

# The Provincial Wesleyan.

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## Religious Miscellany.

### The Master is Near.

BY REV. W. MORLEY PUNSHON, M. A.

"He was in the hinder part of the ship, asleep on a pillow; and they woke him, and said unto him, Master, correct thou us, that we perish?" Mark iv. 38.

"When even was come, the ship was in the midst of the sea, and he alone on the land." And he saw them toiling to row for the wind was contrary unto them." Mark vi. 47-48.

Our Genesee, mountain-bordered,  
Beats the storm and swells the gale,  
While the bark, divinely ordered,  
Spreads for shore the laboring sail,  
Faster falls the cloud-burst's raining;  
Lightnings leap from thunder-caves;  
Through the dead'ning midnight straining,  
Wild eyes stare across the waves.

Lay thy Lord, in human shape,  
Calm as childhood's—while unperceived,  
Surged and rove the furious deep.

From his gentlest slumber parted,  
Gleams of light and frolic-hearted,  
Bids his fear in faith to die,  
What to Him the wild commotion?  
Vassals to his sov'reign will,  
Perceiv'd wind or angriest cell,  
Instant at his word are still.

Our Genesee, wildly blowing,  
Chafe the sultry winds again,  
While the voyagers "toil in rowing,"  
With a dull impatient pain.

Deeper looms the dark before them,  
Wearer grows each slack'ning hand,  
No loud presence bending o'er them;  
Hopeless night and distant land.

Louder roars the surge's clangor,  
Which the troubled moon obscures o'er;  
And the surf-wave, white with anger,  
Dash its battle on the shore;  
But the Lord, his own beholding,  
Watches o'er their roused alarms,  
As some mother watches, folding  
Frighten'd nurslings in her arms.

Wearily the night-watcher weath'rs,  
Wearily, sick'ning and forlorn,  
Yet the promised blast forthweath'rs;  
Hush of blast, or glimpse of morn.

Then the waiting Saviour maketh  
O'er the storm his path of peace;  
From the wave the frenzy breaketh;  
In the heart the discords cease.

On our souls be deeply graven  
Lessons by these tempests taught:  
Willeth Christ to lift the craven  
Into realms of braver thought.

When with him we journey longer,  
And the heart has sejournd grown,  
Regard then the storm-cloud stronger,  
And we brave the blast alone.

### Mystry.

The fact that any doctrine involves a mystery is so far from constituting a fair ground for its rejection, that it agrees in this respect with many of the most allowed truths of human science. For the distinction is now well understood between a truth being apprehended and its being comprehended. We apprehend or recognize a doctrine, but we do not know it by referring to its cause. A thing which is not apprehended cannot be believed, but the analogy of our knowledge shows that we believe many things which we cannot explain or resolve into law. We know the law of attraction which regulates the motion of the visible universe; but no one can yet explain the nature of the attractive power which sets according to law. Or to add an example from the world of organized nature. We know not in what consist the phenomena of sleep or of life; and we are equally ignorant of the final causes which have led the Creator to lavish his gifts in creating thousands of species the lower order of animals, with few properties of enjoyment or use; or to scatter in the unpeopled parts of the petals of flowers, the profusion of beautiful colors. In truth, the peculiarity of modern inductive science is that it professes to explain nothing. It rests content with generalizing phenomena into their most comprehensive statements and then referring to its cause, connects them with its ultimate cause. And if truths are thus received unobscuredly in science, when yet they cannot be explained, why must an antecedent determination to disbelieve mystery in religion be allowed to outweigh any amount of positive evidence which can be adduced to substantiate those mysteries?

### The Success of Faith and Effort.

We clip the following from one of our exchanges:

Less than a year ago a young Methodist Church upon the hills, in the central part of Connecticut, after debating the question of closing up their house of worship, employed a college student—a licensed preacher—to supply their pulpit for a Sabbath. The remark was made by one of the members that, when cold weather came on, they might be blessed with a revival which would save them. The young preacher responded, "we will not wait till winter, we can have a revival now." He spent his summer vacation there, and a powerful and wide religious influence followed—in the warmest part of the year—and a large number were led to Christ.

A young lady and gentleman from a city congregation went there to spend a Sabbath, and went home hoping in Christ. They were the first fruits of a work in the city congregation, which resulted in sixty conversions. Other churches in the city were blessed, and the college there was mightily quickened, until but few in the institution were left unconverted. The pious students went out in bands, heralding the power of salvation in adjacent places.

From the first mentioned church the work had in the meantime extended in other directions—a small Methodist Church, a few miles distant, was aroused, and souls were there converted.

