

The Provincial Wesleyan

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SCRIPTURE AND THE REIGN OF LAW.

To acknowledge the reign of the Supreme Being does not necessarily displace the reign of law. Law has its sphere. It is universal, but not absolute. This is not a new discovery; it is a truth shining with much clearness in every page of Scripture as in the "Principles" of Newton. Regarding the principle, both science and Scripture are at one; the differences in the variety and extent of its applications—a difference always dependent on the progress of scientific discovery. But while we acknowledge as fully as others the prevalence of natural laws, and that hidden laws may be applied by higher beings to produce what to us are supernatural results, we cannot, in homage to an imperfect philosophy, dissociate the Lawgiver from the works and the laws which he has framed. While the Divine Government proceeds ordinarily by the use of natural agencies, we are justified in firmly retaining the statement so boldly made, "that there is no reason for believing that God ever acts otherwise." The facts of science, as well as the intimations of Scripture, reveal actions without means. To institute means originally, is itself evidence of acting without means. To establish laws is proof of work without laws. The reign of law is not self-originated. God began it, and his will must be the rule of its continuance. Proof accumulates. Natural philosophy, in the hands of Sir William Thomson, has demonstrated that the present cosmical system has not been eternal—it began to be, and that it is passing to change and overthrow unless some power not now acting interpose. Geology has proved a commencement to our rock structure, and biology has also attested for life a beginning that is supernatural. We are perfectly justified in assuming all these to be results without means; and it does no violence to our intuitions and our reason to connect them with the sovereign will of God, as it does to throw back the origin of all things into the mists of a measureless eternity, and to assert that explanation is "inconceivable."

We have here to face momentous issues. The discussion is conducted through phases that may well arrest and alarm the Bible student. Amid the demands of skepticism and the concessions of too generous Christian apologists, we are in danger of losing sight of what is fundamental and essential in Christianity. The contest is being narrowed to Hume's almost forgotten position. The reign of law is held to be more powerful than the highest human testimony; and the reasonings of Campbell, Paley, Chalmers, and others, are unfortunately forgotten or neglected by many who should add them to their armory and wield them. While, with not a few, the phrase "reign of law" serves to cover their invertebrate opposition to the whole Christian system, it is influencing some prominent Christian writers so much that they appear to be hampered rather than aided by the miracles of the Old and New Testament; and their chief concern seems to be to insphere them in a kind of speculative philosophy as to harmonize them, on the one hand, with a materialistic belief in the absolute reign of law, and, on the other, with an honest acceptance of the simple yet sublime records of Christianity.

We may with perfect consistency go even farther than the supposition that "it is quite conceivable that God may have brought on our world an isolated occurrence," and assume the rest; the creation of the "heavens and the earth" is an isolated occurrence; the instituting of laws is an isolated occurrence; the origin of life is an isolated occurrence; the appearance of man as rational, moral, and responsible is an isolated occurrence—and we are warranted in denying the sufficiency of proof to the contrary. We do not claim belief that God ordinarily interferes with the processes of natural law. It has its reign. But he has interferred with law. He has interferred with the laws of the inorganic structure by the super-vention of the laws of plant life, and so on upward through the spheres which we have already described, until there is no resting place for the observant inquirer lower than the infinite and sovereign Mind. If this is denied on the plea of the universality of law, how account for revelation, for the incarnation of Christ Jesus, and other facts of lesser import, yet transcendently overtopping the ordinary movements of material, intellectual, and moral being? Among the subordinate in the material we have, for instance, iron rising to the surface apparently by the will of the prophet, but really by a higher power operating through man's will as its medium, and reversing the law by which the waters of the Jordan ceased their course, until the waters of the Jordan ceased their course, until there was more than hidden laws can conceivably explain. Among the subordinate in the intellectual we have prophecy. How possibly deduce that far insight into the future from law or evolution? How have facts, centuries distant, been brought within man's grasp? The announcement and the fulfillment, with an interval of many generations, have been perfectly harmonized. From the fact of this connection there is no escape to those who hold the Bible. Among the subordinate in the moral and spiritual we have the revolutionized life of converted men. The morally dead live. There are other miracles which cannot conceivably be connected with law alone, and dissociated from special ends; but let us notice two facts which cannot be brought within any law conformably to which God must necessarily act. The first is revelation, the second is the incarnation of Christ. Both may be harmonized with what the expositions of nature unfold, but not with those sweeping conclusions as to the universal prevalence of law to which we have just adverted. Revelation is, in origin, absolutely supernatural. "All Scripture is given by inspiration of God"; "Holy men of old spake as they were moved by the Holy Ghost." As truth, it is relatively supernatural to those higher and highest truths which man himself can reach in the domain of human thought, and some of which, as natural, have been brought forth with what is the subject of direct revelation. All that is unfolded in Scripture as to redemption is, in origin, supernatural, although reaching us now through the ordinary channels of a written word.

