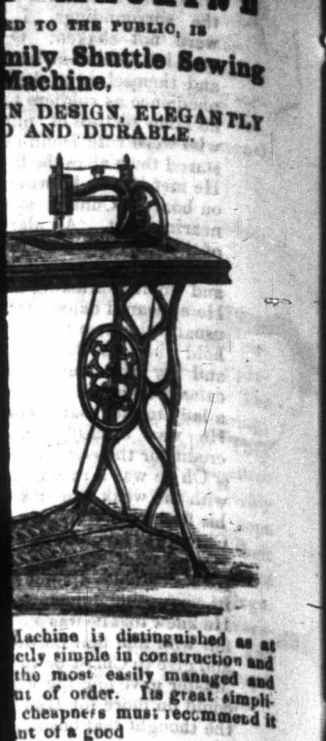


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# The Provincial Wesleyan.

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## YARMOUTH CONFERENCE.

### ORDINATION SERVICES.

The ordination of the young men, received into full connexion, took place this year in Wesley and Providence Churches Yarmouth, simultaneously, on Monday Evening 27th June, 1870.

### WESLEY CHURCH.

The Service was commenced by the President giving out a hymn after which the Rev. Elias Brett engaged in prayer.

The Rev. D. D. Currie, Secretary of Conference introduced the Candidates by saying—Mr. President, these Young men having passed honorably through the various stages required by our Church to be presented for ordination. Solicitous to guard well the entrance to our Ministry we lay hands suddenly on no man. Not until the Holy Ghost of Church, through the Quarterly Meeting of the individual is known, concerns with the Superintendent of a Circuit in recommending a Candidate for this important office, can we, as Ministers in our District, take even the preliminary steps for his admission into our ranks.

In vain will any man knock at the door of the Quarterly Meeting until he has given satisfactory evidence of his conversion to God and his call (as far as his own convictions are concerned) to the work of the Ministry. Then at the District, after a close examination, in reference to religious experience and elementary qualifications for the work, if approved, he is brought before the Conference and being subjected to a very thorough investigation in reference to his fitness for the Ministry he is sent into the Vineyard and after the closest scrutiny from year to year for the space of four years, he is, if faithful, received into full connexion and ordained. And as these Young brethren have successfully terminated the period of their probation, I have great pleasure in behalf of the Conference and of the Church in presenting them for ordination.

After the reading of the appointed lessons, by the Ex Co-Delegate, the President said he would, for the satisfaction of the Congregation call upon the Young men to give a brief statement of their conversion and call to the work of the Christian Ministry.

Bro. MACK said, Esteemed President, honored fathers, beloved brethren and friends:—As far back as recollection carries me I am not able to recall a single period of my life in which I have not been the subject of religious impressions. The means under God, by which these gracious influences were produced upon my heart, were, the fervent prayers of my pious Grandfather, Robert Barry, long since gone to his reward; the careful training of an affectionate and beloved mother, at whose knee I first learned the truths of a Saviour's dying love, and learned to lay His precious name; the regular instruction of a well conducted Sabbath School, and the faithful preaching of the Word, all coupled with and rendered effectual by the immediate operations of the divine Spirit.

It was not, however, until about eleven years ago, that I really made choice of religion, and intelligently set my heart and soul to seek the Lord my God. I felt myself to be a sinner, the chief of sinners; but Jesus died for me I knew, and pleading the merits of the crucified drew near to my offended God, humbly trusting for salvation in the finished work of Him who bore my sins in His own body on the tree—who loved me, and gave Himself for me.

I fell on the atoning Lamb, and I was saved by grace.

From that time I felt it to be my duty to work for God, and in the class meeting, the Sabbath School, and the prayer meeting, I endeavored to do so. The idea, however, became impressed upon my mind that the Master was calling me to the work of the ministry. This impression gradually ripened into a firm conviction—but in consequence of my feeble fitness for the work, I hesitated—I actually refused to go forward—A number of formidable difficulties presented themselves in my path, and behind these I sought to hide myself when friends persuaded and God called. But the Almighty was pleased speedily to sweep them all away, and I was left without a refuge or shadow of excuse. Then I thought more seriously and prayed more earnestly than ever upon the subject. My perplexity deepened, my distress was almost intolerable, I had no peace day nor night, at length I was constrained to cry out in the language of an Apostle, "Was it me if I preach not the Gospel?" I resolved to do the Master's bidding, by his all-sufficient grace.

Since that time my labours have been characterized by much weakness and imperfection, but blessed be God, He has ever been with me, and many gracious seasons of refreshing and cheering of tokens Divine favor and presence have been vouchsafed unto me. During my four years of probation I have been permitted to assist in gathering some two hundred souls into the Kingdom of our God and his Christ, and I trust, in my future course I may be eminently successful in winning souls to Jesus. This is my life work, this is my highest ambition. The earnest desire of my heart is—

"To pluck poor souls out of the fire, And point them to a pardoning God, And quench the brands in Jew's blood.