### Christianity in Parents.

The other day I chanced to enter a friend's house. He did not know I was in the parlor, and he heard his conversation. He was very harsh in his dealings with his child. He was "out of sorts" that morning. "The wind was east," and the east wind blew into his lungs, and into his soul, and soured his mind, and soured his heart; and so, like a base miscreant as he was, he vented his bad temper on his wife and children. It is a habit some men have. This man was talking in a hard, unchristian tone, talking as no father should talk. He had lost his temper. He was saying what he was sorry for in a few moments. And then the servant announced my presence. Mind you, the man would have said he could not help it. "The boy teased me. He did what I cannot endure, and on the impulse of the moment, I spoke in my anger; I could not control myself." There was a frown on his face; but when I was announced—being more or less of a stranger, demanding of him certain courtesies—he at once smoothed his face, as though nothing had happened—as though the sun was shining brightly in the heavens, and the wind were south and not east. He came into the room where I was, and, in the most cordial and courteous manner possible, he gave me his hand, and smilingly bade me welcome. He could not control himself, simply because he did not sufficiently appreciate his family; and because he thought his home was a place where he could be at ease, and where he could do as he pleased. And yet, I, almost a stranger, was at once so cool down into courtesy, into affability, into politeness! I tell you that many and many a man, and many and many a woman, in this strange world of ours, in which many things seem to go wrong, will be gentle,

### Spiritual Pride.

A phase of religious experience appears in every century, in which the subjects claim to have special illumination from the Holy Spirit, and to receive divine impulse and guidance into which others are strangers. They are lifted into what is called a higher life, breathe a holier atmosphere, and find a peculiar joy in the consciousness that they are led by God's Spirit. No believer in the Scriptures can doubt that such an experience is both desirable and possible. It is the Bible history of a Christian life.

But the history of the Church gives also sad proof that special merit attend such an experience, and that many who suppose themselves to have attained it fall into spiritual pride, and into the snare of the adversary. Feeling that they have a light and a peace not granted to others,

## Religious Intelligence.

### Abduction of a Young Girl.

About the middle of January last, a young girl living in a Methodist family in Newark, N. J., went to the Franklin street M. E. Church—Rev. James Rogers pastor—was awakened and happily converted to Christ. Her own story is, that being burdened with a sense of guilt as an awakened sinner, and while praying to the Virgin Mary without finding relief, something seemed to whisper to her, "Why not pray to Jesus Christ? Mary is away up in heaven, and may be she does not hear you. And if she does, may she be able to relieve you. Jesus is everywhere—why not pray to him?" And she did pray to him, and thus obtained a sweet relief from her burden, and a precious assurance that she had heard her prayer, and forgiven all her sins. She then went to the South Market-street Church, which was nearer to where she lived, told her experience, and united with the Church on probation.

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It is in evidence that she is a modest, industrious and excellent girl, who has earned her own support since she was sixteen years of age. This is not the conclusion of a hostile organization, but the genuine opinion of one who seeks the freedom of the race and the highest interests of humanity. It does not make us uncharitable or unreasonable in regard to any who attach themselves to an interest that seems to us in the main pernicious. But we would be false to all that is hopeful and progressive in the future of our nation, where we laid into any indifference to the advance of Rome by simable views of others' sincerity and worth.

We have no stem of personal hostility or blind prejudice in our views and treatment of Roman Catholicism. We think of it as a system, just as thousands of others do who have no early education or personal associations to mould or intensify their convictions. If, therefore, we take any exception to an article like Mr. Parton's, we do not take it in regard to what is said, but only in regard to what is omitted. It is not the conclusion of a hostile organization, but the genuine opinion of one who seeks the freedom of the race and the highest interests of humanity. It does not make us uncharitable or unreasonable in regard to any who attach themselves to an interest that seems to us in the main pernicious. But we would be false to all that is hopeful and progressive in the future of our nation, where we laid into any indifference to the advance of Rome by simable views of others' sincerity and worth.

### The Wiles of the Tempter.

No wonder that Christians lose their power and strength, if the enemy of souls find them asleep. How soon may he gain an advantage from without, if a strict guard be not kept within! Though Satan seems to sleep sometimes, and we should appear to be in no great danger, it is only his stratagem to make us careless. He never fails to be vigilant, and watch his opportunity, that he may offer us battle with advantage; and who knows but he may gain the victory by those very sins to which, perhaps, we for many years have had hardly any temptation! How cunningly does he work! How enticing is the world! Even in lawful things, very often, the most dangerous snares lie hidden. A single word that he hears may be sometimes enough to infatuate our hearts. There is danger on all sides. Unless the Lord open our eyes, and preserve us on all occasions, each of us, even the best, may still be overcome, and the world. Satan is particularly intent upon beguiling the good; and having caught them in his net, he triumphs exceedingly over them. O Lord, suffer me never to sink into spiritual slumbers again!—*Boydell.*

