerfully excited feelings made themselves felt all over the house. An attempt was made to resume business, but was ineffectual. It was moved and carried to adjourn at once until evening.

The Canadian Conference, it is expected, will this year send a representative from their body to attend the British Conference. There is little doubt that the chiefs will fall upon the President, the Rev. Wm. Morley Panshion, M. A. In this case Mr. Panshion may be expected to arrive in England in the early part of July. His stay in this country will be but short, as we believe that it is his intention to proceed to the Continent, and to return to Canada in the Autumn.—*Methodist Recorder*.

THE CANADA CONFERENCE.—We have received from our attentive Ontario Correspondent, an interesting account of the opening of the Conference at Belleville, but too late for publication in this week's paper; it will appear in our next.—Ed. W. W.

## Provincial Wesleyan.

WEDNESDAY, JUNE 14, 1871.

### OUR COMING MINISTRY: WHAT IT OUGHT TO BE.

NO. VI.

If it is in the highest degree desirable that our future ministers should be in a general point of view thoroughly educated men, it is of great importance that adequate measures be adopted to secure that result. If we wish to arrive at the proper destination we must set out in the proper direction. Men become well educated only by exercising their faculties patiently, persistently and systematically on subjects well fitted to develop the mental powers. What are the subjects the study of which are best fitted to achieve that object? What is that process of mental discipline which best promotes general culture?

The laws of mind are such that its energies can during the period of development be brought to bear regularly on no class of facts, on no set of principles without advantage. Even simple subjects studied in an orderly manner operate beneficially on the intellectual powers. Every subject, every class of facts has its philosophy. There is a science in everything that meets the eye or occupies the attention; and the successful attempt to grasp that philosophy or master that science is an educating process. Hence it is that many men who cannot be rightly called learned in the ordinary sense of the term are yet in the best signification of the word, well-educated. The efforts by which they mastered, and stored away in their minds a large amount of instructive and useful knowledge strengthened, and rendered facile the exercise of their mental faculties—made them masters of their own intellectual powers navigated for use.

Nevertheless the study of some subjects is vastly better adapted to serve as the instrument of mental discipline—the means of conducting the educating process—than the study of other subjects. Some subjects are best fitted to stimulate the exercise of this faculty; and some are best suited to secure the development of that one. A course of general study rightly designed to promote the attainment of general culture must embrace a sufficient variety of subjects in turn to stimulate to healthful activity every mental faculty. We believe that the curriculum of study pursued in the most wisely conducted Colleges of the day presents the best combination of subjects hitherto devised for educational purposes. That curriculum includes the study of the laws of language as displayed in the elaborate structure of certain classic tongues; the laws of literary expression as exhibited in the chief literatures of the ancient and modern world; the laws of being; the laws which preside over mental operations; the laws which relate to human obligations; the laws of magnitudes; the laws of physical nature organic and inorganic. Mastering such a course of study as this, the student acquires that mental development which stamp him as a man of literary culture.

Formerly without question Collegiate education was greatly too one-sided. Disproportionate attention was given to classical and mathematical study; and both at College and in preparatory schools, classical study was for the most part conducted in methods both tedious and empirical. Latterly, however, mainly through the labors of the Germans, those patient philosophers, more philosophical methods have been adopted in the prosecution of this study. Satisfactory results have been reached in less time and by more scientific processes. Yet though Greek and Latin do not occupy the pre-eminent position in the course of Collegiate study formerly assigned to them, they are still highly valued, and doubtless always will be greatly esteemed, not merely for the literary treasures embalmed in their imperishable literatures, but also for the marked mind-developing results attained by their intelligent study. It is probable, however, that as years roll on less and less time will be devoted to classical studies in the Higher Institutions of Learning. In the future it will be, as it now is deemed necessary that a general knowledge of physical science should form part of the mental equipment of the liberally educated man. But while the period allotted for the acquisition of preparatory general culture cannot be lengthened, no limit can be assigned to the number of new sciences that may come into existence. The wonders in this respect that have transpired during the past one hundred years may be more than equalled during the one hundred years to come. But be the sciences that are yet to be grouped within the domain of human knowledge, many or few, they will have to take their place on the oft-revised College Curriculum; and the more room they occupy on that curriculum, the less space will remain there for the subjects of classical study.