The incarnation of the blessed Redeemer is in its origin absolutely supernatural. It can be reduced to no law. It is absolute as the origin of creation. But while the first movement of the Son in his incarnation, and in that humiliation which was to be specially his own in the economy of redemption, was absolutely supernatural, it is relatively supernatural as to "the body and reasonable soul," and also in his life as holy and "separate from sinners." While he revealed God as he is, and man as he ought to be, he was in his human history subject like other men to the ordinary influences of material, mental, and moral laws. He thus combined in his life the natural, and the relatively, as well as the absolutely supernatural; and so also do the Scriptures, as a revelation for the doctrinal and practical guidance of man.

If we do not refer specially to the resurrection and ascension as illustrative of the same connection, it is only to avoid the undue extension of this paper.

The view which we have submitted is, we believe, in perfect harmony with the facts of creation in origin and development. It is based upon what has been in the material, mental, and moral framework of the vast system of which we form a part, justifies our using it as an evidence, if not, indeed, an exposition of those processes which bear on our welfare here and our destiny hereafter.—*British and Foreign Evangelical Review.*

THE INAUGURAL ADDRESS OF DR. CARPENTER.

The presidential address of Dr. Carpenter at the annual meeting of the British Association for the Advancement of Science, held this year at Brighton, was not unworthy either of the man or of the occasion. It has been usually the custom of those who have preceded him in that distinguished position to take a comprehensive survey of the entire realm of science; to bring under review the leading facts and events of the year in every department of scientific inquiry; to note where the outposts of progress have been pushed farther back; to record the substantial additions that have been made to our knowledge; and then, perhaps, to give a minute and elaborate disquisition on some special branch of the vast domain of physical science to which their investigations have more particularly been directed. Inestimable, indeed, is the value of such a resume when undertaken by one who is able to glance over the whole of the wide and varied field which Science prosecutes her researches and achieves her victories, to map out in clear outlines the provinces of this great kingdom, and to point to the observer what fresh territories have been annexed, where the boundary has been enlarged by new discoveries, and where there has been a rectification of frontiers.

Dr. Carpenter, however, has this year somewhat departed from this accustomed method of procedure, and, instead of dwelling on the general relations of nature to man, he has chiefly expatiated on the converse side of this multiple subject, the relation of man to Nature as her minister and interpreter. A marvellous adaptation has been established at our disposal, and in every direction between the constitution of the external world and the constitution of our complex nature. When we turn our attention to the subject we are astonished to find the extent to which we are indebted for the nurture and development of our minds to the kind and genial ministry of nature. From whence have sprung the various arts and sciences that have in all ages contributed so largely to the occupation and refinement, and style, and grandeur, and harmony, which the structures, and shapes, and fashions, and symmetries of nature have created, are worked out by the artist, be he painter, or sculptor, or architect, or musician, in the forms in which his genius displays its power. The poet soars and revels on unlettered wings amid the vast and gorgeous symbolisms of Nature, and his secret of intuition reads her lessons, scans her secrets, and penetrates her mysteries; while the philosopher contemplates her in her utility and causation, in the coherence and harmony of her plan, in the sweep and grandeur of her vast system.

With a skillful and bold hand, however, Dr. Carpenter points out the fallacious and misleading philosophy—the opposition of science falsely so called—that is abroad at the present day. He shows that the intellectual arrogance of ancient philosophical speculation is in operation still, and almost as obstructively and perniciously, in the world of modern thought—that men mistake the processes of their own minds, the fancies and phantasms of their own imaginations, for the revelations of truth; that they put torce and violent and arbitrary interpretations on the processes and phenomena of nature, and make her mean what they wish, of dictate, or guess, or conjecture, and not what she really teaches. We thank Dr. Carpenter for his manly and courageous vindication of the truth and certainty of the fundamental conceptions of matter and force, of cause and effect, of law and order, which furnish the basis of all scientific reasoning. Common sense, disciplined and enlarged by appropriate culture, dictates the surest judgments, and is one of our most valuable instruments of scientific inquiry. While philosophers have involved themselves in useless subtleties and mystifications, and have raised thick clouds of dust in the discussion of the basis of our belief in the existence of a world external to ourselves, and in the reality of force as well as of matter, in the connection of cause and effect, and such like elementary ideas, and while every logician claims to have found some flaw in the proof advanced

far better spend our time in praying over the Word of God. But if I go on in this way there is no telling where I shall end. (Cries of "Go on!") My heart cleaves to the body of Methodist preachers; but I am anxious that the spirit of old Methodism should be preserved. Why there was a time when Charles Wesley was the means of the conversion of one or half-a-dozen or half a score of souls every day of his life, such was the rich union of the Holy One that rested upon him. Why should not the same union rest upon you? O for more of the spirit of prayer and the spirit of agonizing importunity, and the spirit of faith! So would the Lord make bare his arm, and cause his goodness to pass before us, and fill all our sanctuaries with his glory! I have known additions of 20,000 or 25,000 members of Society in twelve months, and we never had such an agency as we have at present. What we want is more of the spirit of our work. May the Lord give us every one of us! Amen and amen. (Applause.)

