



OUR COMING MINISTRY: WHAT IT OUGHT TO BE.

NO. XII. RECAPITULATION.

With the present article our discussion of the subject of "our coming ministry" reaches a conclusion. We regret that this discussion was not undertaken by an able pen or more effectively managed by our own. We hope, however, that situated as we have been, we have honestly endeavored to do what we could.

- 1. That the future of our Church will under God be mainly moulded by our coming ministry—as will be the ministry so will be the Church.
2. That above and beyond all things it is needful that the ministry of the future should be composed of men deeply and devoutly pious, in full clear communion with God their Father through the mediation of the Divine Redeemer and through the operations of the Holy Ghost.
3. That they ought to be men well-grounded, and of firm, unshaken faith in Wesleyan Theology, which is but an epitome of the doctrines set forth in Holy Scripture.
4. That they should at least be men of strong understanding, and of sound common sense; and it is to be hoped that some of them will be men of unquestioned genius.
5. That they ought to be conscious of a Divine call to ministerial work, that such a consciousness ought to be most prayerfully sought, tenderly cherished and highly prized by them, as it would be a source to them both of happiness and power.
6. That they ought to be animated with an ardent, active and enduring zeal for the glory of God and the salvation of men—as much as no marked and continuous success can be obtained by them if such zeal be wanting.
7. That they ought to be men of well-balanced general culture, and otherwise well-fitted for their work, by special professional training; but that the general culture would be of more relative importance at the commencement of the ministerial course than the special training.
8. That the proper degree of general culture can best be secured by ministerial candidates by their obtaining the benefits derivable from a judiciously conducted Collegiate education.
9. That for important reasons it would be wisest to combine to some extent the process which aims at general culture as its main object with that by which special training for ministerial duty is attained.
10. That the question, with what degree of mental culture or specific training young men shall be permitted either to begin or to end their probationary course should be solved by the Church, and not by the young men, who commonly are not fitted to decide such a question wisely.
11. That the standard of acquirement established by the Church as one of the conditions of admission to the regular ministry ought to be so high and so rigidly maintained that, except in rare instances, a comparatively uneducated man shall be utterly unable to find his way into it.
12. That we must look to Sackville Institution, Academy and College, and not to other Colonial Institutions or to Institutions either in Great Britain or the United States for the educated ministry of the future we need.
13. That the strengthening of Mt. Allison College by endowment of Professorial Chairs, founding of scholarships and prizes enlarging its library and increasing its scientific appliances, is a most desirable and necessary work, and if completed, contribute in the most effective manner to the achievement of the object so much to be desired—the thorough education of "our coming ministry."
14. And that means ought to be provided by use of which ministerial candidates may be sufficiently aided, when assistance shall be necessary, to secure a competent education at Sackville.

the objects requiring immediate accomplishment may be speedily and triumphantly achieved.

ENGLISH CORRESPONDENCE.

2ND CONFERENCE LETTER.

DEAR MR. EDITOR,—When the question "what preachers are now received on trial" was read, it appeared that 85 young men had passed the District Meetings in May last. The searching examination before the Committee in London, held in July, had reduced this number to 72. The decisions of this Committee are not final, for the Conference reserves to itself the power to accept or reject, and in a few instances they were reversed by the vote of the Conference. About 46 of these young men are recommended for the Home Work of Methodism with a preparatory training in the Theological Institutions, 20 for the Foreign Mission work, after a course of study at Richmond, and a few only are to be sent to Circuits this Conference. The ages of these candidates vary from 20 to 29 years, the average being about 23 1/2.

THE MANCHESTER CONFERENCE.