I feel this to be the most solemn and important hour of my life. It was a solemn time when my mother laid her infant—her first born son, upon the altar of the Great God; it was a solemn time when I stood beside the grave as the cold remains of a dear young brother; it was a solemn time when I first gave my heart to God; it was a solemn time when I really decided to obey the Master's call to my present work; but as I stand here to-night, about, in the presence of my fellow-men, of the angels hovering round, and of the Great God himself, to be solemnly consecrated to the sacred office and work of the Ministry, I feel that the solemnity of the hour far surpasses that of any previous period of my life. I pray that the Divine benediction may rest richly upon me, and that I may be baptized with the Holy Ghost and with fire.

I do here, on this solemn occasion, renew my covenant with the God of heaven, dedicate myself anew to the Master's work,—"Give up myself through Jesus' power, His name to glory, And promise in this sacred hour For God to live, and die."

Bro. PANSLEY spoke as follows:—Mr. President, honored fathers, beloved brethren and friends. Looking back, to-night, from this solemn standpoint, over the past years of my life, I cannot remember a time when, for me, religion had no charms. It always seemed to be that which made the heart pure and the life holy. Still, however, I could not accept it for myself; I rejected to see it in others; but could not receive it into my own heart, for while the Holy Spirit sought to lead me to seek God, something said within me, "The world has much for you that you have not yet received,—it has pleasures, it has enjoyments. Try it." I resolved to try it and notwithstanding the strivings of the Spirit, and the tender teachings of a pious mother who sought to point me to Jesus, wandered farther and farther into the paths of sin.

When, at length, my education began to shape itself with reference to some definite course in life, the Holy Ghost spoke to my heart and said, "Seek God and devote yourself to his ministry."

Other fields of toil seemed more inviting and better suited to my tastes—other occupations seemed more in accord with my ambition so I gave answer and said, "Nay I cannot."

During this time I passed through many revulsions, and was often on the point of yielding; but something was ever presented by the enemy that turned me from my purpose. All this tended to harden my heart more and more.

Soon my educational course drew to a close and a career in life was chosen; but, ever and anon, with overwhelming force, the Spirit pressed home his words, "Seek the Lord and devote yourself to his ministry." Still I refused. But about this time words spoken, by a friend, sank deeply into my heart and, I who had long resisted the Spirit, was overcome.

During weeks I groped in darkness longing for the light. Oh did my tears flow forth; but still I found no peace.

At last, one Wednesday evening at a Love-feast, I was enabled to give my heart to God and to vow devotion to Him. Then for the first time did I find peace and in the warmth of my love I exclaimed—

"High heaven that hears this solemn vow Thy vows renewed shall daily bear, Till in life's hour thou art low, And all be in death a bond so dear.

Ever since then God has daily guided that I have never been tempted to turn aside from the ministry, were they presented to me. Other fields of usefulness offered themselves. Friends said you can do as much good as a private Christian; but all the while I felt, "Was it me if I preach not the Gospel." At length I was able to forsake all other things and devote myself to the ministry; and now during the past four years I have been engaged in it, with some measure of success.

Amid its toils and abounding trials I have had the favor of God, and to-night I can exclaim—

"Ever since by faith I saw the Stream His flowing wounds have been my theme, And shall be till I die."

Bro. A. D. MORTON said,—"From the period of my earliest remembrance to the time of my conversion, I was the subject of gracious influences. My circumstances and relations in life were favorable to these. Heaven's noblest endowment, a first parentage, was mine; thus, religion from the very start was an attractive aspect, and my young heart longed to know its peace and joys.

In 1859 I was sent to our Institutions at Sackville, followed by home comforts and prayers. Unpossessed of a Saviour's love, my desires nevertheless led me to associate with those who by repentance and faith had obtained the treasure. Their social religious services were occasions of interest, in which glimmering convictions—but in consequence of my feeble fitness for the work, I hesitated—I actually refused to go forward—A number of formidable difficulties presented themselves in my path, and behind these I sought to hide myself when friends persuaded and God called. But the Almighty was pleased speedily to sweep them all away, and I was left without a refuge or shadow of excuse. Then I thought more seriously and prayed more earnestly than ever upon the subject. My perplexity deepened, my distress was almost intolerable, I had no peace day nor night, at length I was constrained to cry out in the language of an Apostle, "Was it me if I preach not the Gospel?" I resolved to do the Master's bidding, by his all-sufficient grace.

Since that time my labours have been characterized by much weakness and imperfection, but blessed be God, He has ever been with me, and many gracious seasons of refreshing and cheering of tokens Divine favor and presence have been vouchsafed unto me. During my four years of probation I have been permitted to assist in gathering some two hundred souls into the Kingdom of our God and his Christ, and I trust, in my future course I may be eminently successful in winning souls to Jesus. This is my life work, this is my highest ambition. The earnest desire of my heart is—

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their conviction that God had moved them by His Holy Spirit to take upon them the office and work of the Christian ministry.