For the ministerial candidate the study of the classics must ever be a necessity. He needs the mental discipline which that study involves. He needs that critical knowledge of his own highly composite English speech which no man can well possess not having at least a tolerably good acquaintance with Latin. He needs to be perfectly familiar with the language in which the Christian scriptures were first given to man. He needs that acquaintance both with Greek and Latin which will enable him at first hand to consult the literature of Christian antiquity. It is thus seen that classical acquisitions are of great value to the Christian minister both directly and indirectly.

It is of great importance also that the ministerial candidate should become master of the language in which the Jewish scriptures were written. And it is extremely desirable that he should be able to read with ease and understanding the French and German languages.

In a word the members of our coming ministry ought with rare exceptions to be men of wide general culture, thoroughly trained intellectually according to the best educational methods of the day.

J. B. N.

### ONTARIO CORRESPONDENCE.

To the Editor of the Provincial Wesleyan.

MY DEAR SIR.—Your Ontario correspondent, has allowed the lovely month of May to pass away, without dropping you an epistle, and now, that June is upon us, with the intense heat of August, he finds it no easy matter, to brace up his system, so as to take pen in hand and hold converse with you even for a few minutes. Then too, in two days he must start for Conference, where all will be bustle and excitement, during which he expects to be well employed, but he will take care to let your readers know something about the doings of the venerable assembly, which is the largest ecclesiastical gathering held in Canada.

The two weeks past have been unusually warm, frequently the thermometer was ranged between 75° and 80°, so that pedestrians, as well as field hands, and statute laborers have felt their respective situations to be anything but pleasant. There has however, been an occasional shower, accompanied by thunder and lightning. The crops are looking very well in many places, so that, if we have favorable weather for the next few weeks, there is every reason to believe, that the coming harvest will be such as will please and benefit all concerned.

I regret to inform you, that we have lately had some very serious fires. The Ottawa region, has again been visited, but not to such an alarming extent as last year. In the western part of the Province, several acres of valuable timber have been destroyed, which has entailed heavy losses on some of the farming community. The town of Bradford, has been almost wholly consumed by the raging element, which was occasioned, it is said, by a defective flue, in the chimney of one of the bakeries of the town. Had the fire broken out in the night season, we do not see how many of the inhabitants could have escaped an untimely death, as it was, there were no lives lost, but several valuable buildings were totally destroyed, and more than one hundred families were rendered homeless. It is computed, that from five hundred thousand to a million of dollars worth of property was destroyed. The various Insurance Companies will be called upon to make up some heavy losses, but it is hoped, that the more salutary character, than those which have lately disappeared before the destructive element. Wooden buildings should never be allowed in the front streets of our towns and cities. Great sympathy is felt, for the unfortunate people of Bradford, many of whom have lost their means of subsistence. But religious contributions have been made for their relief, so that it is hoped the majority will soon be able to build.

I told you in my last, of the result of our Provincial Elections. Some think that the Hon. J. S. Macdonald, will not be able to command a working majority in the new House of Parliament. He will, however, be able to do so on office as long as he can. He is trying various means to make himself increasingly popular. Some time ago, a Lunatic Asylum was commenced in London; and again, we have an asylum for mutes erected at Belleville, and now we have another asylum for the blind, just commenced in the town of Brantford. It was on the occasion of the cornerstone laying of this latter institution, that the Hon. Premier delivered one of those characteristic speeches for which he is so peculiar. He did not hesitate to say, that those places which returned members who supported the present ministry, were the first to share the first share of his patronage. The Hon. gentleman is not afraid to speak out, hence he said, he might just as well write wholesale as have the name of doing so, and furthermore, if the people of Ontario would only support him and his friends, they should have public institutions in every part of the country.

No doubt much may be said in favor of having public institutions in different parts of the country, rather than fixing them all in one locality, thereby building one particular place at the expense of the whole nation; still, we cannot but regret, that to carry out this policy, the head of the Government, should publicly announce, that it should be depending upon the support which he and his friends could command. But religious contributions have been made for their relief, so that it is hoped the majority will soon be able to build.

