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## Recall.

"Return, ye backsliding children, and I will heal your backslidings."

Return, return!
Words of life and promise greet thee,—
With all thy bitter tears,
Thy heavy burdens, come!
As thou art, all sin and pain,
Fear not to implore in vain,
See, the Father comes to meet thee,
Points to mercy's open door,
Words of life and promise greet thee,—
And, return, delay no more!

Return, return!
From strife and tumult vain,
To quiet solitude,
To silent thought again,
Where the storms shall sink to rest,
Which now desolate thy breast,
Where the Spirit long neglected,
Waits with bliss before unknown;
And the Saviour, long rejected,
Claims and seals thee for his own.

Return, return!
From all thy crooked ways;
Jesus will save the lost,
The fallen he can raise,
Look to Him who beckons thee
From the cross so lovingly,
See his gracious arms extended,
Fear not to seek shelter there,
Where no grief is unbefriended,
Where no sinner need despair.

Return, return!
To thy long-suffering Lord,
Fear not to seek his grace,
To trust his faithful word;
Yield to Him thy weary heart,
He can heal its keenest smart,
He can soothe the deepest sorrow,
Wash the blackest guilt away;
Seek his offered gifts to day!

Return, return!
From all thy wanderings, home!
From vanity and toil,
To rest and substance, come!
Come to Truth from Error's night,
Come from darkness unto light,
Come from death to life undying,
From a fallen earth to Heaven,—
Now the accepted time is flying
Haste to take what God has given.

—*From Hymns of the Land of Luther.*

## Address of Dr. Beecham,

AT THE BRITISH CONFERENCE, ON THE LAST DAY OF ITS SESSION.

Dr. Beecham, who was welcomed by repeated cheers from the Conference, came forward on the call of the President and said that he had been very anxious to reach England to see his brethren before the Conference closed its sittings, and he was truly thankful that his ardent wish had been gratified. At that late period of the Conferance there was not time for such a full report of his Mission as he would be glad to make.—He must confine himself to a brief sketch—a mere out-line of his proceedings—leaving the details for some other opportunity. The first object of his visit to British America was to facilitate the formation of the Society's Missions in the Eastern Provinces and Newfoundland into a distinct but affiliated Connexion. With a view to the attainment of this end, he deemed it desirable to attend the Annual District Meetings in the Provinces; and before he left England, he had, by correspondence with the Chairmen, secured such an arrangement as would enable him to visit the several District meetings in succession. When he landed at Halifax, in the month of May, he found the brethren of the Nova Scotia West District assembled, awaiting his arrival. Without loss of time he therefore at once entered upon the arduous duty imposed upon him; and, at repeated sittings, he dwelt upon the reasons which had led the Missionary Committee and the Conference to determine upon leaving the older Missions of the Society to a greater extent, to their own resources; and he read and explained at length the plan which the Conference had applied, in the first instance, to the French Mission, and adopted as the model plan for other similar organizations, meeting, as he went along, the various inquiries of the brethren, endeavouring to remove their objections, and to encourage them in respect of the difficulties which they had been led to apprehend. The result, he was happy to say, was very satisfactory. The brethren expressed their unanimous concurrence in the plan which had been submitted, and their readiness to promote its introduction and its successful operations to the utmost of their ability. To a large and influential meeting of Trustees, Leaders, Stewards, and other principal friends, he had also explained the views of the Conference and Committee, and enlarged upon the obligation which the New Testament imposes upon the people heartily to unite with their Ministers in their zealous endeavour to support and extend the cause of Christ. This appeal met with a cordial response from the meeting, and resolutions were adopted in harmony with those in which the District Meeting had previously concurred. From Halifax, accompanied by Dr. Richey, he proceeded to the meeting of the Nova Scotia East and Prince Edward Island District, which had been convened at Amherst, the place where William Black, who became the apostle of Methodism in the Eastern Provinces, commenced his Missionary labours. From the brethren of this District, also, he received an affectionate welcome, and their conclusions, after hearing at length his statements and explanations, were similar to the Resolutions of the Western District. The same hearty concurence was also given by the Lay-friends who met him, by invitation on that occasion. Having obtained the object of his visit to that District, he then set off for St. John in New Brunswick. The brethren of this extensive District, who had assembled to receive him, after lengthened and repeated discussion on the several topics involved in the contemplated change, unanimously concurred in its adoption, and a large and influential meeting of lay-friends from various places in the District also pledged themselves to a hearty co-operation in the endeavour to carry the proposed measure into effect. His visitation of the Districts had thus been attended with encouraging success. He had commenced it under a deep impression of the arduous nature of the undertaking, and he found that he had not under-rated the difficulties he would have to encounter.—The inevitable consequences resulting from Missions being kept for a long course of time in a state of dependence upon the Parent Society were, in this case, sufficiently manifest. As Mission Districts they were not bound together by the ties which unite the Home Districts to each other; but each District looked simply to the Missionary Committee in London for pecuniary support, and directions as to the management of its local affairs. Thus isolated, to a considerable extent, from each other, the Missionaries and their people felt themselves shut up within the boundaries of their respective Districts. The Connexional principle was restricted in its operation. Each District confined itself very much to its own affairs; while a feeling of something like childlike dependence upon the parental arm of the Committee at home kept acquiring strength with the lapse of time. In addition to the difficulties arising out of this state of things, he had others to contend with, in reference to Newfoundland. A strong objection, which, for a time, appeared to be almost invincible, existed generally in the Provinces against the incorporation of the Newfoundland Mission in the proposed scheme; and this part of the plan was as strongly opposed by the Missionaries and friends in Newfoundland, who wished to remain a Mission District under the direct management of the Committee at home. All these objections had been overcome, so far as the Provinces were concerned, at the close of his visitation to the District Meetings, and he encouraged the hope—a hope that was subsequently realised,—that the acquiescence of Newfoundland also would be eventually secured. From the city of St. John, it was requisite for him to proceed to Canada, and the proposed general meeting of Missionaries in the Lower Provinces, for completing the arrangements requisite for the introduction of the new system, was necessarily delayed until the 17th July; after his return from his Canadian tour. In pursuance of this arrangement, he, on that day, met the brethren who had been sent from the several District Meetings, in the city of Halifax. The course which he should pursue at this general meeting had been to him, in the interim, the occasion of much solicitude and anxious consideration.