"IN DUE SEASON YE SHALL REAP, IF YE FAINT NOT."

BY JOHN TODD.

The rector of a country parish was taking his usual afternoon walk, going in and out among the members of his flock, attending to such remedying, as best he could, those varied evils which so constantly and tenaciously cling to our frail and fallen nature. In the course of his parochial labor he came to a neat and white washed cottage, the very appearance of which afforded abundant proof of the order which reigned within. The cottage was of an intelligent observer. Everything betokened the care and oversight of a master hand. No weeds were ever found in the beautiful garden, always most tastefully laid out. The air seemed everywhere to be full of the most delicious perfumes. The time to which we are now referring was in the week in which nature is arrayed in her gayest and most beautiful garb. The rich, ripe fruit hung most invitingly from the heavily-laden boughs. The birds sang their sweetest notes of love. The hum of the busy bee was heard on every hand, as rich honey was gathered from the opening flowers.

The rector, before entering the interior of this abode of beauty, paused for awhile to survey the variegated scene. He looked up his ear to the murmured cadences of the distant river, which wound majestically through the rich woodland. Away in the background were those mighty hills, whose snow-capped towers kept ever pointing to the sky. The rector was a man whose love for the beautiful was intense, and now, as he looked from point to point, his whole soul seemed to be thrilled with emotion. For awhile the "mighty cares that oppress him—the ingratitude, dullness, stupidity, want of attention and sympathy on the part of those among whom he labored—were all forgotten and banished from his mind. This was one of the oasis of his life, one of those moments that nicely repay those hours of weary, weary toil.

The rector was one of those faithful servants of Christ who cannot remain satisfied without leaving fruit to their laborers. He had toiled in his parish for many, many years. By him the bread of life had been carefully, faithfully, and discriminately distributed, but as yet, apparently, with no result. This state of things often grieved him, and he would exclaim, "Let me die rather than be useless in the vineyard of the Lord!" Ofttimes, in the silence of his study, as he lay on his bed, he would be troubled by no other thought than that of Omnipotence, would he fall down, and, in the bitterness of his soul, cry aloud, "Who hath believed our report, and to whom is the arm of the Lord revealed?"

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here; I could not die without seeing you. You have been the means of leading me to the Saviour. I shall be a star in your crown. You remember that sermon about "The Starless Crown"? How it seemed to thrill me through and through! How I longed to tell you the feelings of my heart! I was just then beginning to see the light; now I have found it. All is calm and joy and peace. Your sermon yesterday is just what I wanted. "The blood of Jesus Christ his Son cleanseth us from all sin." I felt every word you spoke. "The blood of Jesus—precious blood—cleanseth me from all, from every stain. I am going to die, but all is well. Father to the fatherless, husband to the widow, all is well."

Here the speaker sank back exhausted; the lips closed to open no more, the eyes lost their brightness, the silver cord was loosed, the golden bowl was broken. Mrs. S. was a widow. The rector stood like one entranced. Mr. S. had always been one of the most reserved members of his congregation. Constant and regular in his attendance, apparently unapproachable to introduce conversation on religious subjects, he was invariably silent; but now the truth had come freely and unhesitatingly from his lips. The words rang in the rector's ears, and feel like healing balm upon his soul. "I have been the means of leading him to Christ. Shall I ever doubt or mistrust again? Forgive O Father, the erring waywardness of my heart. I afresh devote myself, with all my powers, to thee." Such were some of the pastor's words as he turned to administer comfort to her whose earthly prop was gone; but what was his astonishment when he found that she too had become a partaker of the same life-precious faith. "O, sir, my heart is full; but you must know it, my husband and I together commenced this new life yesterday. We were happy before, but O the love that filled our hearts as for the first time together at the family altar we worshipped the Father in spirit and in truth! Little did I know the trial that was awaiting me. But even now in the midst of my great sorrow, I can truly say, 'Not my will, but thine be done.' My husband, I am persuaded, has gone to the better land—the heavenly Jerusalem. I shall meet him there. O, sir, you cannot tell what I feel—the precious blood of Christ how it comforts my troubled heart!" Sinking on her knees, she burst forth in fervent prayer—prayer for the dear minister of God, that he may long be spared to proclaim the unsearchable riches of Christ, and that abundant success may ever crown his labors. The rector, who came to water others, went forth watered. He rose a new man. All the weary doubts of years seemed to be cast from him as in a moment. His ministry became increasingly successful, but never, to his latest hour, did he forget the death-bed of Mr. S.