From the Correspondent of the London Watchman.
Wednesday.
The contrast drawn by Dr. Osborn at the Missionary Committee of Review between the assembly he is now addressing and the Conference held in Oldham street Chapel in 1869 was even more forcibly illustrated this morning. Dr. Osborn said that one memory added to his own carried them back to the time when the Conference occupied only the space under the platform on which the honored fathers of Methodism and the officials of Conference sit, covers a space nearly as large, while not only are the body of the chapel filled with preachers, but the assembly overflows into the gallery. A local newspaper has spoken of the Conference as the largest ecclesiastical assembly that has anywhere assembled since the Geometrical Council. More than 800 tickets have been issued, each bearing the signature of the President, and judging from the appearance of the chapel this morning, we should suppose that already nearly all who have permission to attend are present. As at the famous Council at Rome, the members of this assembly have gathered from all parts of the world. Every district in England, Wales and Scotland is represented. The delegates of the Irish Conference have their place upon the platform. By their side sit Mr. E. F. Cook, who comes in the name of our most suffering and honored and beloved brethren in France. There are present Ex-Presidents and members of the Eastern British American Conference and that of Australia. The President of the Canada Conference is expected this evening. India is represented by men some of whom not infrequently take prominent part in the proceedings. China by Messrs. Smith and Napier; Africa and the West Indies by men not less honored men, some of whom, like Mr. Moister, have labored on both sides of the Atlantic. From the Pacific we have grand pioneers of missionary labor in Mr. Thomas and Mr. Calvert, and probably others also. Surveying such an assembly, and remembering that all present have consecrated their lives to the greatest of all work, that of preaching Christ, and that through their labors and those of their fathers and brethren congregations and churches have been raised throughout the world, we cannot but rejoice, and exclaim with adoring gratitude, in words used by Mr. Wesley, and quoted by Mr. Farrar as the inscription on the Conference seal, "What hath God wrought!"

almost equal importance to the expectant Circuits. Rumour speaks of sweeping changes in the next edition of the statutes, and of difficulty in finding superintendents, able and competent for the arduous and ever-increasing duties of the Circuits. But into that hidden region, and important allocating chamber, our curious eyes are not permitted to pry. Your correspondent this year moves not from his assigned sphere, and feels less perturbation of spirit than many of his brethren around. Circuit stewards on the look-out through the Chapel door, and, cunning fellows, are profuse in invitations to dine with them. Let us hope they will all get the right men, and all be satisfied.

Manchester, August 8, 1871.

FINANCIAL MEETING OF THE HALIFAX DISTRICT.

MR. EDITOR.—According to the Chairman's notice, the brethren of the Halifax District assembled in the Brunswick Street Vestry on Tuesday morning the 15th inst. After reading of the Scriptures by the Chairman, and prayer by Rev. J. G. Hennigar, the financial business was entered upon with such spirit and energy that in an hour and a half all the usual Circuit and missionary arrangements for the year were completed in plan. This rapidly was done of course in great measure to the valuable reform in District business which has taken place during late years. Credit must however be given to our Financial Secretary whose budget was so clear and accurate, that scarcely a question or remonstrance interrupted his reading. The afternoon Session was occupied by financial and spiritual discussions, the Spirit of which was hopeful and cheering. Our Home Missions in their successful working are evidently encouraging and strengthening the hearts of both clergy and laity; and it was felt that during the ensuing year every effort would be put forth to consolidate the system. In this resolution, our District will doubtless be seconded by all the others in the Conference. Holiness of heart and entire consecration as the privilege and duty of both ministers and people were also commended upon. May all our resolutions and hopes, be abundantly fulfilled this year, and "the Lord of Hosts be for a diadem of beauty unto the residence of his people, and for a spirit of judgment to them that sit in judgment, and for strength to them that turn the battle to the gate."

A. STEWART DESBARY. August 18th, 1871.

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the vast assembly that that was not in the usual sense of the word a public meeting, but a religious assembly of the Wesleyan Methodist Conference, and that the Conference would be guided strictly by its ordinary rules of procedure. The business of that evening was the reading of addresses from the affiliated Conferences, and the reception of representatives from those Conferences.

The reading of lengthy documents in a large assembly is often provocative of impatience, but to-night not only ministers, but all present listened with the deepest attention to addresses from the Irish and Canadian Conferences. Each address told of increase, and each breathed the spirit of gratitude and hope.