On the 18th of May three influential bodies were in session. On that day, the elect ladies of "The Methodist Women's Foreign Missionary Society," with much to do and a will to do it, met in the Centenary Church. The meeting was a grand success, for these women have pious hearts (feel and cultivated brain to plan for their northern sisters, and eloquent tongues to plead their cause.

The names of these women are legion, but their choice spirit is the pretty and discreet Mrs. Willing. She is a woman of rare piety, and remarkable power as a speaker. Prominent at the meetings, amid their formal surroundings, were Drs. Butler and Waugh returned missionaries from India—the latter returned home, but a few weeks ago.

On the same day (May 18th), "The Presbyterian General Assembly" organized. It is a dignified body of 500 middle-aged cultured men, representing 200 presbyteries. They have among them men of mark, but Dr. Hall, late of Dublin, now of New York, is their star. He impresses you deeply; and yet, notwithstanding the closest attention, you fail to discern the hiddenness of his power. Probably the secret lies with the Christ whom he never hides. The harmony is very observable, and to see the "New" and "Old School" sitting side by side, rejoicing over their recently consummated union, after long years of divorced separation, would make one wish that the twin every where might be made one flesh.

Might not our divided Methodism, with no separating gulf of doctrine, but modes of forms and prejudices, learn a lesson from the union-loving Presbyterians of the day, which laugh at difficulties and gathering the several links seek to make perfect the Calvinistic chain. Would to God that the love of Jesus might consume every disturbing cause, and taking the isolated parts of our world wide Methodism, and melt them into a grand ecclesiastical oneness.

One day earlier (May 17th) the Baptists began their Annual National Anniversary. They are not as decorous as our Presbyterian visitors, but what they lack in order they make up in numbers. With them all the clergy and deacons are delegates; and in their case all the daughters have not been left at home, and many second cousins have come to see the religious lions. In their discussions and speeches they ventilate their feelings and sentiments very freely. Often they differ very widely, and sometimes the extremes meet, as they did the other evening when the colored Dr. Grimer, of Boston, replied to a distasteful speech of an unmasked "Rebel," who deprecated negro education, and thus his defiance into the teeth of his hissing listeners. One afternoon our Pedagogue ears were much tickled as we heard a Baltimore D. D., in a very eloquent Sunday School address, when urging the Church to care for the children, say, "I am a fast approximating infant baptism." It was later on in their discussions and speeches that it was swallowed. Their "Big Concern," as one of their speakers calls it, is their "Bible Union." It occupied much of their time, and evidently requires much to keep it aloft.

These Baptists mean work, and they

A very interesting event transpired a few days ago, in connection with the family of our beloved President, an event, especially, in which your lady readers will feel deep interest. It was the marriage of Mr. Panshion's only daughter, to the Rev. Professor Rainey, of Victoria College. For the gratification of your numerous readers we append the account of this Hymenaeal affair, which appeared in the "Globe" of June 2nd:—

"HYMENAEAL.—Yesterday at noon the nuptials of Professor Rainey, of Victoria College, Cobourg, and Miss Fanny V. Panshion, only daughter of the Rev. Wm. Morley Panshion, were celebrated in the tabernacle, McGill Square. The building was filled, as is usual on such occasions, with an assemblage composed chiefly of ladies, and embracing much of the beauty and fashion of the city. The bridesmaids were Miss Tilly Bowers, Miss Nelles, (Cobourg) and Miss Maria Vickers. Mr. Rainey, (brother of the bridegroom) Mr. Morley Panshion, and Mr. Percy Panshion acted as groomsmen. The following were present as guests—Rev. Dr. and Mrs. Ryerson, Rev. Dr. Green, Rev. Dr. and Mrs. Nelles (Cobourg), Rev. Mr. and Mrs. Hanson, Rev. Mr. and Mrs. Cochrane, Rev. Mr. and Mrs. Johnson, Dr. and Mrs. Atkins, Mrs. Simpson, and Mrs. Cunningham Taylor. Among those present at the ceremony were also the following—Dr. and Mrs. Roseburgh, Mr. W. T. and Mrs. Mason, Mr. and Mrs. T. G. Macdonald, and Mrs. Callender. The bride entered the tabernacle leaning on the arm of Dr. Ryerson, by whom she was given away. Her dress was of white cord silk on train, and her veil of white illusion. The bridesmaids were trimmed in dresses of white muslin en train, and attended with blue, and on the head of each was a wreath of flowers. The ceremony was performed by Rev. W. M. Panshion, father of the bride, and at his conclusion the bridal party drove to his residence on Bond street, where the wedding breakfast was served, and the usual toasts were proposed and responded to."