### The Lord God a Sun.

And what enlargement and expansion are given to scriptural figures drawn from natural objects by gaining a fuller knowledge of those objects themselves. "The Lord God is a sun," conveys a striking and impressive truth, such we think of the sun only in his obvious character as a source of light and heat. But what new energy is given to this magnificent emblem when we learn from astronomy that he is a great centre of attraction, and when we in addition take in that sublime generalization that the sun is the ultimate source of every form of power existing in the world. The wind waits the commerce of every nation over the mighty deep, but the heat of the sun has raised the air and set that wind in motion. The descending stream yields a power which grinds your grain, turns your spindles, works your looms, drives your forges; but it is because the sun gathered up the vapor from the ocean, which fell upon the hills, and is sliding its way back to the source whence it came. The expansive energy of steam propels your engines, but the force with which it operates is locked up in the coal, the extinct forests, stored among your hills, or is derived from the sun, that abounds in your forests, which now crown and beautify their summits. Both these primal and these existing forces derive their substance from the sun; it is the chemical force resident in his rays which disengaged their carbon from the atmosphere, and laid it up as a source of power for future use. The animal exerts a force by muscular contraction; he draws it from the vegetable on which he feeds; the vegetable derives it from the sun, whose rays determine its growth. Every time you lift your arm in every time you take a step, you are drawing on the power the sun has given you. When you step into the railway carriage, it is sun power that hurries you along. When gentle breezes fan your languid cheek, and when the restless tornado levels cities in its fury, they are the servants of the sun. What an emblem of him, in whom we live and move and have our being!—*Prof. Green's Address at Lafayette College.*

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Think of this, you that are well wadded with gold; you that sometimes grow discontented amidst the coldness, and the opposition, and the jeering; you who have enlisted under Christ's banner, but who, if you have not actually forsaken him and lands for his sake, have at least felt constrained to let pass many a golden opportunity; you who have been for years waiting for a soul, if haply you might win it, and who still see as far from the kingdom as ever; you who have long been contending with a wicked tempter, and who sometimes get a slight advantage over it—oh be not weary? Think of the joy of harvest. Think of the day when you shall rest from your labors, and these works shall follow you. Think of the day—the humbling, afflicting, overwhelming day, when the cup of cold water will reappear as an ingredient in the everlasting glory. Be not weary in well-doing, for in due season ye shall reap if you faint not.—*Dr. J. Hamilton.*

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About the middle of January last, a young girl living in a Methodist family in Newark, N. J., went to the Franklin street M. E. Church—Rev. James Rogers pastor—was awakened and happily converted to Christ. Her own story is, that being burdened with a sense of guilt as an awakened sinner, and while praying to the Virgin Mary without finding relief, something seemed to whisper to her, "Why not pray to Jesus Christ? Mary is away up in heaven, and may be she does not hear you. And if she does, may she be able to relieve you. Jesus is everywhere—why not pray to him?" And she did pray to him, and thus obtained a sweet relief from her burden, and a precious assurance that she had heard her prayer, and forgiven all her sins. She then went to the South Market-street Church, which was nearer to where she lived, told her experience, and united with the Church on probation.

She was then in her fifteenth year, a bright and active girl, and of more than ordinary personal attractions. Her mother died some years since, and neither her father or step-mother can read or write. But at the time of her conversion, she was in the country, and with nothing to indicate her Irish descent, was trying to learn to read in the family where she was serving! Soon after her conversion, "Father Doane," a young Roman priest tried to get possession of her on a writ of *habeas corpus*, but his Catholic judge brought out of town he failed to obtain it.

It is in evidence that she is a modest, industrious and excellent girl, who has earned her own support since she was sixteen years of age. This is not the conclusion of a hostile organization, but the genuine opinion of one who seeks the freedom of the race and the highest interests of humanity. It does not make us uncharitable or unreasonable in regard to any who attach themselves to an interest that seems to us in the main pernicious. But we would be false to all that is hopeful and progressive in the future of our nation, where we laid into any indifference to the advance of Rome by simable views of others' sincerity and worth.

We have no stem of personal hostility or blind prejudice in our views and treatment of Roman Catholicism. We think of it as a system, just as thousands of others do who have no early education or personal associations to mould or intensify their convictions. If, therefore, we take any exception to an article like Mr. Parton's, we do not take it in regard to what is said, but only in regard to what is omitted. It is not the conclusion of a hostile organization, but the genuine opinion of one who seeks the freedom of the race and the highest interests of humanity. It does not make us uncharitable or unreasonable in regard to any who attach themselves to an interest that seems to us in the main pernicious. But we would be false to all that is hopeful and progressive in the future of our nation, where we laid into any indifference to the advance of Rome by simable views of others' sincerity and worth.