Very seldom has it been our privilege to listen to a series of speeches of such sustained interest and power as those which followed. Dr. Robinson Scott, who, as senior representative of the Irish Conference, spoke first, was very happy. Acknowledging the great service rendered by the now retiring President at the recent Irish Conference, and referring to his former presidency in 1865, he proceeded to draw a comparison between the state of Methodism in Ireland then and now. The interval had been one in which the population had decreased, and also the membership of other Churches, and in which 8,000 or 9,000 members of the Methodist Societies, representing some 30,000 of their people, had emigrated; yet during this period in all respects had Methodism advanced. The number of ministers had increased 24 per cent., and all had been placed in circumstances of great comfort. The vacant circuits had been filled, and an increase gained of 1,200. Meanwhile, as throughout her history, Irish Methodism had been engaged in a great, though involuntary, mission work; be intelligent and zealous souls taking with them to distant lands the light of Gospel truth. These great facts we had known before, but they stood out more vividly when Dr. Scott illustrated them from his own ministerial experience; telling of remarkable revivals at Londonderry and Basildon, of the emigration of the majority of the converts, and of his mourning over his visit to the Church; but how, during his last to America, these converts met him, some at almost every place at which he preached; and how in one American congregation forty persons professed themselves his own children in the Lord. Incidentally Dr. Scott's point was further illustrated by a subsequent speaker, who said that in the Canadian Conference there were nearly as many Irish preachers as the whole number in Ireland. Dr. Scott next proceeded to consider the operation of the Disestablishment and Disendowment Act, especially as affecting the interests of Methodism. He spoke as one full of confidence and hope, but urged the claim of Ireland at this critical period on the sympathy and assistance of England. He asked for an increase of the mission grant. He thanked the Conference for the three years' appointment of Mr. Arthur to the Belfast College, and spoke of the success attained by that College as being beyond all anticipation. Lastly, he thanked the Methodist people for their contributions towards the College, suggestively adding that if any gentleman would give him a cheque for £800, or if eight gentlemen would give him £100 each, the contributions from England would amount to £10,000.

France was next represented. Owing to the war, the French Conference has not met during the year; but the Rev. Emile F. Cook, B.A., has come to bring tidings of its affairs. Mr. Cook was the French representative at the Bristol Conference, and gained then the esteem of his English brethren. Since then his sufferings and his noble labours during the siege of Paris have won for him sympathy and admiration. On rising he was greeted with warm applause, and his narrative of the part Methodists, with other Protestants had taken during the siege in seeking to alleviate suffering, and to spread evangelical truth, was listened to with the greatest attention. A shudder went through the vast concourse that hung upon his words when he told of scenes upon the battle field, and again when he described how a single zealous worker had struck down two of their most zealous workers, a brother and sister. None could be surprised at heard of numerical and financial loss in France during the past year. It is cause for gratitude that the loss of members has been comparatively small, and it was a surprise that the Connexion debt had not been increased. The audience cheered when told that this had been secured by the preachers taking the deficiency upon themselves. Surely they will not be allowed to bear the burden alone. Mr. Cook's speech and his publication in our columns can scarcely be said to secure for these excellent men substantial aid. Mr. Cook speaks English with a slight occasional hesitation which adds to rather than detracts from the effect of what he says. Telling how very graciously our chapels and Protestant places of worship generally in Paris have been preserved from any great harm during the siege, he spoke of the beautiful English chapel in Rue Rospignone as having been frequently struck with bullets, but not injured. "It is," he said, "what you call *poek-marked*, but there are many people marked with small-pox, who nevertheless enjoy very good health, and so it is with your chapel."

The interest, or rather the enthusiasm of the meeting culminated when Mr. Punshan was introduced as the President and representative of the Canadian Conference. The vast assembly rose to their feet and welcomed with thrice repeated cheers and waving of hats and handkerchiefs. Mr. Punshan is somewhat bald, but his eyes are bright and sparkling, and his lips are in perfect health. As he rose, his appearance gave evidence of deep emotion, but that emotion he repressed, apparently not without effort. Never have we heard him speak with greater beauty or power. He told of the vast extent of British North America, its varied populations, their moral and religious necessities, the remarkable progress made by Methodism during the last seven years, and the influential position it now holds. He described the work of Methodism among the colonists of English descent, the Germans, the French, the Indians, and the Chinese. He dwelt at large upon the educational efforts of our Church, its literature, and the character of its rising ministry. He gave to his hearers beautiful glimpses of the regions he had visited in the far West; and, after alluding to the moment with exquisite tenderness to the sorrows he had been called to bear, he spoke of former Manchester Conferences, recalling the time when he stood as a candidate for ordination in the Oldham-street Chapel, and at that time when he received the honour of election into the Hundred, the youngest minister upon whom that honour had ever been bestowed. He then uttered words of encouragement to the present state of the Church; exhorting his brethren to be full of heart and hope. "Let us have faith," he said, "and the world shall fall at our feet, and the proud waves shall be dashed before the Lord's Israel; and even the fire, fierce as it is, shall be a bright flame to light us on our pathway home." In concluding his address, he claimed for Canada the consideration she deserves from the Statesmen and people of England. The speech was so remarkable for the amplitude and for the logical handling of its facts, as for its fervor and its beauty of illustration. Every sentence was spoken out in Mr. Punshan's own way, with ringing emphasis. Each word told. The audience was enraptured and enthusiastic. Mr. Punshan's theme was noble, and his utterance the crowning speech of a glorious meeting.