The only safe and proper course which, in his view, was open to him, was to hold the proposed General Meeting as a *provisional* Conference, and to make such arrangements for the introduction of the several parts of the Methodist economy, as would be sufficient to bring the new system into full operation, as soon as the English Conference, then assembled at Leeds, should have given its sanction. This course he adopted. When the meeting assembled, he commenced with the regular course of Conference business; and, under the usual heads of inquiry, they considered and resolved upon the various matters relating to Funds, Committees, and all other arrangements requisite to give effect to the new system. The business of the meeting was begun and conducted throughout with a fixed resolution to avoid all unnecessary innovation. The Methodist economy which had been so successfully tested by experience, was not to be tampered with for the sake of change. He saw no reason why our old and tried plan for raising supplies for the support of the work should not, with slight modifications which local circumstances might require, work as well in Eastern America as in England; and, when they arrived at that stage of the business, they proceeded to consider what Connexional Funds ought to be immediately introduced to meet the present state and wants of the work. The necessity for providing an immediate Contingent Fund was strongly felt; and it was resolved that it should be raised the same way as in England, by making the yearly collection in all the Classes, in the Lady-day quarter; by a public collection in all the congregations in the later part of the month of August, which will be more convenient for the purpose than July; and by private subscriptions, to be solicited from our opulent friends. The principle of the Children's Fund appeared so important, that it was resolved to apply it forthwith. On comparing the number of children with the number of members, it was found that sixty-eight members will have to provide the allowance for one child, this year.—The speedy formation of a Worn out Ministers' Fund was deemed highly desirable, and a competent Commmittee was appointed to consider the subject, and prepare a plan to be submitted to the next Conference. The fact that, in several Circuits, subscriptions have been given, for some years past, in aid of this object, encourages the hope that the formation of a Fund will be regarded favourably by our people in general. It was next resolved that an Educational Fund for Ministers' children should be commenced. To encourage the formation of such Fund the Committee had agreed to meet the existing claims of the Missionaries for educational allowances; and to allow them to retain the collections, which they had been accustomed to make in some places, towards the creation of a Fund of their own. It was therefore agreed that a public collection shall be made in all our chapels in the month of December; that every Minister, in full Connexion, shall pay an annual subscription, that subscription, for the present, to be ten shillings for each individual; and that private subscriptions shall also be solicited from our more wealthy friends in aid of the formation of the Fund. Not any steps were taken for the introduction of a Chapel Fund; for the very satisfactory reason that no such Fund was found necessary, or even desirable. He examined into the state of the chapel property; and ascertained that, in building places of worship, they had acted upon the plan of building them so as to leave little or no debt upon them. As a consequence, the Trust-properties are so free from embarrassment that a Chapel Relief Fund is not required; and it was concluded that, in such a state of things, to create an expectation that a Chapel Fund would be introduced, would be mischievous rather than beneficial. In connection with the financial state of the chapels, he had made careful inquiry as to their mode of settlement. He found that they were all settled either upon our own Model Deed, or upon a common plan which had previously obtained, by which the appointment of Ministers to the pulpits was reserved to the British Conference; and that some of our principal Missionaries, in anticipation of the change which has now taken place, availed themselves of the opportunity which was afforded, a short time since, of obtaining the introduction of a clause into Bills which were passing the Colonial Legislatures, recognizing the rights of the English Conference, and providing that, should the English Conference form a separate Conference in the provinces, that new Conference should have the same right to appoint Ministers to the Chapels as the English Conference itself had possessed. All difficulty on this subject has therefore been removed, by anticipation, so far as the provinces are concerned. As it respects Newfoundland, he was led to expect from the communications he received from the Chairman and other brethren from thence, who attended the Provisional Conference from that District, that no difficulty would be experienced there. The only case of uncertainty is that of Bermuda; but he had requested Mr. Whitehouse, who was present at the Conference, to a certain, immediately on his return, the precise nature of our Chapel Trust in that island, and should it appear that any steps were requisite to be taken in reference thereto, he should report accordingly. Looking at the spiritual state of the Societies, the new Connexion, whatever its financial difficulties may prove, makes an auspicious commencement. It was reported to the Provisional Conference that there was a net increase of upwards of nine hundred members, and that there were nearly six hundred upon trial. From what he himself witnessed in his journey, he was very favourably impressed with the character of Methodism, and the position which it occupies in the Colonies. He might refer, for example, especially to New Brunswick. In the City of St. John he had witnessed as fine a development of original Methodism in its simplicity, zeal, and power, as he had ever before seen. It has a strong hold on the substantial as well as poorer classes of society; and it is British in its spirit. Both Ministers and people evince a strong desire to become assimilated as far as possible to the Parent Body. The educational prospects of the new Connexion are also highly encouraging. He had visited with lively satisfaction the two noble Institutions for educating young people of both sexes at Mount Allison, Sackville. From Mr. Allison, their enlightened and generous founder, and his excellent lady, he received a kind and Christian welcome, and was conducted by him (with the Principal and Governor) through the buildings which he has planted near to his own residence. Mr. Allison contributed towards the erection and commencement of these Institutions perhaps not less than £7,000. For his zealous and liberal support of the cause generally, he may be appropriately regarded as the Mr. Farmer of Eastern America. In these Institutions, one of which has been in successful operation for many years, a thorough Christian and Wesleyan training is combined with a sound general education; and many of the students have experienced the saving power of the Gospel. The Institution stands very high in public estimation, and several respectable persons of other religious bodies send their children there for education. It has ever been the desire of the Trustees of these Institutions that they should be made to subserve the cause of Methodism. They have now evinced this desire in the most decided manner, by placing the Institutions fully under the direction and control of the Eastern British American Conference; and it was one of the most pleasing acts of the late Conference at Halifax to recognise these Establishments as Connexional Institutions and appoint the Officers and Board of Management for the ensuing year.