### The Wiles of the Tempter.

No wonder that Christians lose their power and strength, if the enemy of souls find them asleep. How soon may he gain an advantage from without, if a strict guard be not kept within! Though Satan seems to sleep sometimes, and we should appear to be in no great danger, it is only his stratagem to make us careless. He never fails to be vigilant, and watch his opportunity, that he may offer us battle with advantage; and who knows but he may gain the victory by those very sins to which, perhaps, we for many years have had hardly any temptation! How cunningly does he work! How enticing is the world! Even in lawful things, very often, the most dangerous snares lie hidden. A single word that he hears may be sometimes enough to infatuate our hearts. There is danger on all sides. Unless the Lord open our eyes, and preserve us on all occasions, each of us, even the best, may still be overcome, and the world. Satan is particularly intent upon beguiling the good; and having caught them in his net, he triumphs exceedingly over them. O Lord, suffer me never to sink into spiritual slumbers again!—*Boydell.*

### The Lord God a Sun.

And what enlargement and expansion are given to scriptural figures drawn from natural objects by gaining a fuller knowledge of those objects themselves. "The Lord God is a sun," conveys a striking and impressive truth, such we think of the sun only in his obvious character as a source of light and heat. But what new energy is given to this magnificent emblem when we learn from astronomy that he is a great centre of attraction, and when we in addition take in that sublime generalization that the sun is the ultimate source of every form of power existing in the world. The wind waits the commerce of every nation over the mighty deep, but the heat of the sun has raised the air and set that wind in motion. The descending stream yields a power which grinds your grain, turns your spindles, works your looms, drives your forges; but it is because the sun gathered up the vapor from the ocean, which fell upon the hills, and is sliding its way back to the source whence it came. The expansive energy of steam propels your engines, but the force with which it operates is locked up in the coal, the extinct forests, stored among your hills, or is derived from the sun, that abounds in your forests, which now crown and beautify their summits. Both these primal and these existing forces derive their substance from the sun; it is the chemical force resident in his rays which disengaged their carbon from the atmosphere, and laid it up as a source of power for future use. The animal exerts a force by muscular contraction; he draws it from the vegetable on which he feeds; the vegetable derives it from the sun, whose rays determine its growth. Every time you lift your arm in every time you take a step, you are drawing on the power the sun has given you. When you step into the railway carriage, it is sun power that hurries you along. When gentle breezes fan your languid cheek, and when the restless tornado levels cities in its fury, they are the servants of the sun. What an emblem of him, in whom we live and move and have our being!—*Prof. Green's Address at Lafayette College.*

### Rest in Prayer.

Prayer is the secret breathing of the soul. This breathing of the air of eternity, is as necessary to the life of the soul as breathing the air of the earth we live in is to that of the body. The world of God, however, is a world of peace, strength, and prayer diffuses a spirit of repose over our life. In prayer the soul gains peace. Then are the storms and passions of the heart silenced; the disturbances of its cares and anxieties, of its sufferings, and even its joys cease. And thus fresh vigor and cheerfulness break forth upon us. As the bracing air of the mountains fills us with a sense of renewed power, so do we in prayer breathe an atmosphere of divine encouragement, and come forth from the inner sanctuary of communion with God to a step, you are drawing on the power the sun has given you. When you step into the railway carriage, it is sun power that hurries you along. When gentle breezes fan your languid cheek, and when the restless tornado levels cities in its fury, they are the servants of the sun. What an emblem of him, in whom we live and move and have our being!—*Prof. Green's Address at Lafayette College.*

### Ye shall Reap.

Think of this, you that are well wadded with gold; you that sometimes grow discontented amidst the coldness, and the opposition, and the jeering; you who have enlisted under Christ's banner, but who, if you have not actually forsaken him and lands for his sake, have at least felt constrained to let pass many a golden opportunity; you who have been for years waiting for a soul, if haply you might win it, and who still see as far from the kingdom as ever; you who have long been contending with a wicked tempter, and who sometimes get a slight advantage over it—oh be not weary? Think of the joy of harvest. Think of the day when you shall rest from your labors, and these works shall follow you. Think of the day—the humbling, afflicting, overwhelming day, when the cup of cold water will reappear as an ingredient in the everlasting glory. Be not weary in well-doing, for in due season ye shall reap if you faint not.—*Dr. J. Hamilton.*

### Our Roman Catholic Brethren.

The article under this heading in the Atlantic for April and May have attracted the attention of a few of our religious journals. We give to our readers part of an excellent editorial from the New York Observer.

Mr. Parton's article in the "Atlantic Monthly" on "Our Roman Catholic Brethren" is extremely readable, and doubtless has been widely read. While we take no exception to candor and kindness, we nevertheless deprecate most earnestly the influence of aught that may

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24. Mind your own business, and let your friends have time, without annoyance to attend to their.

## Provincial Wesleyan.

WEDNESDAY, JULY 29, 1869.

### Conference Resolutions.

We publish the resolutions of Conference, prepared for insertion in the printed Minutes, on some of the leading matters of Conference business:—

#### HOME MISSION AND CONTINGENT FUND.

The Conference gratefully records that there has been an encouraging increase to the Fund from some of the Circuits, as the result of the Home Mission meetings, especially in the Halifax, St. John, and P. E. Island Districts; but it deplorable the inadequacy of the whole increase for carrying out, to any great extent, the important objects contemplated in its formation, and aimed at in its management. It expresses its deep regret that, after the appropriation of the whole amount at its disposal, the brethren on the dependent Circuits and Mission Stations have to bear the loss of *miss thousand dollars* deficiency on the Circuits and Stations occupied by the year.