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The President, deeply affected, thanked his brethren and thanked God. He acknowledged his sense of unworthiness, of short coming, of infirmity, but exclaimed, in words that will go home to every Methodist heart—

"Me, with all my sin, I sat. On the sounding block. "That blood," he added, "I feel precious and efficacious for me at this moment." He expressed satisfaction at receiving the badges of office from the hands of one to whom he had long been accustomed to look as his chief, and whom he regarded with profound esteem and affection. He paid a high tribute to the character of his old friend, Thomas Vasey, to whose deeply-deplored illness he said he owed his occupation of the chair. He spoke of his honored father's name as having been from the Methodist people. He was glad to be in the midst of a body of men true to the old Methodist loyalty, true especially to the theology of experience. They were determined still to preach a full, free and present salvation. Possibly time and experience might suggest alterations in certain forms, tending to adapt Methodism more to the work of saving souls. But they would avoid hasty legislation, and it is interpreted as the sentiments of his brethren, they would never consent to any change that would interfere with the exercise of a free, independent, confidential, brotherly discipline over one another. They were determined to keep in their own hands the power of maintaining the purity of the Christian ministry. They were determined also to be faithful to the class discipline, and would endeavour to enforce their discipline with wisdom and fidelity. He thought it would be worth while to consider how the class-meeting might be made more edifying, and especially how they might secure greater efficiency in class-leaders as a body. Reference had been made more than once to the decrease of the number of the brethren, and he thought it would be well to consider how to reserve one session for the serious consideration of the state of the work of God among them. In their relation to other Churches they were true to old maxims. "The friends of all were the enemies of none." He proceeded to note the attitude on Methodism on certain public sobbing of the people. Elijah Tynne, a faithful and successful missionary in Ceylon, and then for many years a preacher in England, was everywhere distinguished for humility, simplicity, and loyalty to Methodism and Christ. Of the Irish brethren three at least had attained considerable influence in their own Conference. Of those called to the episcopate, Bartolomeo Gualtieri, once a Popish priest, became the first Italian Wesleyan minister, and as such was faithful unto death. Of almost every one of the departed his obituary records not only clear conversation and faithful labour, but a happy and triumphant death. May the succession of such men be perpetual in our Church!

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On Saturday morning the Conference listened for more than an hour and a half to Mr. Hughes' statement, and throughout the case he treated him with the greatest personal tenderness and respect. Mr. Hughes views as expressed in his book, remained unaltered, and as to the future, Mr. Hughes did not feel free to say more than that it was not his present intention to discuss the question, or to create agitation among our people. Under these circumstances it might seem that the resolution of the last Conference would require that his connection with the Methodist ministry should cease altogether, but no proposal to this effect was made. On the other hand, the resolution that was ultimately passed greatly improves what has been during the past year his ministerial status. He is to be relieved from the responsibilities of circuit work, but his name will again appear on the Minutes, and will be accredited as a supernumerary minister. Among other advantages that result to him, he will be entitled to be present and to take part in the deliberations both of Conference and of the district meeting. With reference to allowances, he will be placed in the same position as other supernumerary ministers. While, however, the Conference has dealt tenderly with Mr. Hughes, they have very strongly marked their dissent from the principles he would lay down. The resolution not to employ Mr. Hughes in the full work, but that he be a supernumerary, was carried by an overwhelming majority; and it was noteworthy that in the able discussion on the case, those who sought most charitably to shield Mr. Hughes were the most emphatic in expressing their dissent from the class-meeting, and in urging that it be maintained as the condition of membership. In opposition to this not a single voice was raised. In one part of his speech Mr. Hughes intimated that a majority of the junior men were influenced by views similar to his own, but the intimation was silenced by an "indignant" "No!" which came in fullest chorus from the gallery. The ministers certainly are united in their resolve to maintain the class, and to maintain it as an integral part of Church discipline. In favor of this course powerful arguments have been used during this discussion. Yet we feel the subject is one to be decided not by argument but rather by realization of such powerful revival influences as Dr. Osborn referred to. In answer to the many prayers that every-