The second object of his visit to British America had reference to the work in Canada. Last year, a union was effected between our Eastern Canada Mission District and the Canadian Conference. A strong desire was expressed, at the time, by our Missionary brethren and friends in Eastern Canada that a Deputation should be sent from England to effect that union. Circumstances, however, would not allow that to be done; but they received the assurance that should a Deputation be sent from England, the following year, into the Lower Provinces, he should also visit Canada, and attend to any matters which might require further consideration. In pursuance of this, having finished his visitation of the District Meetings at St. John, he proceeded by way of Boston, in New England, to Canada, leaving the General or Conference Meeting to be held at Halifax on his return. The Canadian Conference met at London, in Canada West. He arrived there at the end of the first Conference week, in time to take part in the highly interesting services of the Conference Sunday; and he remained until the Conference closed its sittings, at the end of the following week. Many of the brethren from Eastern Canada were present, whom he met separately, and conferred with them at length on certain claims arising out of the new relation into which they had entered with the Canadian Conference. These were all satisfactorily adjusted; and he was glad to find the brethren happily united in affection and effort with their new associates. The union promises to work well. The Methodism of Canada will henceforth put forth its undivided energies on one common plan, and for the attainment of one common object—the spread of vital Christianity throughout that vast rising country. Its influence is great and rapidly increasing. He had been able, to some extent, to make personal observation of the position which it occupies, having seen several of the principal cities and towns of Canada. Besides London, where the Conference was held, he visited Hamilton, Toronto, at which city their Connexional Book-affairs are efficiently conducted, Cobourg, Brockville, where the next Conference is to meet, Kingston, Montreal, Quebec. The Methodist Chapels, or Churches as they are termed, in those places are generally large and handsome buildings, several of which would compare advantageously with the best Wesleyan Chapels in England. He preached in some of those churches, and saw the congregations which worship there—congregations which for their size and apparent respectability were equal to any he had any where seen. The congregations, the services, and the spirit of the people all forcibly remind one of home.—Religion throughout the Wesleyan Body in Canada is in a healthy, advancing state; and it was especially gratifying to him to observe that the spirit of piety which prevails is the spirit of old English Methodism, and that there is a growing desire among both Ministers and people to promote its influence. The hold which the Methodist cause in Canada has upon the rising generation, by means of its important educational Institution, increases the promise of the future. He visited the Victoria College: an imposing building, though needing repairs. In this establishment the students receive an education which fits them for any station in Society, or any professional pursuit. Under its present able management it has acquired such a high reputation in the Province that persons of different religious persuasions send their sons thither in preference to other academies. The rising influence of this Institution may be partly estimated from the fact that several of its first students are now members of the two houses of the Provincial Parliament; while the care which is bestowed upon the religious training of the students is apparent from the circumstance that many are brought to a saving acquaintance with the truth. During the last year, a great religious awakening took place in the College, and many of the students were converted, and became members of Society. Considering the importance of the religious education of the young in new and rising countries, he could not but regard it as special cause of thankfulness that the two great Wesleyan Bodies in British America are so well provided for its successful prosecution,—the Wesleyan Methodist Church of Eastern British America having its Sackville Institutions,—the Western or Canadian Church possessing its Victoria College. It had been his wish, before leaving home, to have the opportunity of seeing something of the work among the Indians, in order that he might, from personal observation, judge of the value of our Missionary labours among them. His wish was realised, in his being able to visit two of the principal Indian Stations. The first was the Mount Elgin and Muncey Station; which is pleasantly situated on the River Thames, about twenty miles beyond London. The Indians located there are Ojibwas, and Munceys. At this station there is a large Industrial Institution, in which Indian youths and girls receive a common education in useful branches of knowledge; besides which the girls are taught household affairs, and the youths employ part of their time in learning to cultivate the ground. He witnessed with satisfaction the working of this Institution and Mission, and was gratified to meet the principal chiefs and people who assembled to receive him. One principal