We wish the happy couple all the blessings of conjugal bliss, and hope that a long life of uninterrupted happiness may be their lot.

This letter has already become longer than I intended, but I must inform your readers that the Wesleyans in Toronto have been favored by another Church, and intend to commence building immediately, and thus, there will be three Wesleyan Churches in the course of erection at the same time, in the same city, and all in the midst of a dense population. The Toronto Churches have lately been favored with a very gracious visitation from on high. Those honored servants of God, Dr. and Mrs. Panshion, who have been in the city during their meetings were held twice every day, all of which were, more or less, seasons of refreshing. All the ministers heartily co-operated, and they testify delightfully of the good results that have followed Dr. and Mrs. P., who visited Hamilton, where much good was done, and several of the young ladies attending Female College were made the happy takers of a saving change. O for a manifestation of such saving power in all our churches.

Adieu, until Conference.

ONTARIO,  
Ontario, June 3, 1871.

### CHICAGO CORRESPONDENCE.

Longfellow says "our national character wants the dignity of repose." You would think so, if you mingled among the hurrying thousands of this overgrown baby city, who hasten to the right and left, and are gathered out of all lands, are youths, and feel the common throbbings of a quickened life. Even the Teutons seem to lose some of their natural drowsiness and rush with the excited crowd. Just now secular affairs seem less feverish—no elections convulse society and our over-crowded population makes many cry "Over time!" But religious matters are in no torpid state. Our hot days have come crowds of travel-stained strangers to the annual gatherings of their various Israel, and partake of the hospitalities of their city cousins, and to stir the blood of the pious public.

On the 18th of May three influential bodies were in session. On that day, the elect ladies of "The Methodist Women's Foreign Missionary Society," with much to do and a will to do it, met in the Centenary Church. The meeting was a grand success, for these women have pious hearts (feel and cultivated brain to plan for their northern sisters, and eloquent tongues to plead their cause.

The names of these women are legion, but their choice spirit is the pretty and discreet Mrs. Willing. She is a woman of rare piety, and remarkable power as a speaker. Prominent at the meetings, amid their formal surroundings, were Drs. Butler and Waugh returned missionaries from India—the latter returned home, but a few weeks ago.

On the same day (May 18th), "The Presbyterian General Assembly" organized. It is a dignified body of 500 middle-aged cultured men, representing 200 presbyteries. They have among them men of mark, but Dr. Hall, late of Dublin, now of New York, is their star. He impresses you deeply; and yet, notwithstanding the closest attention, you fail to discern the hiddenness of his power. Probably the secret lies with the Christ whom he never hides. The harmony is very observable, and to see the "New" and "Old School" sitting side by side, rejoicing over their recently consummated union, after long years of divorced separation, would make one wish that the twin every where might be made one flesh.

Might not our divided Methodism, with no separating gulf of doctrine, but modes of forms and prejudices, learn a lesson from the union-loving Presbyterians of the day, which laugh at difficulties and gathering the several links seek to make perfect the Calvinistic chain. Would to God that the love of Jesus might consume every disturbing cause, and taking the isolated parts of our world wide Methodism, and melt them into a grand ecclesiastical oneness.

One day earlier (May 17th) the Baptists began their Annual National Anniversary. They are not as decorous as our Presbyterian visitors, but what they lack in order they make up in numbers. With them all the clergy and deacons are delegates; and in their case all the daughters have not been left at home, and many second cousins have come to see the religious lions. In their discussions and speeches they ventilate their feelings and sentiments very freely. Often they differ very widely, and sometimes the extremes meet, as they did the other evening when the colored Dr. Grimer, of Boston, replied to a distasteful speech of an unmasked "Rebel," who deprecated negro education, and thus his defiance into the teeth of his hissing listeners. One afternoon our Pedagogue ears were much tickled as we heard a Baltimore D. D., in a very eloquent Sunday School address, when urging the Church to care for the children, say, "I am a fast approximating infant baptism." It was later on in their discussions and speeches that it was swallowed. Their "Big Concern," as one of their speakers calls it, is their "Bible Union." It occupied much of their time, and evidently requires much to keep it aloft.