After a few minutes spent in silent prayer, the President, assisted by several ministers present, proceeded to lay his hands upon the head of each candidate saying,—"Mayest thou receive the Holy Ghost for the office and work of a Christian Minister, Pastor, &c."

The President thus briefly, but pertinently and very impressively addressed the young men who had been ordained. After referring to certain important moments constituting crises in their past history, which were inseparably linked to the present, to them, thrillingly interesting moment, naming especially the time when first they severally were enabled to realize their filial relationship to God, through faith in the Lord Jesus Christ, and that when first they heard the Divine Spirit whispering to them their call to preach the Gospel; he reminded them of the certain approach of another period, when their Master, who he trusted was even then commissioning and anointing them anew for their life's work, would review their work in the presence of an assembled universe; and he urged them to ever live and labor in anticipation of that future review. He said that the few words of exhortation which he thought it right to address to them, were suggested by 1 Cor. xvi. 13, "Quit you like men, be strong." In view of the formidable difficulties and tremendous responsibilities of the work to which their lives were now in the presence of God and men so solemnly devoted, they needed to be strong in every possible respect; and that under God and His plan, it very much depended upon themselves, their diligence, earnestness and fidelity, whether they should be strong, so as to be able to quit themselves like men.

He showed that they should be strong in body. That great care should be taken to train and keep the body in the best possible state as a wonderful instrument for good—and as a temple for the constant indwelling of the Spirit of Christ. The laws of health and physical power were too often quite disregarded; and those called by Christ to the work of the ministry became prematurely physically weak, so that they could not "quit them like men." He referred to the patient, long-continued, self-denying drill to which both ancient and modern athletes subjected themselves in order that they might be strong and prepared for the contest to which they were devoted, and he urged his young brethren to imitate their diligence, self-denial and care—in order to keep their body in the best possible condition for the high service to which they were called.

He said furthermore, be strong in character. From determination, strong confidence and hopeful expectation are requisite elements. Without these you will fall, and the devil will triumph and you will become weak. Be confident of success in your work. Let your faith in Christ be the source of strength to your moral nature. Be strong in intellect. In order to do this you must work and keep working. You may not be able to rival some of the great ones of former ages, but you may attain unto such mental clearness as will enable you to dig deep into the mines of truth and to bring forth out of the treasury things new and old. In order to do this, if possible, the Scriptures in the original languages. Go to the fountain head. Use your own powers of mind. Rely not on others for your thoughts. Never be satisfied to merely retail the thoughts of other men. This second hand work, preaching the sermons of other men, is nothing of its moral dishonor, is not only a sign but a source of mental impotence. It is contemptibly small and a terribly enervating business. Be strong spiritually. This you must have or your lives will be miserable failures. Though you may be strong in body, in intellect and even in moral character if you are weak in the operations of your spiritual nature, your ministry will be sapless, and the result be fearful disgrace in the day of the Lord. May our God abundantly endue you with power from on high. After singing, prayer was offered, and the benediction pronounced by the Rev. Dr. Kichey, and this most interesting and profitable service was closed.

Christ Jesus; I therefore desire to be his servant in the great and exalted work of winning souls; and I dare not do otherwise than constantly consecrate myself to this "high calling."

Here also the Apostle gives prominence to faith. Without this divine principle neither in our religious experience or ministerial work can we succeed, we walk by faith and we preach in faith. It can never forget the remark of an aged Minister of Christ now in Heaven on this subject: "Always expect" and "be successful in your great work and never preach a sermon without fully expecting a blessing upon yourself and upon the Congregation."

The Apostle here also refers to "patience." This grace will be frequently tested. Even in our own Church you will find persons, whose dispositions or other infirmities may try you from time to time. This will call for great patience and forbearance on your part.

Go forth with courage to the work for which you have this night been so solemnly set apart. And if in the past 41 years within the recollection of some of our aged brethren, God has wrought signs and wonders amongst us, what will be the result of a like consecration of your gifts if spared for years to come.

I have now to express a most ardent desire, in which I am sure I have the perfect concurrence of all our brethren, that God may abundantly bless and prosper you in your great work. The meeting was closed by singing and the benediction.

### RESOLUTIONS OF CONFERENCE RESPECTING THE MOUNT ALLISON EDUCATIONAL INSTITUTIONS.

#### RESPECTING THE COLLEGE.

1. That the Conference has received with unmingled pleasure the Report of the President of the Mount Allison Wesleyan College; and rejoices that, under the new administration, the financial interests have continued to prosper, that the moral tone of the college has been abnormally high, and that the most sanguine anticipations, in regard to this department of our work, have been more than realized.
2. That the Conference, regarding the College as absolutely necessary for the training of candidates for the ministry, who usually need Collegiate as well as Theological instruction, and for the education of our young men, many of whom already, with credit to their alma maters, are taking influential positions in mercantile and professional life, would cordially commend this important enterprise of the Church to the sympathy and support of our people.