What are the practical lessons to be learned from the above? Religion alone can make us truly happy. Mr. and Mrs. S. had plenty of this world's store. Their cottage home was neat and orderly. Nature, with all its charms, was theirs in rich abundance. Still there was an aching void, and never till they drank at that stream where living waters flow was the great want of their lives supplied. Reader, have you come to these living waters? Do you now feel the power of that precious blood? Answer faithfully these questions. If still unsaved, there is opened for you in the house of David a fountain for sin and uncleanness. We may now wash and be clean. "In the midst of life we are in death." The most robust frame is no guarantee for a long life. Ho's fearful to meet death unprepared! How important to have on the wedding garment! You may manage to evade the question of religion in health and strength; but how will you do when you come to die? Beware lest he take thee away with his stroke: then a great ransom comes deliver thee.

It may be this paper will fall into the hands of some who are embassadors for Christ. How cheering are the words, "In due season ye shall reap if ye faint not." How liable are we to faint and grow weary! How great the temptation so to do! Let us, in the name and strength of our Divine Master, arise, and stand firm on strength. Our success ought never to be considered the standard of our efforts. Our commission is to go and disciple all nations. Let us be careful that the trumpet give no uncertain sound. It is true that some will not hear, some will forsake. Notwithstanding this, let us calmly and patiently do our duty, and, if not in this world, in the next we shall obtain the rich reward of all our toil. Many shall be our crown of rejoicing in the day of the Lord; who shall prove by happy experience, the truth of the promise, "In due season ye shall reap, if ye faint not."—*Christian Advocate.*

COME UNTO ME.

Come to the clear deep river,
Come where the pastures call;
Give to the great good Giver
The trust that is thy all.
From vast eternal fleeing,
Come to an endless rest;
Bring thy whole famished being;
For He wants nothing more.
He will not refuse thee dim;
Weak hand and vision dim;
But first thou wantest Him;
The spirit worn with staying.
Will find His judgment best:
Oh, hear what he is saying,
And yield thyself to rest.
For one transporting minute
The beckoning word obey;
There is a power within us
To bear thee on thy way.
The voice of mercy speaking
In God the Saviour's might,
And all thy heart is seeking
Lies safely in its light.
—*Sunday Magazine.*

VOLTAIRE DYING.

On the 25th of February, 1758, Voltaire penned the following blasphemous "Twenty Years ago and God will be in pretty plight. Let us see what was taking place precisely at the time indicated. On the 25th of February, 1778, Voltaire was lying, as it was thought, on his bed of death. Racked and tortured by remorse of past misdeeds, he was most anxious to propitiate the God whom he had insulted, and the Church which he and his band had sworn to destroy; and hence he resolved on addressing a minister of religion, in order to receive the sacrament of reconciliation. On the 26th, then, he wrote the following letter to the Abbe Gaultier: "You promised me, sir, to come and hear me. I entreat you to take the trouble to call as soon as possible." The Abbe went at once. A few days later, in the presence of the same Abbe Gaultier, the Rev. the Rector of St. Sulpice, having the dying man made the following declaration: "I, the undersigned, declare, that for these four days past having been afflicted with a vomiting of blood, at the age of eighty-four, and not being able to drag myself to church, the Rev. the Rector of St. Sulpice, having been pleased to add to his other good works, that of sending to me the Abbe Gaultier, a priest, I confessed to him, and if it pleased God to dispose of me, I die in the Holy Catholic Church, in which I was born, believing that the divine mercy will pardon all my faults. If ever I have scandalized the Church, I ask pardon of God and of the Church. March 2, 1788—Voltaire." This document was deposited with Mons. Mottet, Notary at Paris. It was also, with the permission of Voltaire, carried to the rector of St. Sulpice and to the archbishop of Paris, in order that they might say whether or not the declaration was sufficiently explicit and satisfactory.

Two days before, when dangerously ill, the wretched man had made abject retractions. But these he not only rejected when restored to health, but, passing from bad to worse, he poured out fuller vials of his wrath against God and Christianity. It was then of necessity to receive the most solemn and full abjuration of past infidelities.

When Gaultier returned with the arch-episcopal answer, he was refused admission to the dying man. The arch conspirators trembled at the apostasy of their hero; and dreading the ridicule which would fall upon themselves, it was determined not to allow any minister of religion thenceforth to visit him. Finding himself thus cut off from the consolations of religion, Voltaire became infuriated, no reproach, no curse being deemed bad enough for the D'Alemberts and Diderots who guarded him. "Begone!" he said, "it is you who have brought me to my present state. Begone! I could have done without you all; but you could not have existed without me—and what a wretched glory have you procured for me!" And then praying, and next blaspheming, now saying "O Christ," and next "I am abandoned by God and man," he wasted away his life, cursing to curse and blaspheming and living on the 30th of May, 1778. These facts were made public by Mons. Tronchin, a Protestant physician from Geneva, who attended him almost to the last. Horrified at what he had witnessed, he declared that to see all the turries of Orestes, one only had to be present at the death of Voltaire. ("Pour voir toutes les turries d'Orestes, il n'y avait qu'a se trouver a la mort de Voltaire.") "Such a spectacle," he adds, "would benefit the young, who are in danger of losing the precious blood of religion." The Marquis de Richelieu, too, was so terrified at what he saw that he left the bedside of Voltaire, declaring "that the sight was too horrible for endurance."