topic of the address which they delivered was, the benefits they had derived from the Gospel, and the obligations they were under to their fathers in England, for sending them Missionaries. On the following morning, he and his companions forded the River, and visited the Oneida settlement on the opposite bank. The Oneidas formerly resided in the United States, in a tract of country near the Mohawk River, through which he himself had passed in travelling through the State of New York. When the American Government resolved on removing the Indians into the west, the Oneidas preferred to place themselves under the British Crown. The Chief Schüyler and the Missionary Sickles, his son-in-law, were sent as a deputation into Canada, to seek a new resting place; and they finally fixed on the spot immediately opposite to Mount Elgin. Having purchased from the Government five thousand acres of good land, they returned and conducted their tribe to their new home. It is an interesting spot. They have built themselves a good church with a tower and spire, and fitted it up with a pulpit and neat pews. They have erected a school for their children and a teacher's-house, and have built good houses for themselves, and applied themselves successfully to the cultivation of the soil. Having driven several miles through the settlement to see their neat houses and farms, we returned to the Missionary's house, where we met the venerable Chief Schüyler, with several other subordinate chiefs. The burden of their theme was the same as in the other case—gratitude for the benefits of the Gospel, with the presentation of their thanks to their Missionary fathers for sending them the precious boon. Having concluded the meeting with prayer, he re-crossed the river, and hastened back to London, well pleased with what he had seen and heard. The next station which he visited was Alderville, situated near Rice Lake, about twenty miles north of Cobourg, on Lake Ontario. The venerable Mr. Case, who is the father of that Mission, resides there. The Industrial Institution consists of two large buildings for the training of boys and girls, in which the same course of education is pursued as obtains at Mount Elgin. Near the intitution, the Indians have built a church similar to that of the Oneidas, and they have erected their neat houses in an orderly manner, contiguous to each other. On this occasion he had a public welcome in the church. The Indians had prepared it for his reception, and erected a small platform. Although the weather was unfavourable the church was well filled, and he had a most gratifying interview with those Christian and civilised denizens of the soil. Here again the great topic was the Gospel; and he was requested, as in the other cases, to convey to the Missionary fathers in England their thanks for sending Missionaries to teach poor Indians the way of life. The Indians at this station have been the longest under Christian training, and they exhibited marks of a corresponding improvement. The people were all neatly dressed in European style; they engaged in the solemnities of public worship with great seriousness and decorum; and the dress and manners of some of the younger *squaws* especially showed that they had passed through the first stages of civilised life. Their dwellings exhibited decided proofs of the elevating process of which they were the subjects. He knew several villages in England which could not enter into advantageous comparison with this pretty Christian Indian village, shut up in the seclusion of the American forest. He left this interesting spot with the deep conviction that the toil and expense which had been bestowed on Indian Missionary operations had produced a rich reward; and that the results which had been attained afford ample encouragement to exertions on a larger scale. There is a wide field for usefulness among the native tribes, yet unoccupied, which invites our exertions. An occurrence of extraordinary interest took place at the Canadian Conference. An old chief arrived on a visit from the northern shores of Lake Huron, and addressed the Conference at great length. The history of this chief he afterwards learned from Mr. Case. He had been, in his pagan state, a confirmed drunkard. A Missionary of some other church visited the place; but the chief would not hear him. At length, he was informed that a Methodist Missionary had arrived. He eagerly asked if they were certain that it was a *Methodist* Missionary; and, on receiving the assurance that this was really the case, he said that he would then give up drinking and attend to what the Missionary said. He redeemed his pledge. From that hour, he abandoned the intoxicating draught, and became a diligent hearer of the word; he was shortly made the subject of its saving power; and he has ever since adorned his Christian profession by a consistent life, and by endeavours to spread among the people the knowledge of salvation. On the touching scene which took place at the Conference—a scene which had made an indelible impression upon his own mind—he (Dr. B.) could not then enlarge. It was sufficient for his present purpose to state that one object of the chief's visit was to solicit the Conference to send more Missionaries to teach the tribes around, which were ready to receive the gospel. And the opening to which the chief solicited attention, is only one of many equally inviting.