#### RESPECTING THE ACADEMIC DEPARTMENT.

1. The Conference rejoices to learn that both branches of the Academic Institutions have enjoyed another year of prosperity and that, in increased attendance, and in thoroughness of the work accomplished, the review of the year has been eminently encouraging.
2. The Conference has heard with great satisfaction of the financial success of the past year, by which the existing debt has been considerably reduced, and confidently anticipate an early and complete removal of the remaining incumbrance.
3. The Conference in hearing of the resignation of the Rev. Cranwick Jost, M. A., would express its appreciation of the valuable services rendered by him in this department of academic work.
4. The Conference would also express its satisfaction with the arrangement made for securing the services of the Rev. John Burwash, M. A., of high scholarly reputation, as the Vice Principal of the Male Academy and Professor of Natural Science, and hopes that the efficiency of past years may be more than maintained, and that a large number of the youth of our families may be induced to enroll themselves as students in an institution where they can have the guarantee of a thorough education based upon Christian principle.
5. The Conference cordially approves of the arrangements made by Principal Jell, of Lasselle Seminary with other competent teachers, and confidently anticipate that with the Divine blessing this important Institution will enjoy continued and increased prosperity.

#### RESPECTING THE THEOLOGICAL DEPARTMENT.

1. The Conference deems it a matter for devout gratulation that this year fourteen young men deemed eligible for our work have offered themselves as candidates and have been accepted; but as this number is still inadequate for the demand for ministerial labor it would again most earnestly commend to our churches the importance of continued prayer to the Great Head of the Church that our ranks may be filled and extended by men of the apostolic succession, who shall be led to feel, "Was it unto me if I preach not the Gospel?"
2. The Conference has much pleasure in expressing its very cordial thanks to Rev. C. D. Wolfe, D. D., for his efficient discharge of the duties assigned him last year, as acting Theological Professor and Chaplain of the united Institutions, and begs to tender to him in his retirement from Sackville to the full quiet rest of the Superintendency relation, its very best wishes for his happiness, and its most earnest prayers for his continued usefulness, as a minister of our Lord Jesus Christ.
3. The Conference has unanimously confirmed its action last year in reference to the appointment of Rev. Charles Stewart, D. D., to the Theological Professorship, and with the utmost confidence, commends him and the six young brethren who have been regularly appointed to be under his charge, to the Christian sympathy and prayerful remembrance of all our people, to the end that the pleasure of the Lord may prosper in his lands, and that the young men who may come forth from our Institutions to fill our pulpits may be workmen, needing not to be ashamed, rightly dividing the word of truth.

#### RESOLUTIONS OF CONFERENCE RESPECTING SABBATH SCHOOLS.

1. In view of the rapid growth of our Sabbath schools, (there having been reported an increase during the last year of 28 in the number of schools, of 86 in the number of teachers, and 1284 in the number of scholars), we resolve that increased attention be demanded for this very important department of our work.
2. That we view with deep concern, the too

frequent neglect of obligations assumed by the church in baptizing her children; and recognize it as the duty of all our ministers to gather the children of the church at as early an age as possible into catechism classes for religious instruction and training.

3. That increased care should be exercised for the future in the selection of books for our Sabbath school Libraries in order to ensure the exclusion of all unsuitable works.
4. That inasmuch as our Sabbath schools now differ much in their forms of government, the Sabbath school committee be requested to prepare a suitable constitution and order of exercises for their uniform management, to be submitted at the next Conference.

### OUR CHURCH IN AUSTRALIA.

METHODISM at Antipodes is gradually, we might even say rapidly, progressing. We have living before us the Minutes of the Australasian Theological Institute—the sixteenth annual session of that assembly—which held its sittings at Adelaide in the early part of the present year; and the facts and figures contained in this document are such as to excite gratitude to the adorable HEAD of the Church, who has so prospered the work of his servants, that from small beginnings great and glorious results are already seen to appear. Who could have dreamed fifty years ago, when SAMUEL LEIGH, the first Methodist missionary who landed on the shores of that vast southern continent, had to take up his first abode in a district uninhabited except by a few wretched wandering savages of the lowest type, that before half a century had elapsed flourishing colonies would be founded, and a Methodist Conference established, exercising jurisdiction over hundreds of pastors, and affording Church privileges and ministerial care to hundreds of thousands of people? Neither the distance which separates us, nor their own enormous and independent development, have caused our brethren in the Southern Hemisphere to forget the relationship they bear to Methodism in the old country. "In point of local distance"—such is their language in addressing the British Conference shortly to assemble—"we may be the remotest off-shoot of British Methodism, but oceans and continents cannot obstruct the transmission and return of sympathy and love between us and you." It is our hope that the political connection between England and her colonies may be perpetuated, and that the feeling of relationship may if possible be strengthened. But there are ties so ethereal and yet so binding, that they survive the destruction of all merely political and economical relationships, and should chances occur hereafter in the political relationship between England and her great Australasian possessions, these, we are persuaded, will have no influence toward severing the bond which unites our church in the old country with that in Australia. Then the statistical returns of the year are encouraging. Sixteen promising young men were received on trial as candidates for the ministry, and were appointed to discontinue the year being at present in a preparatory course of instruction. During the year there had been a clear increase of 8,588 Church members, but two-thirds of this increase had occurred in the two mission districts of the Friendly and Fiji Islands. The total number of members in those Polynesian islands, the missions in which have for the last sixteen years been carried on under the direction of the Australasian Conference, is reported at 29,011, of which number more than 20,000 are in Fiji. In the colonial districts, including Australia, Tasmania, and New Zealand, 26,545 Church members are reported. During the year a deputation consisting of two senior ministers, the Rev. STEPHEN RAMON, and JAMES WATKIN has been appointed to visit the Friendly and Fiji Islands, and to report upon the progress of the work which were described by them upon their return as very favourable.