Vilette, the friend of Voltaire, and of course his copier, Monke, denied these statements, just as the friends of Caesar denied the resurrection of our Divine Lord; but the great philosopher, Mons. de Lac, whose learning, integrity and position were of the highest, honestly repeated and confirmed what had been publicly and truthfully stated about the terrors of death that had haunted Voltaire. I will transcribe a portion of his letter. Defaced was then in his fifty-first year. The letter is dated Windsor, October 23rd, 1797. "Being at Paris in 1781 I was often in company with Mons. Tronchin. He was an old acquaintance of Voltaire's at Geneva, whence he came to Paris in quality of physician to the father of the late Duke of Orleans. He was called in during Voltaire's last illness, and I have heard him repeat all those circumstances about which Paris and the whole world were at that time speaking, respecting the horrid state of this impious man's soul at the approach of death. Mons. Tronchin did everything in his power to calm him; for the agitation he was in was so violent that no remedies would take effect. But he could not succeed, and unable to endure the horror which he felt at the peculiar nature of his frantic rage, he abandoned him. Mons. Tronchin immediately published in all companies the real facts. This he did to furnish a dreadful lesson to those who calculated on being able when on their deathbed to investigate the dispositions most proper to appear in before the judgment-seat of God. At that period, not only the state of the body but also the condition of the soul may frustrate their hopes of making so awful an investigation, for justice and sanctity, as well as goodness are attributes of God; and He sometimes as a wholesome admonition to mankind, permits the punishments denounced against the impious man to begin even in this life, with the tortures of remorse."

Such are the facts relative to the wretched end of Voltaire—facts evidenced by Tronchin and Richelieu, and believed in as De Lac assures us, by the whole of Paris, and spoken of throughout the entire world.—*London Pop. Journal.*

CONSIDER duty, not events. We have nothing to do but to mind our duty. O, how quiet as well as holy would our lives have been had we learned that single lesson! To be careful for nothing, but to do our duty, and leave all consequences to God.

SELF-SACRIFICE is but the saint's first step on the ladder to heaven. The higher he goes the less he knows of it; for his will conforms to his Lord's and it becomes no sacrifice to do whatever his King requires.

"SIR, I SHALL PRAY FOR YOU TO-NIGHT AT TWELVE."

The ears were hurrying towards the city as the concourse that business hours had begun. Our party was seated comfortably, full of plans for doing all that we wished to do while in town. Presently a friend seeing us came over and took a seat with us, and happily diverted our cumbered brains by incidentally mentioning that he had travelled to and fro over the State of Maine time and again. We were all interested at once; for was not that our Fatherland and did we not feel as if "our foot was on its native heath."

After much chat and many tales of adventures—our visitor becoming more serious, I left one of those towns one fine September morning in a top buggy with a good horse. Two or three miles out I noticed that the road stretched up and over a long steep hill; as my horse crept up, I saw not far before me, a person walking, she looked very old, and scarred appeared to move, so slow was her gait—as I came up I said "Why, Mother what are you doing here?" "Why, Man," said she, "I am going to the next town to visit my son."

"But Ma'am, it is seventeen miles to the next town, I shall not get to your son's house till well on to-morrow evening to drink tea with my wife."

"If," said I, "you think you can trust me I shall be glad to give you a seat in my carriage as my route lays through that town."

"Now child this is good of you, and 'Prayer be God.' With much ado she was finally seated and we jogged on. She entertained me with an account of her family, why and when she came from Scotland, said she was eighty-five years old, and with many pious expletives unwittingly passing on a lesson of gratitude. When she alighted at 'My William's door,' she heaped her blessing upon me, thanking me ever and over and saying, "I shall be on my knees at twelve o'clock praying to God for you, and remember, sir, that God has promised to hear the prayer of the widow and the fatherless." I smiled my thanks unconcernedly, and said "Good-bye, good-bye, I must go," but she held my arm saying, "Remember, boy, I shall pray for you to-night at twelve." Thanking her once more, I was soon seated and trotted off at a brisker pace than usual—for must I not reach the Parsonage and take the Boston boat, at Bangor—so on I went, and as I drove into town in ample season to secure my passage—I moralized that my good speed was because I honored that hoary headed woman—and I believe also that my life and the lives of others were spared that night from death in answer to that midnight prayer. That very hour was one of the darkest of my life, for I was on board the steamer Cambridge, and the fierce gale of September 8, 1869 was upon us—our vessel lay in the trough of the sea, a helpless thing. At one o'clock in the saloon passengers, as a lesson of prayer, were asked to kneel and pray. I thought that night a steam-ship would, and almost in an instant the ship was filled with suffocation with the vapor. Every moment we expected to see the flames burst out. The terror of that hour can better be imagined than described. There were seventy-five ladies and more than twice as many gentlemen. The officers found all discipline impossible; even the coal-heavers under the ladies' state rooms; and took life preservers from their seats. As I rushed to the forward deck my heart was dull, and I could only cry, "Oh, that that widow's prayer might be answered, and we yet be saved."