A third object of his visit across the Atlantic was to negotiate a settlement of the Society's claims, on account of Missionary service in Canada, which were transferred some years since to the Clergy Reserve Fund of that Province. In the year 1832, the Missionary Committee, at the request of the Imperial Government, considerably extended its Missionary operations in Western Canada, in support of which it was engaged that they should receive an allowance of £700. This was paid out of the Casual and Territorial Revenue of the Province; but when a change took place in the administration of that revenue, the Society's claim for £700 per annum was transferred to the Clergy Reserve Fund, by which unsatisfactory arrangement the Society became involuntarily mixed up with the agitation respecting that Fund which has disturbed the peace of the Province for a succession of years. The feeling in favour of secularising that Fund at length became predominant; and an Act passed the Provincial Legislature at its last session, for applying the Fund to Municipal purposes, reserving only such an amount as would be necessary to meet the payments to Ministers and religious bodies, to which the faith of the Crown was pledged. By this Act the Society's claim was secured for twenty years; when the payment was to cease. But the Act also provided that the Governor in Council should be empowered to make a commutation of any or all of the claims on the part of Ministers or religious bodies, according to a fixed scale, providing it were done in the space of one year from the passing of the Act.—This reservation in favor of religious purposes was very unpalatable to those who were anxious that the entire Fund should be applied to secular objects; and a new agitation was immediately commenced, with the view of overawing the local government, so as to deter it from carrying into effect the Commutation clause, and thus leave the yearly payments to religious bodies and Ministers open to renewed agitation every succeeding year. The Committee having suffered so much annoyance on this subject, and anxious to escape from further threatened agitation, were very desirous to avail themselves of the benefit of the Commutation clause, should that be found practicable; and had not he (Dr. Beecham) any other business across the Atlantic, they considered that this negociation was of sufficient importance to justify their sending him on that errand alone. He was accordingly furnished with all the necessary credentials and powers to enable him to manage the business on the Committee's behalf. It would be too tedious for him to enter into the details of his negociation with the Provincial Government, nor could he sufficiently describe the amount of anxious solicitude and care which it cost him. He had been nearly brought to the conclusion that he should have to return without having obtained hi object; but, at almost the last hour, he had brought the negociation to a satisfactory close, and obtained an award of nearly £10,000, in commutation of the yearly allowance of £700. The agitation of the Clergy Reserve Fund question is thus happily set at rest, as far, however, as the Society is concerned, and the yearly interest of this £10,000 will be available for Missionary purposes for all time to come.

