



these derived—shall be relaxed and loosened in its frame. The golden bowl—the receptacle of the brain which it proceeds—shall be broken. The vessel by which, as a pitcher, the blood is carried back to the heart for a fresh supply, shall be broken at the fountain; and the wheel—or instrument of circulation which throws it forth again to the extremities of the body—shall be broken at the cistern. And when this highly finished piece of mechanism shall thus be disjoined and dissolved, then shall the dust, which it is formed, return to the earth as it was, and the spirit shall return unto God who gave it.

Provincial Wesleyan

WEDNESDAY, OCTOBER 3, 1860.

In consequence of the official relation which the paper sustains to the Conference of Eastern British America, we require that Objections, and other communications, should be sent to the Editor, within the bounds of the Conference, shall pass through the hands of the Departmental Minister.

Personal.

With the present number of this paper the new arrangements made by the late Conference for its Editorial management come into operation. A few words to our readers on such an occasion may perhaps be permitted. Our circumstances are not the most favorable for entering on this new position. Any peculiar notions we may have had in former days with respect to this position—the isolation of an enviable elevation above the range of ordinary employments, from which a leisurely and calm survey could be taken of the course of ordinary events, free from admixture with ordinary cares—these notions seem hardly likely to be realized, if we may judge from our commencement. We write these lines towards the close of a long journey—convinced that our arrival at home will be hailed at once with a demand for "copy"—amidst such a number of other calls as will inevitably prevent such supply, unless previously prepared. We must be understood, then, as assuming somewhat of an apologetic strain—which is one to which we hope very seldom to have reason to recur. Our intention is to put such a paper into our readers' hands week by week as shall commend itself to their best feelings and secure their best efforts in its circulation. For this purpose we have secured the assistance of the best talent in the Conference—and most cordially ask the help of others—not the less appreciated though less specially invited—to make our Conference Organ what it ought to be—high in tone as the advocate of Church interests and privileges—fearless and uncompromising in its conservation of the principles of public morality—clear in its definition of our doctrines when called for, and firm in its defence of them when assailed—free from every suspicion of political partisanship, yet always forward in its defence of our common Protestantism against the aggressions of Popery. Nor will our efforts be wanting to improve the mechanical execution of the paper—in another week or it may be two—we shall appear in a new dress—an entire new found of type having been lately purchased at a large outlay. Arrangements are in progress for an improvement in the paper on which it is printed—and a new dispatch press—the invention of the ex-Editor of the Canada Christian Guardian—for the purpose of addressing the papers—by which the work of four whole days will be done in three hours—has also been purchased.

Without doing more than merely allude to the additional burden of toil and care which the chief superintendence of the paper adds to the incumbent of an office pretty fully occupied by us—we throw ourselves upon the kind feelings of our friends generally. We ask very modestly but very earnestly for two hundred additional subscribers—paying in advance—and we ask also—as a right—the payment of arrears, long and painfully withheld by many of our readers, to whom the payment would involve a trifling embarrassment in comparison with that in which the withholding of it frequently involves ourselves.

In our late journey—undertaken in behalf of the interests of the Book Room and Conference office—we had an opportunity of becoming acquainted with the Editor of the new Wesleyan paper published in New York—entitled "The Methodist," and we have no objection, without solicitation, to say a word in behalf of this publication.

It is an independent Methodist paper conducted with the highest ability and likely to realize a very wide circulation and one which will be largely patronized as a family paper. If any of our ministers or friends wish to become subscribers to the same, we will gladly forward their names to the office of publication.

Our experience of the results or continued effects of the late gracious revival of religion in the United States, as it has come under our observation from day to day lately, is very pleasing. We have attended day after day the Union Prayer meeting in Philadelphia, New York, and Boston—there appears to be no diminution of interest as regards number of attendants or fervency of spirit. The celebrated Fulton St. meeting in New York is apparently always crowded—on two occasions we were rather late and on both were unable to get even within the door—a lobby to the vestry was also crowded—and here we were able to listen and join in their exercises.