My wife, on and still we were aloft, and neither fire nor water had devoured us. The next day our vessel up in our wake a large white steamer, white and fair as the wings of Mercy. She threw us a line and brought us safely to port. Here our friend passed—but as no one spoke he said, now this is true; and no exaggeration, and I believe that the prayers of that woman saved the ship. There was an exclamation of yes, from all, and as the train drew in the dark, smoky depot, some murmured Tronchin's favorite lines:

"Pray for my soul! More things are wrought by prayer than this world dreams of."
—*M. F. H. in Christian Era.*

OUR OWN SCHOOLS.

Last week we noticed briefly a subject so important, and likewise so pertinent just now, that we are constrained to return to it again, in the hope that readers, and particularly parents and their children; will duly consider the points we bring before them.

It is very difficult now for many parents, who are anxious to educate their children, to obtain or spare the means necessary to defray expenses. But education is paramount, and the period devoted to it is brief, and the cost is almost unmeasured; and hence there must be self-denial, and economy, and pains-taking, and faith in the future, and whatever other virtues and praiseworthy expedients that can be employed, so as to command money enough that the children may enjoy the requisite facilities for education. Money expended thus is incomparably better, and yields interest far larger than if laid out in anything perishable beyond the absolute necessities of life, or kept in lands, houses, bonds and stocks. Better, much better, for parents to draw upon the principal of their estates, small though they be—better to sell realty, than for their children to grow up to manhood and womanhood without suitable education.

Now, if parents—Methodist parents we allude to—are going to send their children to school away from home, we earnestly entreat them to reflect upon the importance of the question with due reference to the religious interests of their children. Let them do this, and unless unsurmountable difficulties are in the way, they will certainly send to some school under the care and direction of their own Church. If irreligious institutions are dangerous to the souls of their children, it is equally dangerous to the souls of their own children. Irreligious institutions are dangerous to the souls of their own children, it is equally dangerous to the souls of their own children. Irreligious institutions are dangerous to the souls of their own children, it is equally dangerous to the souls of their own children.

Provincial Wesleyan.

WEDNESDAY, SEPTEMBER 25, 1872.

SUCCESSFUL CHRISTIAN WORK.

Alexander McAnley, whose name we have often had occasion to mention is one of the most noble workers in British Methodism. He is this year appointed to the Liverpool circuit, and for the first time made Chairman of a District. He has just closed a term of fourteen years in East London, eleven of which were devoted to Home Mission work. He has been the principal instrument in the accomplishment of a great work. He began with a meeting in a small parlour, and a sermon preached in the open air with his back to a gunshop and his face toward a pawnbroker's establishment. He ends with four large chapels, each, we believe, capable of accommodating one thousand people and of one valuable church property worth in the aggregate two hundred thousand dollars, and not a cent of debt upon it all. What is still better, he not only leaves large congregations in attendance on those chapels, but also a membership of fourteen hundred souls. It is not surprising that the Methodists of East London were loth to part with such a devoted and successful minister. It is to be hoped that he will be as useful in his new sphere of labor as he was in the one which he has just left. It is not to be wondered at that one of his admiring brethren at a farewell gathering held a few weeks ago in East London, exclaimed in the fullness of heart, "Would to God we had a hundred Alexander McAnleys!"

PRAYER FOR SUNDAY SCHOOLS.

The committee of the London Sunday School Union, propose that Sunday, the 21st of October, and the following Monday be set apart by Sabbath school teachers generally throughout England for the purpose of offering united public and private prayer in behalf of Sunday schools. We do not know what sort of a response the proposal is likely to elicit. But certainly the object contemplated is a most excellent and truly desirable one. Sabbath school teachers ought continuously to seek the salvation of the children whom they undertake to instruct in the facts, doctrines and duties of Christianity. They ought to bear vividly in mind that their labours cannot prove successful save through the Divine blessing; and they ought to pray without ceasing for the plentiful impartation of that blessing. The Sabbath School Institution has never yet anywhere been worked up to its full power. Few churches and few parents realize its value and capabilities for good, or foster and cherish it with the requisite care and tenderness.

A SOUTHERN METHODIST ORGAN ON METHODIST UNION.