These Baptists mean work, and they

know how to take hold of it. May God prosper them in every honest effort.

Yesterday the children of the "Fatherland" held their great "Peace Jubilee." Three hours their moving procession was in passing our stand-point. They seemed happy and full of Lager Beer. As we looked into their stolid faces, and noticed their slow movements, we could not but ask ourselves, "Can these be the sons of Europe's best troops?" These Germans are certainly a strong race, and the more you study them the more you will think so. They are very numerous here, and are fast increasing in numbers and wealth. They are great drinkers and smokers, but frugal eaters; care little for dress, but have a perfect mania for real estate. They are the "Treaty of Washington" is the chief subject for editorials here. All, or almost all, the papers favor their ratification and seem elated with its provisions. They all seem glad to get the Dominion Fisheries as a settlement for "Alabama" depredations, but some of them question the justice of the thing, and anticipate Canada's indignant protest.

Things of interest to us, if not to you, are daily occurring in this Prairie land; but of them we will not write. We lay down our pen for the present, to take it up, perhaps, at some future time.

NORTH-WEST,  
Chicago, Ill., May 30, 1871.

### Circuit Intelligence.

YARMOUTH NORTH.

The interest of a hallowed service in Wesley Church, on a recent Sabbath evening, was enhanced by the administration of baptism to seven persons, candidates for membership in our church. Several others, who had not received the rite in infancy, are to be baptized next Sabbath.

I am enabled thankfully to report that the gracious influences of the Divine Spirit, which have rested on us as a church through the year, have produced very delightful results. During the winter about forty persons were received on trial, most of whom have passed faithfully through the probationary quarter. Many of these are of mature age. Some were wandering in speculative error. But the Divine Spirit convinced them of their sinfulness, and they were fain to apply to Christ the Lord for pardon.

The Divine blessing appears to rest on every department of our work. The attendance at the week night services is large. There has been a steady growth of numbers in our congregations. We have in one new and large church, we are unable to meet the applications for pews. And never have I preached to a congregation in which the attention was more close and sustained than here. There is a growing enthusiasm in the Sabbath School work, both on the part of teachers and scholars. We have introduced Vincent's Berean Lessons, and we find them invaluable. By this and other important features, such as the use of a carefully prepared liturgical service for opening, the interest has been greatly increased. Several of the scholars have commenced meeting in class, and I have reason to hope that others will soon be among the avowed followers of Christ.

J. HART,  
Yarmouth North, June 2, 1871.

### TEMPERANCE.

The annual meeting of the R. W. G. Lodge, Independent Order of Good Templars, took place at Baltimore, Maryland, on the 23rd, 24th and 25th of May. Representatives were in attendance from forty Grand Lodges, including England, Scotland, Canada and Nova Scotia, and the meetings were characterized by the greatest enthusiasm. One of the most notable features in the officers' report was the extraordinary spread of the Order in Europe during the past year. The Order though only introduced into Scotland about eighteen months ago, numbers 50,000, the city of Glasgow containing 118 Lodges. The Grand Lodge of England numbers 12,000. A Grand Lodge has been organized in Ireland with a rapidly increasing membership, and Wales has ere this, more than the requisite number of subordinate Lodges, with which to organize a Grand Lodge. Deputies have been commissioned to introduce the Order into Russia, Germany and Holland. The Grand Lodge of New York has increased its membership 50,000, total membership over 400,000, with about 87,000 in funds to commence the year's work. The welcome meeting given by the Good Templars of Baltimore, was attended by near three thousand persons, and the national politeness and good feeling of the United States towards England and the Dominion, was evidenced by the loud and prolonged applause which greeted any allusion to Queen Victoria. Speeches were made by the representatives from each State. Rev. George Hinds, representing England; John T. Hulmer, Nova Scotia; and Rev. William Scott, Canada. Congratulatory telegrams were exchanged with the Young Men's Christian Association—then in session at Washington. At the conclusion of the session, the representatives in a body visited Washington, and were each presented to the President, Attorney-General, and Secretary of Treasury. Over thirty of the delegates were Methodist preachers, and it was with the greatest pleasure that we learned that Methodism in the United States and Canada was completely identified with Good Templarism.