We confess to having been less favorably impressed with the Sabbath services we attended—and these in Methodist chapels. On two occasions we listened to sermons in which the name of Christ was hardly mentioned—mere essays on practical duties, which might have been delivered in a Socinian meeting house and excited no surprise.—No allusion to man as a sinner—no mention of the atonement of Christ—nothing said of the doctrines of the Gospel—and no appeal to the conscience and heart. On the last of these occasions we were dragged

into politics—treated to illustrations of the Fugitive Slave Law—listed to an attack on Corporations in general—the Metropolitan Horse Railroad in particular—and the preacher, we feel ashamed to write it—was got up in a very peculiar style; our memory principally reverts to a brilliant wit and a most acute and imperial of the latest fashion.

Provincial Normal School, Truro.

The following list of graduates has been handed to us for publication. The Summer term of the above Institution closed on Thursday, Sept. 27. The next term will commence on the second Wednesday in November.

GRAMMAR SCHOOL. Mr. Roderick McLean, John A. Morse, Miss Mary Conant, Mary A. Quirk, Maggie Dunsmore, Harriet O'Brien, Amelia Spencer, Eusebia Minard, Lizzie Stevens, Lexandrie Archibald.

YOUNG GENTLEMEN. Mr. Alexander McRae, John Miller, Benjamin Rogers, James Ross, Isaac Johnston, Charles Hill, Matthew J. Lyons, Hiram Eaton.

NEW STUDENTS. Mr. J. Pearson, Albert Hinson, Watson Porter, William R. Wentzel, Charles Andrews, Elmore Cotton, Charles Church, William Sargent, David Webster, Hugh McKenzie.

YOUNG LADIES. Miss Margaret Peppard, M. J. Croelman, Maria Hamilton, Esther Hamilton, Lydia Knowlton, Matilda Faulkner, Rachael Pollock, Julia McNutt, Elmore Cotton, Lylia Sutherland, Annie Hamilton, Mary A. Cameron, Jane Crow, Harriet Blair, Sophia Murdoch, Letitia Clark, Hannah Allison, Annie Cook, Mrs. Arabella Dodge, Mrs. Arabella Page, Mary Gamble.

YOUNG GENTLEMEN. 1st Division. Mr. Thomas Hilton, David Douglas, Ezekiel Starrett, Eben. Ross, Frederick Crosby, Stephen Eaton, Anthony Gibbons.

LADIES. Miss Martha Dexter, Elizabeth Carter, Eliza Marshall, Jessie Blair, Eliza McLean, H. A. Crosby.

GENTLEMEN—2nd Division. Mr. Kinman Parker, Millage Oaks, William McCurdy, Rufus Smith.

Camp-Meeting at Martha's Vineyard, Mass.

The Site—Rapid growth of the Meeting—Number of Ministers present—Character of the Sermons—Preaching—Magazine of the Gathering—Sabbath Congregation.

The meeting annually held in the lovely grove for which we now date, possesses special claims to pre-eminence when compared with others of like character. The camp-meeting now being the twenty-fifth held on this truly consecrated spot, the first meeting having been commenced here on the 24th of August, 1835, since which time, with but one exception, it has been of yearly occurrence. The spot is secluded, being far away from the din or disturbance of village or city life, occupying a beautiful well-wooded plain, of a few acres, on the island from whence the name of the meeting is derived. The island is pleasant and easy of access; the largest class of steamers finding sufficient depth of water to enable them to run up to the wharf. Travelling accommodations for the West, Providence, and New-Bedford, and the "regions round about" are such as present irresistible attractions for thousands to resort thither, and hence it is that this, perhaps, the most largely attended meeting of its kind in the United States. The growth of this annual gathering is marvelous. At the first meeting, nine tents were pitched upon the ground, and those quite inferior, either in size or mode of construction. At the present meeting we gaze upon more than five hundred tents, and these more than fitted up with every requisite for the convenience and comfort of the occupants, and for the right performance of religious services. The larger tents, designed for social religious exercises, encircle a large area of ground, which may properly be called the chapel, or place for public worship. Running from the rear of the public tents are seen the hundreds of "family tents," ranged in avenues and streets bearing distinctive names, and each tent bearing the name of its proprietor, either on cloth, or on a sign, or engraved on a door-plate. Each tent, the smaller tents, you find them fitted up in exquisite and luxurious style, the accomplished lady of the "establishment" doing the honors of her "country residence" with that grace and ease for which our Yankee fair ones have obtained such deserved notoriety.