By the settlement of this question he had attained the object of his visit to Canada.—He had no official business in the United States, but he had been urged by American Methodist Ministers, whom he had met with to visit New York, the head-quarters of American Methodism. His detention in Canada left him but little time for this; but he determined to call, at least, and pay his respects to those of the Ministers and friends who might be accessible. He preached in the Mulberry-street Church, in New York, went through the Book-room, met some of the Ministers, and afterwards, on his return from Philadelphia, spent half a day with the venerable Dr. Bangs, conversing with him on the state and prospects of the Methodist church of America. Into this subject, however, it would be foreign to his present object to enter. Leaving New York, he returned, by way of Boston and St. John's, to Halifax, in Nova Scotia, and held the General Meeting or Conference, which completed his task on the other side of the Atlantic.

In addressing himself to the duties of his important mission, he had from the first had a deep feeling of responsibility; and when he looked at the arduous nature of his undertaking and the interests which were involved in the issue, that feeling sometimes became oppressively painful. He was sensible, too, of the many imperfections and defects in his management of affairs; but he had been always sustained by the consciousness that his eye was single, that he aimed at the glory of God and the faithful discharge of the trust reposed in him. He had to acknowledge the great and unvarying kindness which had been shown to him by both Ministers and people. The kind and constant attention of Dr. Richey, his travelling companion, had especially laid him under an obligation which he could never repay, while the zealous devotedness of that excellent Minister to the interests of Methodism entitled him to general affection and confidence. Above all, he (Dr. Beecham) had gratefully to acknowledge the goodness of God in cheering and sustaining him by his gracious presence, and providentially watching over him. In his various journeys and voyages he had been preserved from serious harm; and although the crowding of such an amount of labour into so short a time kept his physical and mental powers at full stretch, he had been mercifully sustained in unbroken health, and had never been prevented by indisposition from the performance of a single duty. He had now only to add, that he should be happy if his well-meant, however imperfect, endeavours have obtained the approbation of the Conference; for next to the favour of God, and the testimony of a good conscience, he must ever value the affection and confidence of his brethren in the ministry.