The Conference, believing that some action in relation to this Fund is necessary for removing misapprehension of its real nature, which the association of the term "Contingent" may have suggested, hiding, it is feared, from its friends, its vital importance to the interests of our Connexion, the prosperity of the cause of God, and the welfare of souls, has adopted the following Resolutions, viz:—

1. That the Fund known as the "Home Mission and Contingent Fund," and so designated in the printed Minutes, shall no longer exist as one Fund, but be divided into two separate and distinct Funds; one to be named the *Home Mission Fund*, and the other the *Contingent Fund*.

2. That the sources of income of the Contingent Fund shall be—(1.) A yearly subscription to be taken in the classes, in the several Churches, in the March Quarter. (2.) A public collection in all our churches, to be made in the month of August.

3. That the income of the Home Mission Fund shall consist of—(1.) The Grant from the Comities in England. (2.) The Interest on monies vested. (3.) A Public Collection to be made at the Home Missionary Meetings, which shall be held in all the principal preaching places in the Circuit. (4.) Such special donations as may be made to it for the special objects contemplated by the Fund.

4. That suitable arrangements for holding the Home Missionary Meetings shall be made at the September Financial District meeting.

5. The Conference trusts that by this arrangement the Home Mission department may become increasingly popular with our people, and its income greatly augmented by their enlightened and cheerful liberality; and their zealous cooperation in securing its increasing prosperity; and that the Connexion department will also continue to receive its share of their support.

6. That the cordial thanks of the Conference be presented to the Treasurers of the Home Mission and Contingent Fund, the Rev. H. Pickard, D.D., and the Hon. John H. Anderson; and also to the Rev. James Taylor, the Secy, for the very valuable services rendered by them severally to this department of our Connexional Finance during the year.

#### SUPERNUMERARY FUND.

1. The Conference observes with satisfaction that this Fund is supported, in every part of our extended work. Nevertheless it appears that the amount of contributions this year is not equal to the sum raised last year; which may readily be accounted for by the depression of trade in some places, and the failure of the factory in others.

2. The Conference directs the earnest attention of the Superintendents of Circuits to the 5th, 6th, and 7th Rules of this Fund, (which are in the Society Ticket, during the September visitation, fully explain to the members the nature and reasonableness of the claims of this Fund upon the justice and liberality of our Church. He shall then enter in the Class Book the individual annual subscriptions which are to be paid before the ensuing District meeting.

3. VI. An annual public collection shall be made in all our Churches and other preaching places, in the month of August.

4. VII. Applications shall be made to our friends, in each Circuit, for subscriptions and donations to this Fund. And that they endeavor so to explain and apply these Rules on their respective Circuits, that the yearly income to this indispensable institution of our Church may enable it fully to accomplish its benevolent design.

5. The Conference presents its best thanks to the respected Treasurers of this Fund, the Rev. H. Pickard, D.D., and Mariner Wood, Esq, for their faithful and successful attention to its interests.

6. The thanks of the Conference are hereby presented to the Secretary of the Fund, the Rev. E. Botwell, for his very acceptable and satisfactory services.

#### BOOK ROOM AND "PROVINCIAL WESLEYAN."

1. That the Conference deem it of great importance for the welfare of our Connexion that its official organ, the *Provincial Wesleyan*, receive a more liberal patronage than hitherto from the Methodist of the Lower Provinces, believing that thereby the work of God would be greatly promoted; while the present much embarrassed state of the office would be greatly relieved by an enlarged and prepaid subscription list, and therefore most earnestly exhort the hearty cooperation of ministers, and most earnestly, as well as respectfully, solicit that of our people generally, in aiding to bring about so desirable a result.

2. The Conference is gratified to learn that some progress has been made in the collection of former years arrears in the *Provincial Wesleyan* accounts, but regrets that the amount of unpaid subscriptions is still so large, while the liabilities are so heavy and pressing, and therefore urges upon the agents the necessity of all possible effort to collect these without unnecessary delay.

3. The Conference approves of the return of the Book Steward in respect to the payment of postage on papers; and though suffering large loss thereby, which in its present financial condition it cannot well afford, it authorizes for another year the offer of pre-payment of postage to be made to all subscribers who pay strictly in advance, in hope that this generous arrangement may be serviceable in maintaining and extending our list of good subscribers.

4. That the Conference is still deeply impressed with the necessity of supporting, and rendering more efficient, our Book Room, as a means of diffusing our religious literature; and grateful that, in a year of considerable Commercial depression, our liabilities have not been increased, it encourages the hope that the Book

Room will yet relieve itself from all present embarrassment.

5. That the cordial thanks of the Conference be given to the Rev. J. McMoray for his conscientious and able services in the difficult and important duties of Book Steward during the past year; and that he be assured of the unabated confidence of his brethren, in his constant efforts to promote the good of the Connexion, and of their appreciation of his services; and that he be appointed to the office of Book Steward and Editor for another year.