The widely extended field of this meeting brings to the spot, every year, a large number of ministers, not only from the patronizing Conference, but from every Conference in New York, from the Middle States, and even from the "far West." This affords the presiding officer a fine opportunity for securing a select class of preachers for the occasion, and hence it is that the discourses given are generally of more than average character.

Take the following facts as some evidence of the gigantic scale on which the Martha's Vineyard camp-meeting is conducted. Two days prior to the time announced for opening, it was computed that the number of people on the ground was five hundred; three or four days after opening, five thousand; and on the Sabbath, from ten to thirteen thousand! And yet, despite this vast number, there was scarcely the slightest interruption of the most perfect order. Two steamers are daily running between the island and the main, making from one to three trips a day each, and having on board from four to five hundred passengers. During the night every tent on the ground is filled with

sleepers, and scores take lodging in houses on the island. We think the accommodations for seating the people during public worship, must be numbered by thousands. But on the Saturday and Sabbath, after these seats were all filled, hundreds were standing round in every direction. Such a congregation as this might cause the preacher to tremble in view of his awful responsibility.

One interesting feature of this camp-meeting is the number of reporters for the press sent on the ground. Such is the widespread fame of this gathering, that almost every journal in New-England of enterprise has its traveling correspondent here. Yes, and even from New-York, reporters are sent to Martha's Vineyard to chronicle its aspect and proceedings. Every morning and afternoon the daily papers are carried about the encampment by the newboys, just as in your great empire city, so that the religious services and incidents of yesterday are read by us to-day. And not only so, but by means of these sheets we keep ourselves well posted in reference to matters in the world outside us, while secluded in this isle of the sea.—N. Y. Methodist.

Doctrines and Discipline of Methodism.

These topics were thus treated by the Rev. S. D. Waddy, Ex-President of the British Conference in his official sermon preached before that Body.— First, as to the doctrines of Methodism. We hold that "the Scripture containeth all things necessary to salvation." According to this we do not read therein, or proved there-by, should not be required by any man to be believed as an article of faith, and be thought requisite or necessary to salvation. "Whist Wesley held the Fathers in high esteem, especially those before the Council of Nice, yet held that they were not authority in matters of faith; that there was no divine authority but that of the Scriptures. Methodism are told by Mr. Jackson, in his admirable volume, arose at the most unevangelical period that had occurred in this country since the Reformation. Heresy and immorality prevailed both the literature and manners of the people; a pure and cold morality was preached by some well-intentioned, but mistaken ministers, in order to counteract the evils of the day. No attempts were made to convince the sinner of his danger, or to put him on the mode of escape. It is proclaimed abroad the doctrines of original sin, repentance, and justification by faith; and by the prominent and intelligent announcements of these doctrines, its preaching has ever been characterized, and to this its spread under God may be attributed. Religion, ceased under this teaching to be a speculation in the mind; it was felt to be a dispensation of the Spirit; it was felt to be a matter of reality and experience. The soul was filled by it with new affections, "old things had passed away, and behold all things had become new."