The Nashville Christian Advocate a well-conducted organ of the Southern Methodist Church in the United States, has in its issue of Sept. 7th, a somewhat elaborate article in reply to some observations of ours expressing among other things a desire to see a reunion effected of the two great Methodist Churches in the United States. In this article, the Nashville Advocate speaks very kindly of the PROVINCIAL WESLEYAN and of the Church of which it is the organ, talking in the fraternal fashion following:—

"When we visit the Dominion of Canada, Nova Scotia, Great Britain, Ireland, &c., we recognize our Western brethren in their several Connections as true Methodists, though they have a quasi Presbyterian government and no formal lay-representation. If Providence were to cast our lot in Nova Scotia, we should beg permission to occupy an humble position as a minister in the Methodist Connection which is so worthily represented by the PROVINCIAL WESLEYAN. If its editor were to come to reside in the Sunny South, we would give him a cordial welcome to any of our Annual Conferences—and if he doubts our authority to say so, let him visit some of our Conferences which are just beginning to hold their sessions, and our General Conference at Louisville in 1874, and he will see whether or not we properly represent the temper of our Connection."

The Nashville holds that harmony should prevail among the various Methodist communities, and that it would be a sublime spectacle to see the substantial unity of Methodism made apparent by the periodical assembling of a Council or Conference which in a Methodist point of view should be Ecumenical. We are in full sympathy with our Southern brother on this matter. We have had pleasant dreams in regard to it for many years. Some day in the good providence of God it may be realized. But the Nashville has no desire to see the Methodist of the United States consolidated within one organization. On the contrary it favours the policy of Methodist disintegration. It would like to see the Methodist Episcopal Church North split up into several independent organizations. And at any rate it has what it deems strong objections to a reunion of the Methodist Episcopal Churches North and South in the United States. These reasons are as follows:—

- 1. The General Conference of 1844 assumed unwarranted powers in virtually deposing a Southern Bishop on the slave holding question, and thereby brought about the disruption of the great Methodist Church. The Southern Methodist Church can never concede that a General Conference can constitutionally exercise such powers.
2. The Bishops and Conferences of the Northern Church are too political to suit the taste of the Southern Church.
3. The Southern is far in advance of the Northern Church in respect of the scientific distribution of the lay element in its various courts, and would never consent to take retrograde action on that subject.
4. The Southern Church being the smaller body would be at the mercy of the larger one should a reunion between them be effected.

5. The Southern Church has demonstrated its capacity to take care of itself, and needs not to come under the tutelage of the Northern Church.
6. And so good, but probably much evil would come from a reunion of the two Churches.

As an impartial outsider, cherishing the very best wishes for the prosperity of both Churches and for the advancement of the common cause dear to all Methodists, it does not become us to take sides in any conflict between these sister bodies. But what strikes us is this: old causes of disturbance to Methodism North and South have passed away. General Conferences should not exercise arbitrary powers; but American Methodism should guard against the development of an irresponsible hierarchy. The injudicious display of political animosity by Bishops, Conferences and Church editors is an evil likely to bring about its own cure. The lay representation movement in the Northern Church is in process of rapid development, and is destined to run its natural course. We cannot see what the Southern Church would have to fear in a union with the Northern one. The Southern Church with its talent, energy and zeal would make itself felt to advantage in the general union. And the cessation of strife, and of unprofitable rivalry at a thousand points, would be brought about by a reunion, would surely be an immense good.

We hope to see this and several other Methodist reunions effected by-and-by. But nothing of the sort should be forced. Nothing of the kind should be unduly hurried. What is particularly needed is time, which is a powerful solvent of knotty difficulties, and a richer effusion of Divine influences before which great mountains of melt away out of sight. We, however, assure our Nashville brother that, whether the Southern Church shall agree to join hands with its Northern sister or shall prefer to maintain its separate organization, we shall rejoice to bear of its prosperity in every department of its great work. We believe that Southern Communism will continue to contribute to the service of our common Lord very many burning and shining lights, whose praise will be in all the Churches. J. R. N.

ENGLISH CORRESPONDENCE.

The New Ballot Bill—The Licensing Act—Scottish Education Bill—Mr. Stanley and Dr. Livingstone—Trade, Harvest and prospects for the future.