#### MOUNT ALLISON INSTITUTIONS.

1. That the Conference, in reviewing the work of the Mount Allison Academies, regrets that past year has been one of unprecedented trial and difficulty, chiefly arising from the great and very general depression in business circles, which has prevented the enrollment in its classes of so large a number of pupils as may be reasonably anticipated in future years.

2. That the Conference gratefully acknowledges the favour of Divine Providence, whereby the indefatigable Principal has been enabled to complete the erection of the new Academy, whose opening services and subsequent management have evinced the abiding determination of its conductors to impart to all their pupils a careful and christian education, and cherishes the hope that, with increased accommodation, a much larger number of Students, from the recently improved common schools of our country, and from the families of our people, will be found within its halls, seeking a suitable training for the mans of Commerce, or the professional pursuits of the land.

3. The Conference, having carefully considered the condition and management of both branches of the Academy known as the "Home Mission and Contingent Fund," and so designated in the printed Minutes, shall no longer exist as one Fund, but be divided into two separate and distinct Funds; one to be named the *Home Mission Fund*, and the other the *Contingent Fund*.

4. That the sources of income of the Contingent Fund shall be—(1.) A yearly subscription to be taken in the classes, in the several Churches, in the March Quarter. (2.) A public collection in all our churches, to be made in the month of August.

5. The Conference trusts that by this arrangement the Home Mission department may become increasingly popular with our people, and its income greatly augmented by their enlightened and cheerful liberality; and their zealous cooperation in securing its increasing prosperity; and that the Connexion department will also continue to receive its share of their support.

6. That the cordial thanks of the Conference be presented to the Treasurers of the Home Mission and Contingent Fund, the Rev. H. Pickard, D.D., and the Hon. John H. Anderson; and also to the Rev. James Taylor, the Secy, for the very valuable services rendered by them severally to this department of our Connexional Finance during the year.

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#### From our English Correspondent.

*Rejection of the Irish Church Bill by the House of Lords—New Wesleyan Chapel—Society of Friends—First Meeting of the Synod of the Province of the Wesleyan Methodists—Luther Memorial in Germany—Protestantism in Bohemia—Bridges to connect England and Scotland—Robert Napier—Thanks of Parliament to the Abyssinian Army.*

Last Monday evening the quiet quiet of the House of Lords was changed into a scene of considerable bustle and excitement in consequence of the concluding debate on the Irish Church Bill. Early in the evening the attendance was so large that scarcely a seat was left unoccupied. Many members of the Lower House aimed the privilege, as Privy Counsellors, of seating themselves on the steps leading to the throne, and foremost among them was to be seen the stately form of the Lord Chief Justice of England. Several members of the Royal Family were present, including the Prince of Wales, and the Duke of Edinburgh, the latter of whom returned home by his own ship the *Galton*, and arrived at Windsor on the previous Friday. There was a large attendance of ladies in the galleries, and the House presented altogether a most brilliant appearance. It is very seldom that a peer of the realm has the opportunity of speaking in the presence of such an audience, and the occasion was embraced by some of the most able members of the Upper House. The adjourned debate was opened by the Presbyterian Duke of Argyll, a man of distinguished rank, scholarship, and influence, who gave his hearty support to the measure. There followed on the same side, the Earls of Shaftesbury, Carnarvon, the venerable Earl Russell and others. The principal speakers on the opposite side were the Lord Chancellor and the Bishop of Oxford, who employed their eminent abilities in an earnest denunciation of the measure, on the ground that it was an act of flagrant injustice, and wanted spoliation, and would not be the settlement of the Irish difficulty. The discussion was prolonged until three o'clock on Tuesday morning when the division took place, and the Bill was thrown out by a majority of 95. This was an expected result, and now the measure stands over for re-introduction into the reformed House of Commons. At the approaching election the Irish Church Bill will be the crucial test, and a very sharp contest is anticipated.

Considerable progress is being made in various parts of the Connexion in the important work of Chapel-building. On the 9th of last month the foundation stone of a chapel which is to cost £4000, was laid at Rugby by the Rev. S. M. Arthur. The Rev. Dr. Temple, the distinguished Head Master of the Rugby School, attended the evening meeting, and spoke in a calm and warm-hearted terms of the labours of Wesleyan Methodism.

Last week the memorial stones of a new chapel were laid in the Brixton Circuit, in connection with the Metropolitan Building Scheme. Our enterprising friends there have secured the

freedom of a valuable site sufficient for a chapel, school, and minister's house. The chapel and school will cost about £2000. The day's proceedings were of a most interesting description, and resulted in addition to the building fund of the sum of £200.

On the following day the foundation stone of a new chapel to seat 1000 persons was laid at Brighton, one of our most important watering places. A very gratifying feature in the service was the presentation of a small bag of money by 140 Sunday-schoolers, who as they walked past deposited on the stone what each had collected.