The Sacraments we hold to be two, Baptism and the Lord's Supper. According to the works of Mr. Wesley we are taught to believe that baptism is the "initiatory sacrament which enters us into covenant with God. It was instituted by Christ, who alone has power to institute proper sacraments, as a sign, seal, pledge, and means of grace perpetually binding on all Christians, instituted in the stead of circumcision; and as that was a sign and seal of God's covenant, so is this. In baptism the guilt of original sin is washed away by the application of the merits of Christ's death. By baptism we enter into covenant with God; that covenant by which he gives to his people a new heart and a new spirit. By baptism we are admitted into the Church of Christ, as his elected children, and are consequently made members of Christ's Church, as he is its head." The solemnity and importance of this sacrament is preparation, he insisted upon. Especially should we guard against its neglect; since the act of regeneration of birth has divested it of all civil and political importance, and taken away the inducements to its observance which formerly brought to the springs of life those who were not influenced by higher motives.

The Lord's Supper was, according to Mr. Wesley, "ordained of God, as a means of sanctifying grace. It was ordained for all who know they want the grace of God, and inasmuch as we come to this table, not to give anything but to receive whatever seems good for us, there is no previous preparation indispensably necessary, except a desire to receive what he is pleased to give, and a sense of our utter sinfulness and helplessness. The spiritual benefits derived by the recipient are made to depend, not upon the sanctification of the dispensing Minister, but only on the exercise, on his own part, of faith without which it is impossible to please God." Our Public Worship consists of songs of praise from the best collection of psalms and hymns in the English language, abounding in beautiful poetry, rich in evangelical experiences, and full of distinct and accurate theology.—are use, where the people are willing, a Liturgy, from which those objectionable portions are expunged, which the earlier Reformers could not, and which modern Reformers either cannot or will not read. But whether a Liturgy is used or not, full scope is afforded in the fullest way, for engaging in extemporaneous prayer. Prayers Meetings are held in connection with all our Societies, after the example and usage of the Apostles and Primitive Christians; and these have been marked, in a wonderful manner, by the blessing of God. The Church has ever professed to believe in the communion of saints. That communion is now generally understood, by some portions of the Church, to involve no more than a collective participation in the Lord's Supper. Something more than this, however, is taught in Scripture. We read in Malachi that "they who feared the Lord, spoke often one to another," and we have also the Apostles' injunction to "exhort one another daily whilst it is called to-day," and "not to neglect the assembling of yourselves together, as the manner of some is." This scriptural notion of communion is carried out in our Class-meetings. When any usage is represented as according to Scripture and primitive Christianity, it is not meant that it is exactly so in every particular, but that it is a fair, proper and legitimate recognition of the principle and same course. It is enjoined in Scripture and exemplified in the practice of the early Church. No man would attempt to prove that the public services of any church in Christendom are conducted exactly upon Apostolic models, or even that the Apostles themselves always pursued precisely the same course. It is enough for us to know that in their places of worship they sang hymns of praise to God, offered fervent prayer, and read and expounded God's holy word, to justify us describing the worship in which such exercises are found, as according to the Apostolic model. We make no pretence to prove that the models of the present-day meetings may be found in Scripture, or in the primitive church, but we maintain that such meetings are a fair rendering of the scriptural analogy of Christian worship. For the use of the tickets of membership, in the way of caution and utility, we have the warrant of Scripture. The

comendatory letters of the Apostles were precisely of the same character. Wherever the teachers of them came, they were acknowledged by the people, and received with all cheerfulness. It served as an outward and visible distinction between the godly and ungodly, between him who served God, and him who served him not. Our love feasts have been regarded by some as modern, a return to the practice of the Church in its earliest times. They are mentioned by Tertullian, Lucian, and Pliny in his letter to Trajan. This simple practice is retained in modern times only by the Moravians and others.

Our discipline is, as near as can be understood, that of the Primitive church. The admission or exclusion of members is driven the office of the ministry, but the duty must be performed in concurrence of the laity. Not only is this association of discipline and instruction by the laity and also the employment of the laity as occasional preachers is sanctioned, and one of them after having laboured with singular fidelity and zeal, was permitted to be the first who, by his own doctrine with his blood, to acquire the glorious crown of Christian martyrdom.

British and American Methodism.