DEAR MR. EDITOR.—During the sitting of the recent Conference we paid but little attention to public events, or the doings of the National Parliament. Yet some measures of great importance have recently become part of the law of the Realm, and are already in full operation. The Government succeeded in passing the Ballot Bill after protracted and formidable battles both in the Commons and the House of Lords. The Lords especially betrayed their inveterate dislike to the whole scheme of secret voting, and tried hard, when they dared not throw the entire measure out, to deprive the Bill of its most valuable and essential part. Mr. Gladstone and a large proportion of his party bravely stuck to the Bill and finally conquered, not so much by numbers as by indomitable pluck and perseverance. One important election has already taken place in conformity to the new method. There is no reasonable ground to doubt the genuine success of the experiment. The public nomination, with all its wretched accompaniments of tumult and wrangling, was entirely done away. The town was marvellously quiet and orderly. The publicans failed to reap their accustomed harvest, either from the pockets of the honorable candidates, or from excited crowds of "free and independent" voters. In perfect order and safety, votes were recorded, and the election passed without noise, riot, or excessive drinking. The only point upon which the opponents of the Bill have been able to fasten with any show of reason or fairness, has been the absence of some hundreds of voters from the polling places. It is claimed in reply to this criticism, that all who chose to vote were at liberty to do so, and that the numbers who did vote represent a fair proportion of the electors of the county. But compare favorably with the number which vote upon ordinary occasions in other parts of the country. As far as is determined at present, the new measure is hailed by its supporters as a great and decided success.

The Licensing Bill is also in operation and has been most severely criticised, and in many places bitterly and riotously opposed. The measure is not all that the Government at first proposed to enact, and it comes very far short of the expectations of the Temperance organizations. It is all that could be attempted with safety in the present state of public opinion, and its provisions are decidedly beneficial as far as they have been brought into effect. With but very few exceptions, all public houses are now closed at eleven, instead of midnight. This is a great improvement, as the streets are clear at least one hour earlier of the noise and confusion of the gin-palace to the latest moment allowed by law; and it is found that they do not get so grossly or deeply drunk as under the old regulations. On the evening of the Lord's Day, they have to turn out at ten, and in consequence cases of drunkenness have sensibly diminished. The restrictions upon the issuing of licenses are salutary and useful. Provision is made to punish by loss of license—first to the tenant, and then to the house itself, for violations of the statute; and on the whole, all places for the sale of liquors are placed under firmer and more wholesome restrictions than ever they have been before.

It is difficult to write much about the new Education Bill for Scotland. We know but little of the feeling with which it will be received by the people for whom it is specially intended. As might be expected it fails to satisfy a large and influential party in England, and it is looked upon as the forerunner of a measure for Ireland in which the Roman Catholic party will have the same privilege to determine upon the religious character of the teaching as is now accorded to Scotland. The policy of the Government in dealing separately with the so-called United Kingdom, upon the great question, may be easier as far as their work is concerned, but it is fraught with no small degree of danger, as they go on step by step, establishing precedents, creating new vested rights, and making change or retracement well-nigh impossible. In a little time we fear that the Romanists will have all they ask for, and plead in their favour the

commissions already made to denominations throughout all England and Scotland. Mr. Stanley, the intrepid discoverer of Dr. Livingstone is receiving from all quarters his due tribute for the great exploit which has made his name so famous. Perhaps we ought to except a few distinguished scholars and geographers, and a few connected with the relief expedition, which proved such a miserable failure. They are painfully grieved at the success of the young American, and would like to detract from the merit of his doings. Apart from these, the whole nation rejoices to do Mr. Stanley honor, and his Majesty has written to him in most gracious terms, and sends a costly present. The relief from years of painful suspense, and the fair prospect of again welcoming the venerable explorer, after his unparalleled wanderings and sufferings, occasion much joy and gladness.

Attention is being given to the dreadful revelations concerning the slave trade as it is practised in those far off regions, and among the peoples who dwell in the darkness of these hitherto unexplored realms. The trade of the United Kingdom is in a state of unexampled prosperity. Every department of production is in full employment; wages are unusually high, and labor is constant demand. Commerce has not, with many ranks and professions, increased in the same rapid ratio, as the cost of living. Hence it is a time of straits and perplexity with many whose incomes are fixed, and the prospects of the coming year are not so bright as those of the present. Prices are not likely to be lowered very materially. The wheat crop is suffering from recent rains, and bread is a little higher, the potato crop is seriously injured by reason of the blight, which has never been so constant and deadly a destroyer of work of rain and loss many years ago. Thus clouds and shadows mingle with the brightness of autumn's peace and plenty, and faith finds abundant occasion for dependence upon Him who faileth not, and in whose hands are all our hearts, and our little all, and commit to His sure love and tender care "the things that come."

THE LONDON WESLEYAN CONFERENCE.

An English letter writer of the Toronto Christian Guardian, says:—The admission of laymen into the Conference is a subject which is attracting a growing amount of attention in the Wesleyan connection, not only in America and Canada, and the tendency of feeling on this question in Australasia, together with the request for lay representation from the Irish and French Conferences, are forcing the subject upon the consideration of the English Wesleyan Conference. The Committee of Review have gradually familiarized the Conference with the coalition of ministers and laymen for the despatch of certain business, and the laymen have done their part so well that they are likely to be further increased. Besides, the Committee of Review are getting so large, and what they do is not final, for the Conference has to go over the whole ground again. It will be, according to some, a saving of time and a lessening of difficulty to have the laymen to be further increased. 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