Causes for solicitude are not unknown to our friends in Australia, similar to those which afflict ourselves. As in England, so in that distant dependency, there appears to be a marked tendency to increased gaiety and dissipation, a restless, pleasure-loving disposition which in this country has been attributed to the facilities offered by cheap trains and pleasure excursions to all parts of the country; but this solution will not answer for Australia, where such facilities are not accessible, or not to anything like the same extent as they are in England. There is also a growing tendency to luxury and self-indulgence, upon which the Conference commends in its Pastoral Address to the churches under its care. One passage in that Address might have been written for our own country: "The hastening to be rich on the part of some who name the name of CHRIST is a stumbling-block to multitudes. The growing fondness for gaiety and luxuries on the part of others is calculated to destroy the line of demarcation between the Church and the world, and to bring religion into disrepute and contempt." Another point of resemblance, though of a totally different kind, is the multiplication of the institutions and agencies of Romanism; and we find also in the Conference Address a caution with regard to what is described as "the growing tendency to return to a carnal religion, in which the pure Gospel is set aside for bodily exercises, and for showy garments of service." It will thus be seen how many respects our brethren in those distant regions are encompassed with the same dangers, beset by the same difficulties, and threatened with the same injurious tendencies as those which afflict society here in the fatherland.

Turning to the agencies which Methodism employs, it is highly satisfactory to find such an army of local preachers, there being no less than 1,552 in Australia and New Zealand, or about nine to one in proportion to the regular ministers. A hopeful and healthful sign this, particularly in a young and growing colony. The proportion of Sunday scholars to Church members is two to one, there being upwards of 50,000 scholars in the colonies—which is about the same as that which obtains in England. The number of day scholars in the colonial districts exceeds 10,000, not a very large number considering the position held by Methodism in these regions. Higher education, however, is represented by four colleges, sustaining respectively a much larger number of students

than are found in similar Methodist establishments in England; a disproportion, however, which may be readily accounted for by the existence of a large number of efficient private schools in this country. It was resolved at the Adelaide Conference to organize "a Provisional Theological Institution for the Australasian Wesleyan Church" in connection with the existing collegiate schools, into which only candidates accepted by the Conference should be admitted. One provision, it was decided, was that the students, either personally or through their friends, should bear the whole or part of the cost of their education—a wise and wholesome provision under the circumstances of the colony. It will thus be seen that, under the favouring blessing of our common MASTER, the churches in connection with the Australasian Conference are increasing and prospering. We especially commend to their affectionate care and solicitude the mission in the Islands of the Pacific. Commenced and carried on for a time by men sent out from England, those missions are still regarded by us in this country with the tender interest which is felt for our own children; knowing that, in the new and untried circumstances upon which the islands are entering, they will need, more if possible than here, watchful attention and care in order to enable them to meet the peculiar dangers which they will have to confront, and to develop the Christian life amidst the difficulties arising from their contact with white men, and with corrupt forms of modern civilization.—*Methodist Recorder.*

### WESLEYAN ASSOCIATION BUILDING, BOSTON.

Last week's *Zion's Herald* has a large engraving of this fine edifice, erected as the Methodist headquarters in Boston. The following letter-press description accompanies it:—

The Wesleyan Association Building, of which we have given a very good engraving, is located on Broad-street, adjoining the church, and of which appears on the left of the picture. Its dimensions are twenty-two feet front, and one hundred and seventy feet deep. Three large stores are on the street, and large and handsome rooms on the front and rear of each story, those in the upper stories being about the finest view and air in the city. A well, or open space, breaks the building in from the first story, except the section nearest to the church. This gives light to a sort of rear wing, of the same height as the rest of the building. In the second story this rest, is located a very comely hall that will seat between three and four hundred persons. It is very retired, so far as noise goes, and very central and accessible. It will, undoubtedly, be a favorite for chamber concerts and literary lectures. The happy dream is left in which our preachers have been crowded for years, and where so many exciting times have been enjoyed; where such brethren as Rice and Cummings, Thayer and Twombly, tried their youthful muscles, not yet aged; in vigorous wrestlings over great doctrines; where Father Taylor shone over all like a sun, with his burning eloquence and lightning wit; and Father Merrill's gracious words fell like showers on the worn grass. The athletes have wrestled on earnestly in the new hall as they have in the old, and shall be glad to meet in the impossibility in Boston, however it may be in the great metropolis.