The officers elect are:—

Rev. John Russell, R.W.G.T., Michigan.  
John Hickman, R.W.G.C., Kentucky.  
Miss Anna Raymond, R.W.G.V., New Jersey.  
J. A. Spencer, R.W.G.S., Ohio.  
Rev. George Hinds, R.W.G.C., England.  
John Campbell, R.W.G.T., Missouri.

Next place of Meeting Madison, Wisconsin.

### CONFERENCE ARRANGEMENTS.

MY DEAR DR. PICKARD.—Would you please append the following notices to plan of Conference arrangements in "Wesleyan."

1. The list of Ministers includes only those who are already authorized to attend Conference.

2. The Secretaries of the several Districts are requested to forward as early possible the names of ministers who are appointed to attend Conference.

3. Ministers' families are not provided for in any case except by private arrangement.

Yours truly,  
W. M. LATHERN,  
St. John, N. B., June 8th, 1871.

DISTRICT MEETINGS.—Several of the District Committees of the Conference are meeting this week. It is hoped that some Brother in each of them will send a report for publication in next week's *Wesleyan*.

## General Intelligence.

INSTITUTE LECTURES.—Under the able guidance of the Rev. J. Lathern, Wesleyan Minister (formerly of this city, but now minister in St. John), publishes, in a neatly printed little volume, over one hundred pages, four lectures on the "Treaty of Washington," and the "Fronderies," 2nd.—Cobden and the Corn Laws, 3rd.—Haydock and the march to Lucknow, 4th.—English Reformers and the English Reformation. The first three were originally prepared for and delivered at the regular annual course of lectures arranged by the Mechanics' Institute in St. John, in the successive winters of 1860, 1861, and 1862. The 4th, on the "Reformation" was delivered before the "Young People's Institute," of that city. One or two of these lectures, have been delivered to audiences in Halifax, and have elicited universal admiration. As a pulpit orator and popular lecturer, Mr. Lathern occupies a high position. All his productions evince careful study, and a heartiness of scholarly attainments, and of a mind richly endowed. This unpretending little volume from the Rev. gentleman's pen gives some lively and interesting sketches of the lives of three great actors on the world's stage—two of whom have played their part in our own day—and each in events pregnant with importance in the history of the human race. These sketches are original, and carry spirit, but with fairness and candor. The portraits are painted by a master hand. All may be benefited by a perusal of the lectures, but the contents are especially recommended to a moral to the rising generation, to excite them to noble actions. We heartily recommend the work to the public. It is for sale at the Wesleyan Book Store.—*Colonist*.

REV. J. LATHERN has published a neat little volume containing six lectures on the "Treaty of Washington," 2nd.—Cobden and the Corn Laws; 3.—Haydock and the March to Lucknow; 4.—The English Reformers and the English Reformation. The lectures are elegant, spirited, and every way admirable. They have been listened to with rapt attention by thousands; and now we hope that a wide circle of readers will avail themselves of the privilege of enjoying them. We should like to see more of this kind of reading placed within the people's reach. The book is published in St. John, and is for sale by all Booksellers and Stationers.

REVELATIONS OF A ROBBER.—When McCarron, the sarrivorous robber and house breaker was recently sentenced in this city to what is virtually the term of his natural life, it was known that many of his depredations had never been brought to light, and that considerable amount of property stolen from the Chapel and private residences was still concealed by the sullen offender. Since his commitment to the penitentiary, the savior made friends with a sailor convicted for striking his captain and serving out a term of imprisonment. To this sailor he acknowledged the robbery of the Chapel, and with a slight show of penitence gave him a map of the ground where the articles were concealed at the foot of College hill, a short distance to the right of the railway track, and the discharge of the savior was effected. The sailor, exhibiting it to Rev. M'Devitt, and together proceeded to the locality indicated, and with very little difficulty found the hidden articles. Most of the missing articles stolen from the Chapel, portion of a silver service belonging to A. T. Colburn, and various other bits got plundered carefully and securely hidden away. The savior