The Secretary of the Conference joined his brethren in cordially hailing the return of Dr. Beecham, and in rejoicing at the success of his mission to America. He wished to propose a resolution of hearty welcome, expressive of their joy on the Doctor's return, recognising the important services which he had rendered, and making grateful reference to the good Providence that had defended him in peril, and brought him home in safety. He most heartily submitted the following resolution for the adoption of the Conference:—

The Conference gratefully acknowledges the good providence of God, which has conducted their beloved brother, the Rev. Dr. Beecham, through his extensive journeys, and has brought him home in safety; and most affectionately congratulates him on his return. The Conference learns with lively pleasure that the leading objects of his mission have been so far satisfactorily accomplished, and trusts that the work of God in the Eastern Provinces of British North America will, under the new arrangements, rise to a state of greater prosperity and efficiency than has ever before been known in that part of the world.

Dr. Bunting, in seconding the motion, would express the very warm emotions with which he concurred in the welcome of the Conference to Dr. Beecham, while he concurred, with equal cordiality and satisfaction, in the other parts of the resolution.—The leading objects of Dr. Beecham's mission had been accomplished, and to an extent which had exceeded all their expectations. Those who had known the case were aware that those provinces had been, from year to year, the most fruitful sources of anxieties which were now happily relieved, and in the most satisfactory manner. The testimony of Dr. Beecham to the British and Methodistical spirit of the Methodism of those provinces was justly matter for gratitude; and as to the ability and success of Dr. Beecham in the general arrangements which had been made, he wished he could say all that was in his heart. The Missionary Committee would soon hear from Dr. Beecham, not only the leading views on which he had proceeded in the formation of the Conference for the Eastern Provinces of North America, but also the various details involved, and he had no doubt that they would then adopt a series of more particular resolutions in harmony with the general resolution now before the Conference. The next Conference would, he had no doubt, be more and more gratified by the fuller view to be then given, than by the general statement which had just been heard with such great satisfaction. In his own view, the resolution was hardly strong enough in its terms, though it was true that an assembly like the Conference could not pass a resolution on details until those details were before them. The stronger the resolution was, however, the more it would accord with his own feelings.

Mr. John Scott, in supporting the resolution, very heartily joined the Conference in giving Dr. Beecham the cordial expression of their esteem and gratitude.

Mr. George Marsden was thankful that their friend and brother, Dr. Beecham, had brought such a favourable report from North America. He rejoiced to hear that Methodism was well established in that rising part of the British empire, and that the work of God there had been spreading wider and wider.

Mr. Burt had heard with deep feeling, in the course of Dr. Beecham's address, the names of the places where he had himself laboured as a Missionary in early life. Perhaps the Conference was hardly aware how great the distances were over which the narrative of Dr. Beecham had gone. He was much gratified in finding that all difficulties had been overcome in the arrangements for an affiliated Conference in his former sphere of Missionary toil. He had also been gratified to hear allusion made to the names and characters of some of his old friends. He had heard Dr. Richey preach his trial sermon, and rejoiced that he had become so eminent and devoted a Minister of the Gospel. The account which had been given of the state in which the Chapel trusts were now found, both in reference to their finances and legal settlement, was highly satisfactory; some of these chapels, as well as several Ministers' houses, he had had the honour of securing the means to erect. As to the general character of Methodism in those provinces, he knew that they who went out there as Missionaries at first had been anxious to raise up, by the divine blessing, such a people as Dr. Beecham had described.

Mr. Lord could not help exclaiming, as he surveyed the position and prospects of Methodism in the Districts visited by Dr. Beecham, "What hath God wrought?"—and that, too, in so short a time. While there had been great prejudice, in his own recollection, in that country against British Methodism, he rejoiced that he had lived to see a very different state of things. He had been deeply impressed with the importance of the educational establishments referred to by Dr. Beecham, and which exerted so beneficial an influence in that country, through the youth thus educated. He had also heard, with thankfulness, what had been reported of the Mission Stations there, which owed so much to the diligence and zeal of Mr. Stinson in former times, and to whom no one knew how much they were indebted, under the blessing of God, for the prosperity which had been vouchsafed. He thanked God that Dr. Beecham had been so successful.

Mr. Stinson, on being called upon by the President, said that he was not accustomed to make long speeches. He would testify, that a great work had been done, and well done, by Dr. Beecham's missions; he rejoiced in having taken part in the work of God in North America, and was thankful for the divine care over Dr. Beecham, and for the success which attended his labours.