The halls and passage-ways of the building are ample, and give the rooms a very fine arrangement. The architects are Messrs. Billing, and builders Messrs. Stridif and Woodbury, who have taken an office over the hall. The Book Concern have taken the store near the church. It is finely fitted up, and the ever-popular Agent, J. P. Magee, will at last find room for his enterprise and abilities.

The building Committee were Messrs. Oshman, Woodbury, and Nickerson. Brother Oshman being compelled to resign through sickness, E. F. Porter was put in his place. This Committee have carried forward the enterprise successfully. The vest of the directors, by whom they have been supported, are Messrs. Sleeper, Rich, Brown, Dunn, Wm. Claffin, F. Rand, and Magee. Other members of the Corporation are Messrs. Brackett, Goye, Newcomb, Snow, Barrowsdale, Hill, Boyson, Spear, and Ray.

The Theological Seminary intend to occupy the two upper stories. This will give them about forty rooms, the larger being admirably adapted for library, recitation and dining-rooms, and the smaller will make appropriate dormitories. It will be a good hall place for the Seminary on its way to Aspinwall Hill, the only danger being that it will be too good that it will be almost impossible they may not wish to risk and go up to that high and handsome place.

The building is finished thoroughly and handsomely in chestnut, ash, pine and walnut, and is an ornamental strength of our Church. The Hall will not be formally opened for some weeks. The Preachers' Meeting, Social Union, and Association will probably unite in arranging a reception when everything is ready.

### THE EVANGELICAL ALLIANCE.

The great meeting of the Alliance in New York takes place on the 29th of September, and its sessions are to be continued to the 3rd of October.

The Alliance will meet daily in Dr. Crosby's Church, St. Paul's Methodist Episcopal Church, and in the Young Men's Christian Association Building.

The topics of discussion are the following:—

- 1st day: The State of Religion throughout the world.
- 2nd day: Christian Union.
- 3rd day: Christianity and its Antagonists.
- 4th day: The Christian Life.
- 5th day: Protestantism and Romanism.
- 6th day: Christianity and Civil Government.
- 7th day: Christian Missions.
- 8th day: Christianity and Social Evils.

Over 2,000 delegates will be present by invitation. Of these 300 are expected from Great Britain and Ireland. The expense of the latter will be borne by the British Alliance, except for their entertainment in New York; but the expense of all the rest are to be met by the American Alliance. Everything gives promise that this will be a great Protestant Ecumenical Council.

### WESLEYAN.

OF THE  
 CHURCH OF S. P. AMERICA.  
 (Periodical.)

STREET, HALIFAX, N. S.

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THE FRENCH CONFERENCE.

The nineteenth Annual Conference of the Evangelical Methodist Church of France and Switzerland was opened on the morning of the 17th inst in this city.

The Conference opened at nine o'clock by a prayer-meeting, the best of the kind which I have ever attended.

The first business was the election of the Assistant Secretaries, the other officers having been already appointed at the close of last year's Conference.

It was resolved, in answer to inquiries and requests from various persons in the town, that the afternoon session should be opened to the public, as well as one or two other afternoons next week.

The first draft of the stations was distributed and considered as read. The General Treasurer presented the report of the Finance Committee, which had been carefully prepared.

Who are to be received into full Connexion? was the next question. Two candidates were presented by their respective district meetings, and their examination was conducted by the President.

After a protracted discussion, two young men were received on trial. They are already at work amongst the evangelists, and their labors have been blessed of God.

Chapel, and three open air meetings, which were numerously attended and very successful.

On Monday morning the Committee on the studies of our young men on trial met and prepared their report. The study of English, and in one case of German, was recommended.

The Conference met at nine o'clock and examined throughout the whole of the morning the question of the biennial Conference.

The discussion was continued in the afternoon session, and finally it was resolved, by the required majority of two-thirds of the members of Conference, that henceforth the Conference should be held only once in two years.

On Tuesday the stations were read, the Committee having sat for some time on the preceding evening, and permission was asked of the Conference to station again in the same circuit.

On Wednesday, a letter was read from the Rev. G. T. Perks, on our chapel affairs, and his suggestions were received with thanks.

The fact that the Jersey French Circuit was being presented to witness the proceedings of a Methodist Conference, Pastor Andrieu was first appointed our Letter-writer, and Pastor Cornforth was requested to write the Pastoral Address to our societies.

Immediately after the session the Stationing Committee met to examine a telegram from the Jersey French Circuit, which asks us to send them this year two new men.

Four places were proposed and their merits discussed: The third minister's place in Paris; Conde in Normandy; Die in the Drome; and Saave, in the Cevennes.

The Conference proceeded at once to the elections by ballot of our principal officers. The result was as follows:

President of Conference (subject to the approval of the British Conference,) James Hocart, Secretary, Vice President, L. P. Cook; Delegate to Burslem Conference, J. Hocart.