At the annual meeting of the subscribers to the Metropolitan Building Fund, held two or three weeks ago, it appeared from the report, since the establishment of the Fund, about seven years ago, in addition to a great increase in cases of chapel enlargement, grants and loans had been made towards the erection of sixteen commodious chapels in important centres of population. The sum of £12,625 had been expended in grants, and 15,000 in loans. A very encouraging degree of success both as regards congregations and additional church members has followed these erections.

Yesterday morning Sir Robert Napier, the Commander-in-Chief of the Abyssinian forces, arrived in London; and in the evening of the same day a vote of thanks was moved to the General and the Abyssinian Army in both Houses of Parliament. There was a full attendance of peers in the upper House, and an additional attraction was lent to the proceedings by the presence in the west galleries of a number of peers. A rumour prevailed that Sir Robert Napier would be in attendance and a conspicuous place was reserved for him in front of the throne. However he was unable to be present in consequence of a summons from the Queen calling him to Windsor, where Her Majesty is at present residing. High and richly deserved eulogiums were passed upon the Commander, and the officers and men of the army and navy, for the way in which they had conducted and carried through so laborious and difficult an enterprise. The expedition has not only been successful in releasing the captives, but it has tended to give, particularly to Eastern Asia, a high sense of British power, justice, and humanity.

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A marvelous triumph of engineering skill in a short time was completed on the coast of Cumberland. The other day the last two piers of a great bridge connecting England and Scotland across the Solway Firth, were laid. The bridge itself is considerably more than a mile long, and with its embankments on each coast, forms a road across the sea nearly two miles in length. Some idea of the gigantic nature of the undertaking may be gathered from the fact that 1,800 tons of wrought iron and 2,900 tons of cast iron have been used in the construction. An enormous expense has been incurred, but the advantages in reducing the expense of carriage between certain important districts of England and Scotland, will, it is thought, make the undertaking remunerative to the shareholders.

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of the Presiding officer in successfully checking all unnecessary discussion; and yet the business was not unduly hastened. Some of our chief debaters were never less talkative, nor has the Conference lost much thereby.

Another peculiar feature of this Conference, was found in connection with the religious services on the week evenings; there were frequent prayer and conversation meetings which proved very interesting and refreshing. Perhaps a larger amount of preaching would have been an improvement. And yet it is patent to all who are capable of judging, that our sermons and missionary speeches at Conference are not equal to those delivered on other occasions. It may not be difficult to account for these shortcomings, but no sufficient reasons can be given for their justification.

This year's Conference will also be long remembered for its Legislation, which has effected very important changes in its constitution. Heretofore the Stationing Committee, the most important Committee in Conference—consisted of the President and the Chairman of Districts; henceforth an additional Preacher chosen by ballot at the May District Meeting, will be added to that Committee, thus increasing the number from ten to nineteen. Whether this be a wise change or not, remains to be proved. A Chairman for each District is now elected by the Conference. The votes being by ballot. This arrangement will give more satisfaction than the former method.

Last but not least—the financial showing from the various districts exhibited the painful fact that the unpaid *dependents* of Brethren on what are called the *dependent* Circuits amount to *nine thousand dollars*, one-third larger than ever before, in one year.

This serious financial difficulty, arises in part from the great depression of trade and consequent scarcity of money.

But the chief reason is the rapid increase during recent years to our ministerial staff of labourers; so that while our people are not lessening their contributions to our funds, the expenditure is increasing year by year. Hence the alarming deficiencies.

G. O. H.

As it now is, he would enter crying out, "Pen and ink." These being supplied, he would write the hymn he had composed in his mind, and deposit it in his pocket-book. That same pocket-book, with two of C. Wesley's manuscript hymns in his folds, is now in possession of the writer of these notes. Mr. Moore, proceeds, "When this was done, he would look round on those present and salute them with much kindness, and thus put all in mind of eternity. He was fond of repeating the third stanza of this hymn on such occasions, which commences—

There all the ship's company meet,  
Who sailed with the Saviour beneath. &c.

Hymn 50, "Blessing, honor, thanks, and praise," is entitled "A Funeral Hymn," and is found in C. Wesley's "Hymns and Sacred Poems" (1742). This is an unaltered reprint.

Hymn 51, "Hark! a voice divides the sky," is found in C. Wesley's "Hymns and Sacred Poems" (1742), and is an unaltered reprint of the original.

Hymn 52, "Again we lift our voice," &c., appears in C. Wesley's "Hymns and Sacred Poems" (1740), vol. II., and has for its title, "On the death of Samuel Hitchins," who was a Corinthian, one of the first race of Methodist preachers, who died at an early age. An account of his life, written by his father, was published by John Wesley in 1746.