The recent session of the British Conference, of which we have given quite a full account, suggests, in the comparative comparison of English and American Methodism. Bearing to one another the relation of mother and daughter, each has developed its life according to the necessities of its position; and each is to-day of a peculiar type. American Methodism is at present in the midst of the most exciting period which has withdrawn attention from purely denominational interests. Education, missionary activities, lay delegation, are, for the time being, held in abeyance. We are rocked and almost riven by an internal feud. A want of exercise of due caution, we have noticed in the participation in a popular excitement; and have brought into the Church the passions engendered by the struggles of the great political parties for power. Our Church controversies now raging have a quasi-political aspect; and it was curious to observe in the debates of the late General Conference, that many of the speeches made were affected by the prevalent tone of political "stump" oratory.

British Methodism is at present free from serious internal troubles, and the energies of the Wesleyans are now devoted, without distraction, to the growth and expansion of the Kingdom of Christ. It is, in its leading spirits, an extreme care to keep the connection free from all participation in politico-ecclesiastical contests. The only national question in which Wesleyans are concerned, is that of "Church rates," which is an offshoot of the old debate respecting the State Church and its duties to the State. On this subject, Mr. Arthur expressed himself nobly, and appeared to carry the Conference along with him.

We on this side of the water kept before us, as clearly as this eloquent Wesleyan, the distinctive mission of Methodism. Church controversies were settled in a single day. The two bodies are, in one respect, moving in the same line of direction. There is in both a demand for a closer incorporation of the laity in the Church administration. An indication of this, in the proposition of numerous district meetings to appoint laymen upon the "Committees of review."

The Wesleyans excel us in method and discipline; we, perhaps, excel them in elastic energy. True to English instincts, they combine, in their preaching and progress, economy and thrift, made to tell, as they always do, in the expenditure of means to the best advantage. In a word, Wesleyan Methodism bears the impress of stability; it is, doubtless, to-day more stable than ever. American Methodism needs something—economy and thrift, made to tell, as they always do, in the expenditure of means to the best advantage. In a word, Wesleyan Methodism bears the impress of stability; it is, doubtless, to-day more stable than ever. American Methodism needs something—economy and thrift, made to tell, as they always do, in the expenditure of means to the best advantage. In a word, Wesleyan Methodism bears the impress of stability; it is, doubtless, to-day more stable than ever.

We Americans are valuable enough, but in what may be called the oratory of ceremony, our British conferees altogether outdo us. In fact, we confess, that in this respect they are beyond competition. The amount of comfortable done at a session of the British Conference is stupendous. An motion for thanks to some one—president, ex-president, secretary, assistant secretaries, letter-writers, all come in for their share—is supported by the mover in a stately speech, and by the seconder in another stately speech; and the mover says, "The people thank you, compliment, distinguished honor," great pleasure," "cordial and unanimous thanks," "able and highly acceptable services," "a faithful and able manner," "a judicious direction," "high approval of spirit, judgment, and general ability," are showered down as if from the sky. The people thank you, compliment, distinguished honor," great pleasure," "cordial and unanimous thanks," "able and highly acceptable services," "a faithful and able manner," "a judicious direction," "high approval of spirit, judgment, and general ability," are showered down as if from the sky.

Give to our Methodism some of the culture of British Wesleyanism, and to the something of our buoyant energy and sense of independence, and we think each would be improved. Long may each hold to its mission, as conceived by their common founder.—the recovery of primitive Christianity, and the spreading of scriptural holiness throughout all lands.—N. Y. Methodist.

The Orange Difficulty.

The Duke of Newcastle's firmness in refusing to mix up the Prince of Wales with party or sectarian demonstrations in Western Canada, must command the respect even of those whom his conduct offends. The only trouble is that this wise course has been made to late. At length in Lower Canada he had permitted the Prince to be made the instrument of Popish pride, and of giving character and prestige to Popish institutions. Not only had he been made to give nearly a day to Laval College, when not a minute could be spared for McGill College, but he was made to praise Roman Catholicism, and to give further grants, powers and privileges to nuns and convents, more probably, one who had long advisers, that they made him stop at St. Hyacinthe to receive and reply to an address from the R. C. 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