Pastor Emile Cook presented the report on the Book Affairs. The sales have been very much the same as last year. Few new books have been published.

On Friday the report of the Finance Committee was discussed. It was resolved that brother Emile Cook, from Paris, should be sent to the United States to endeavour to obtain funds for the payment of our heavy debt.

The report of the Auxiliary Fund was presented by Pastor Dugand. The whole of the receipts is absorbed by grants to five ministers' widows and one supernumerary.

The Pastoral Address to the Societies an admirable document prepared by Pastor Cornforth, was read, and entrusted for revision to brother Hocart.

On the evening session the thanks of the conference were presented to the Friends of Lausanne who have so kindly received the ministers.

Lord of the harvest fill our barns with plenty. If there be nothing wanting in the tillage will there be ought lacking in the crop?

Surely, unless our theology is wholly at fault, unless His promises fail for evermore, unless He forgets His pledged word, who nothing forgets, all those questions must be answered in a manner calculated to stimulate to the utmost the ardors and energies of God's faithful servants in the Divine heritage.

How full of the presage of good things to come this year, the fact would be that ministers and people were beginning the year joined hand in hand to prosecute their blessed work with unflinching zeal and tender love for Jesus, for each other, for the flock, and for the souls that perish.

How good it would be to begin the year with full confidence in God's truth, with full faith in one's own unwavering belief in the perfect adaptation of the Gospel of the Lord Jesus, applied by the Divine Spirit to the stricken race.

How desirable, nay how necessary it is that a spirit of the deepest earnestness should take possession of every heart longing for the prosperity of God's cause.

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The Irish Conference is invariably attended by several distinguished ministers, appointed by the English Conference, the English President is their also.

This year Dr. Johnson has for his companions Wm Shaw, S. R. Hall, and L. H. Wiseman. A large proportion of the principal speaking and preaching is done by the English ministers.

The beautiful summer weather with which we are now favored has again called into request the accustomed cheap trains and pleasure trips in which the people so greatly delight.

Lord Clarendon, famed for Foreign Diplomacy and a very long service in public life is dead. He was greatly esteemed by his party, and all felt great confidence in his discretion, and able management of England's foreign affairs.

A public meeting under the auspices of the Conference was held in Ryerson's Hall, Yarmouth, on Tuesday evening 28th of June 1870.

The President of the Conference occupied the chair. The meeting was opened by prayer by Rev. G. O. Huettis. The President said it devolved upon him, occupying the position which he did in connection with the Conference, now being held in that beautiful Town, to introduce the business of the evening.

He would touch upon the other question—He was thankful to Mr. Narraway for going over the field. An Educated minister was one of the special necessities of the times.

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ters of this day had to meet them and grapple with them, and the necessity of doing this needed to be educated men—thoroughly prepared—men who could send sharp arrows.

Now every Circuit in our Conference desired the best men—well all our men he supposed were best. We want our people to help us. Here was the question—Suppose God called a man, converted him—called a little boy, a well-clothed boy in Gramary, who is to teach him, that would not work miracles to do this for him.

He was glad to know that such a Society as that which they were now advocating had been organized. He thought it a coincidence that one of our ablest men, only the other day was talking of this matter, and he expressed his anxiety that something should be done in order that the young men should have an education.

He remembered a remark made by Alexander—Take Oxford or Cambridge Calendar, and you will find that those men who have been first in the competition of the Schools, have been first in the walks of life.

Collegiate education, to make men proud, the further the person went the more did he esteem himself. He was greatly esteemed by his party, and all felt great confidence in his discretion, and able management of England's foreign affairs.

He thought we had a good country here. Altogether we had a most remarkable Country, it was almost in the centre of the world. Now if we held our own we must have educated men.

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the cross—if his feet had not been washed, Lamb of God he would be as a talking of a hand and never seen. As God ministry those who he intended to use, He was especially delighted at the meeting the night to find the young men ordering that they were unto them if they did not preach the Gospel.

COMPLIMENTARY ADDRESSES.

LIVERPOOL, JULY, 1870. To the Rev. Henry Daniel, Wesleyan Methodist Minister, &c. &c.

We the undersigned members of the Wesleyan Church and Congregation in Liverpool, beg leave to tender you this expression of our heartfelt esteem and sympathy. We have learned with unfeigned regret the going to bed of our dear brother, who has been a member of our Church who you have so long adorned.

On referring to the list of ministers of this Conference, we find that there is but one, now in the itinerancy, who is senior to you in the ministerial work, but we are glad that while the ranks of the veterans of our Church are being rapidly thinned by time, that the spirit of the Fathers may animate the Sons in the Gospel, so that Methodism may not lose its pristine glory, but may continue to be a "power in the earth."