Hymn 53, "Give glory to Jesus our Head," appears in the second volume of C. Wesley's "Hymns and Sacred Poems" (1740), and is entitled "On the death of a widow." This hymn is eight lines longer in the original, and two words are altered. The poet has expressed an idea in the second verse which is worthy of remark; it is—

Where glorified spirits by night,  
Converse in their holy abode.

That intercourse should be carried on by eight in the heavenly state, is certainly novel; and yet the same thought is stated in a passage by Butler in his "Hudibras," which runs thus:—

Oh, who but lovers can converse  
Like angels by the fire's expostion?  
Address and compliment by vision.

Hymn 54, "Hearken to the solemn voice," is found in C. Wesley's "Hymns and Sacred Poems" (1742), and is entitled "A Midnight Hymn."

Hymn 55, "Thou Judge of quick and dead," is found in C. Wesley's "Hymns and Sacred Poems" (1740), vol. II., where it is entitled, "For the Watch-night."

Hymn 56, "He comes," &c., No. 37 of Wesley's "Hymns of Intercession for all Mankind" (1740). Its title is "Thy Kingdom come."

Hymn 57, "The great Archangel's trump shall sound," is the half of one of C. Wesley's "Hymns and Sacred Poems" (1740). The accident which originated this fine composition is related in C. Wesley's Journal. On his third visit to Leeds he met the society in an old room, which was densely packed, and crowded, could not gain admission. He removed nearer the door, that those without might hear, and drew the people towards him. Instantly the rafters broke off short, close to the main beam, the floor sank, and more than one hundred people fell, amid dust and ruins, into the room below. One sister had her arm broken, and set immediately; rejoicing with joy unspeakable. Another, strong in faith, was so crushed, that she expected instant death, but she was without fear, and only said, in calm faith, "Jesus, receive my spirit." A boy of eighteen, who had come to make a disturbance, who struck several women on entering was taken up roaring, and his head, but some killed. After such a disaster, this was his hymn written. It commences "Glory and thanks to God we give," and after twenty lines, in which there are marked references to this remarkable escape from death, the sixth verse commences, "The great Archangel's trump shall sound." No. This accident took place March 14, 1744.

Hymn 58, "Jesus, faithful to his word," is found in C. Wesley's "Hymns and Sacred Poems" (1742), entitled "A Funeral Hymn." The original has six verses, and is not three verses, which are omitted. It is based on 1 Thess. iv. 13, &c.

For my successor, who I know will strive faithfully to do his duty as in the sight of God, I have the same aid and encouragement as freely afforded to me.

We labour benevolently in different parts of the harvest field. Remember that no labour done in humble dependence on Christ shall be lost.

Be ye therefore steadfast, immovable, always abounding in the work of the Lord. Commending you to God and the word of His grace, I am

Yours in the Gospel,  
T. WATSON SMITH.  
Shelburne, July 29th, 1868.

Notes on the Hymns in the Methodist Hymn-Book.

From the Methodist Recorder.

Hymn 48, which is the title of "On the night of a corpse," is one of C. Wesley's "Funeral Hymns" (1742). There have been differences of opinion as to the appropriateness of some of the language used in the hymn. The Rev. Richard Watson says that Charles Wesley's Funeral Hymns have too little of the softness of sorrow in them; but they are written in the fulness of faith which exclaims, even over the grave, "Thanks be to God, which giveth us the victory, through our Lord Jesus Christ." There is an interesting and appropriate illustration to this hymn in Mr. Arthur's Life of Mr. Rudgett, of Bristol, pages 88-90, which is worth the reader's attention. Byron in his "Glaucus" records similar sentiments in describing death, and Mrs. Hemans, who is known as the poetess of the affections, has written this passage:—

And is this that? Dread this!  
If such thy visiting  
How beautiful thou art!

Hymn 49, "Rejoice for a brother deceased," forms the second of C. Wesley's "Funeral Hymns" (1744). Mrs. Hall the author's sister, commended this, while she was unfavorable to the previous hymn. This was a great favourite with the author himself in the decline of life. Mr. Henry Moore relates this anecdote of him when nearly eighty years of age: "He rode every day (clothed as for winter even in summer) a little horse, grey with age. When he mounted, if a subject struck his mind, he would proceed to expand and put in order. He would write a hymn thus given him on a card, with his pencil, in short-hand. Not unfrequently he has come to the house in the City-road, and having left his pony in the garden in front (the pony was not then enclosed in wall and iron rails

### Hints to Young Preachers.

Should we use a conversational tone in the pulpit? This is a question that has often been discussed, and although there is great diversity of opinion, yet it seems to admit of satisfactory answer. The language of conversation is the language of nature, and therefore it should be the language of speech. The same intonation that are used in it, about the most ordinary conversation, are used in the pulpit. But the manner of conversation is not

Preachers.

conventional tone in the... of conversation is the... of the same intention...

European.

Paris, July 16.—In the case of the United States... the arguments for the prosecution and defence... concluded yesterday.

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Colonial. The war has been over, we have learned to use his hands, correct his habits...

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(P. E. I.) Journal says.

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