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On Saturday morning the Conference listened for more than an hour and a half to Mr. Hughes' statement, and throughout the case he treated him with the greatest personal tenderness and respect. Mr. Hughes views as expressed in his book, remained unaltered, and as to the future, Mr. Hughes did not feel free to say more than that it was not his present intention to discuss the question, or to create agitation among our people. Under these circumstances it might seem that the resolution of the last Conference would require that his connection with the Methodist ministry should cease altogether, but no proposal to this effect was made. On the other hand, the resolution that was ultimately passed greatly improves what has been during the past year his ministerial status. He is to be relieved from the responsibilities of circuit work, but his name will again appear on the Minutes, and will be accredited as a supernumerary minister. Among other advantages that result to him, he will be entitled to be present and to take part in the deliberations both of Conference and of the district meeting. With reference to allowances, he will be placed in the same position as other supernumerary ministers. While, however, the Conference has dealt tenderly with Mr. Hughes, they have very strongly marked their dissent from the principles he would lay down. The resolution not to employ Mr. Hughes in the full work, but that he be a supernumerary, was carried by an overwhelming majority; and it was noteworthy that in the able discussion on the case, those who sought most charitably to shield Mr. Hughes were the most emphatic in expressing their dissent from the class-meeting, and in urging that it be maintained as the condition of membership. In opposition to this not a single voice was raised. In one part of his speech Mr. Hughes intimated that a majority of the junior men were influenced by views similar to his own, but the intimation was silenced by an "indignant" "No!" which came in fullest chorus from the gallery. The ministers certainly are united in their resolve to maintain the class, and to maintain it as an integral part of Church discipline. In favor of this course powerful arguments have been used during this discussion. Yet we feel the subject is one to be decided not by argument but rather by realization of such powerful revival influences as Dr. Osborn referred to. In answer to the many prayers that every-

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Thursday.
This morning, immediately after the reading of the journal, the Ex-President greeted Dr. James as President, and with few well chosen words placed in his hands the Conference seal, bearing, as he said, the effigy of Mr. Wesley, with the inscription, "What hath God wrought?" He also transferred to him the pocket Bible used by Mr. Wesley in field preaching.

The President, deeply affected, thanked his brethren and thanked God. He acknowledged his sense of unworthiness, of short coming, of infirmity, but exclaimed, in words that will go home to every Methodist heart—

"Me, with all my sin, I sat. On the sounding block. "That blood," he added, "I feel precious and efficacious for me at this moment." He expressed satisfaction at receiving the badges of office from the hands of one to whom he had long been accustomed to look as his chief, and whom he regarded with profound esteem and affection. He paid a high tribute to the character of his old friend, Thomas Vasey, to whose deeply-deplored illness he said he owed his occupation of the chair. He spoke of his honored father's name as having been from the Methodist people. He was glad to be in the midst of a body of men true to the old Methodist loyalty, true especially to the theology of experience. They were determined still to preach a full, free and present salvation. Possibly time and experience might suggest alterations in certain forms, tending to adapt Methodism more to the work of saving souls. But they would avoid hasty legislation, and it is interpreted as the sentiments of his brethren, they would never consent to any change that would interfere with the exercise of a free, independent, confidential, brotherly discipline over one another. They were determined to keep in their own hands the power of maintaining the purity of the Christian ministry. They were determined also to be faithful to the class discipline, and would endeavour to enforce their discipline with wisdom and fidelity. He thought it would be worth while to consider how the class-meeting might be made more edifying, and especially how they might secure greater efficiency in class-leaders as a body. Reference had been made more than once to the decrease of the number of the brethren, and he thought it would be well to consider how to reserve one session for the serious consideration of the state of the work of God among them. In their relation to other Churches they were true to old maxims. "The friends of all were the enemies of none." He proceeded to note the attitude on Methodism on certain public sobbing of the people. Elijah Tynne, a faithful and successful missionary in Ceylon, and then for many years a preacher in England, was everywhere distinguished for humility, simplicity, and loyalty to Methodism and Christ. Of the Irish brethren three at least had attained considerable influence in their own Conference. Of those called to the episcopate, Bartolomeo Gualtieri, once a Popish priest, became the first Italian Wesleyan minister, and as such was faithful unto death. Of almost every one of the departed his obituary records not only clear conversation and faithful labour, but a happy and triumphant death. May the succession of such men be perpetual in our Church!

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