During your residence among us you have labored diligently for the souls of this section of our Church. We have labored with delight and profit to your frequent expositions of Divine truth, and we can bear witness to your faithfulness as a minister of Christ. We beg to convey through you to Mrs. Daniel, our best wishes for the health and happiness of herself and family; as she has been the compensation of your toils, may be spared with the solace of your declining years. And we earnestly pray that the evening of your life may be to you a season of happiness and peace, and that you may be spared for many years to come, to your family and to the Church in whose service we trust you will still be able to take some part, and thus the last conflict shall close, may you be sustained in an eminent degree by the consolations of that Gospel which you have so long preached to others.

Respected Brethren and Friends, members of the Wesleyan Church and Congregation at Liverpool.

I receive your kind and affectionate address as an evidence of your esteem and appreciation of the services which by God's blessing I have been enabled to render during my appointment to your circuit.

The work of a Methodist minister is a times laborious, and not unmix'd with anxiety and solicitude. And during my residence with you the labors and anxieties of other duties than those of ordinary ministry have drawn largely upon my strength, both of body and mind. Both the great and the small have been upon me, and I have not left us without prayer and blessing; and although somewhat reduced in bodily vigour and obliged (for a time at least) to retire from the active duties of the ministry, yet I hope as long as God shall spare my life, to be able to render some service to his Church, and to his blessing to mankind.

In my intercourse with the members of our own and those of other denominations here, I have found many genial spirits, whose intelligence and piety have been an esteem and love, and whose memory will live long in our recollection with pleasant emotion. I have endeavored during my stay with you to preach the Gospel of Christ to the best of my ability, and to discharge the duties of the Pastorate as one who must give an account to the Judge of all.

Provincial Wesleyan.

WEDNESDAY, JULY 30, 1870.

SHALL THIS BE A YEAR OF GREAT SPIRITUAL PROSPERITY IN OUR CHURCH?

Every minister and every circuit within the bounds of our Conference must, we are sure, be deeply desirous that the new ecclesiastical year on which they are just entering may prove the most prosperous year of their recollection.

ENGLISH CORRESPONDENCE.

The Irish Conference—Railway accident at Newark—The Excursion Season—The weather and crops—Death of Lord Clarendon—Our next President.

DEAR MR. EDITOR.—The assembling of the Irish Conference is the principal event in Methodism since the date of my last letter. There is not much of a stirring or special character about the Session of our toiling and honored Brethren of Sister Isle. There appears to be much of hopeful and encouraging nature. Notwithstanding the drain by emigration and other causes there is an increase of membership.

YARMOUTH CONFERENCE.

CONFERENCE EDUCATION SOCIETY MEETING.

A public meeting under the auspices of the Conference was held in Ryerson's Hall, Yarmouth, on Tuesday evening 28th of June 1870—for the purpose of inaugurating the Conference Education Society.

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The Family

COUNTRY LIFE.

The country delights me! In the midst of it I find God's holy peace.

The morning's lull and the evening's calm: In country life the purest joys abound.

In spring-time, what a carnival of flowers Unfold their beauties to the rapturous gaze.

The cornfields rustle, and with tremulous sway Yield to the loving impulse of the gale.

Then comes cold winter, with his snowy hood, And all his fierce artillery of frost.

THE FREE SALVATION. The trumpets were of one piece. So is the Gospel message.

LENT, NOT LOST. All is not lost that's passed beyond our keeping. Light is not gone though sight be dim with weeping.

TO THE UTMOST. At a love-feast in New Orleans, Dr. H. a physician there, said: "I must now relate a thrilling fact, coming under my notice, altogether different from that just heard."

A REFLECTION. "When I look upon the tomb of the great," said Addison, "every emotion of envy dies in me."

CHRISTIAN FRIENDSHIP.

Friendship, founded on the principles of worldly morality, recognized by virtuous heathens, such as that which subsisted between Atticus and Cicero, which the last of these illustrious men has rendered immortal, is fitted to survive through all the vicissitudes of life.

ROBBERS AT PRAYER. Irenaeus writes to the New York Observer. Mr. Herbert, one of the unfortunate English gentlemen who fell into the hands of the bandits at Marathon, writes April 18th, while he was a prisoner, and a day or two before he was murdered.

A BORROWING CHURCH. It is a just occasion of gratitude and gladness that the terrible persecutions which the primitive disciples underwent are no longer suffered.

WOODILL'S WORM LOZENGES! THEY are perfectly safe. They act immediately without physic. They are palatable, and are eagerly taken by children.

CONFORMING TO THE WORLD. "Present your bodies a living sacrifice, holy, acceptable unto God." "Be not conformed to this world, but be ye transformed by the renewing of your minds."

LITTLE BROTHERS. Sisters, do not turn off your younger brothers, as if they were always in your way, and any service which they might ask of you were a burden.

AGAINST RUNNING AWAY. Old Dr. Strong of Hartford, Conn., was once outwitted by his people. On one occasion, he had invited a young minister to preach for him, who proved rather a dull speaker, and whose sermon was unusually long.

A REFLECTION. "When I look upon the tomb of the great," said Addison, "every emotion of envy dies in me."

PROVINCIAL WESLEYAN ALMANAC.

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