Mr. Havard also joined in expressing his great satisfaction.

The Resolution was then carried unanimously, and with great cordiality.

The vote was acknowledged in suitable terms by Dr. Beecham.

## Salvation.

Salvation! Blessed be God that our fallen earth has heard the joyful sound! It is unheard in hell. Reader, blessed be the grace that brought it to your ears. Multitudes of man's family are strangers to it. But thrice blessed be the Spirit's love, if it is the sweetest melody which charms you—the loudest note by day and by night of your unwearied praise! To multitudes it is a toneless symbol.

Salvation! It people's the many mansions of our heavenly kingdom. It is the bliss of the ever-blissful. It is the joy of the ever-joyful. It is the happiness of the ever-happy. It is the song of the ever-singing. It is the peace of the ever-peaceful. It is the rest of the ever-resting. It is the glory of the ever-glorified. O my soul! see to it that you are saved.

Salvation! It is a roll written by Jehovah's pen. It is the decree of divine councils, the fruit of omniscient mind, the first-born of unmeasured love, the perfection of eternal thought, the strength of omnipotence. It is the fabric which every attribute of God erected with concurring hand; in which every stone is brought by mercy, and shaped by wisdom, and laid by grace; in which there is no defect—no blemish—no decay. It is the soul-built-temple, which will rise and shine in growing splendour through all ages. O my soul! see to it that you are saved.

Salvation! It is the work for which Jesus was born in Bethlehem, and lived on earth, and died at Calvary, and descended into the grave, and burst the bonds of death, and mounted to heaven and sits on the right hand of God. For this he drank the deepest cup of wrath and torment. For this he grappled with all the powers of darkness.

It is the work for which the Spirit seeks our earth, and knocks at the barred entrance of the sinner's heart. For this he assaults the fortress of a self-love, and reveals the perils of sin, and wrestles with ignorance and vain excuses. For this he strives until the arms of rebellion fall, and the contrite soul flees to the Cross and embraces Jesus, and shelters in the sure refuge of his words. O my soul! see to it that you are saved.

Salvation! It is the first message which mercy uttered to a ruined world. It is the end of every prophecy—the purport of every precept—the beauty of every promise—the truth of every sacrifice—the substance of every rite—the song of every inspired lip—the longing desire of every renewed heart—the beacon which guides through the voyage of life—the heaven to which the tides of grace convey—the end of faith—the full light of hope—the home of love. O my soul! see to it that you are saved.

Salvation! It is the absence of this blessing which builds the prison-house of hell—which kindles the never quenched fires—which forges the eternal chains—which wraps the dreary regions in one mantle of blackness—which gives keenness to the undying worm—which blows up the smoke of torment—which adds the bitterness of despair to the hopeless wail. O my soul! see to it that you are saved.—*Henry Lawes, Archbishop of Wells.*

A Word in Season, how good it is!—Kilstein, a pious German minister, once heard a laboring man use the most awful curse and imprecations in a fit of passion, without reproving him for it. This so troubled him, that he could scarcely sleep the following night. In the morning he arose early, soon saw the man coming along, and addressed him as follows—"My friend, it is you I am waiting to see."

"You are mistaken," replied the man, "you have never seen me before." "Yes, I saw you yesterday," said Kilstein, "whilst returning from your work, and heard you praying."

"What! heard me *pray?*" said the man, "I am sure now that you are mistaken; for I never prayed in my life."

"And yet," calmly but earnestly replied the minister, "if God had heard your prayer, you would not be here, but in hell; for I heard you beseeching God that he might strike you with blindness and condemn you to hell fire."

The man turned pale, and tremblingly said, "Dear sir, do you call this prayer? yes, it is true, I did this very thing."

"Now, my friend," continued Kilstein, "as you acknowledge it, it is my duty to beseech you to seek with the same earnestness the salvation of your soul, as you have hitherto its damnation, and I will pray to God that he will have mercy upon you."

From this time the man regularly attended upon the ministry of Kilstein, and ere long was brought in humble repentance to Christ as a true believer.

"A word in season, how good is it!"—Be instant in season and out of season, rebuke, reprove, exhort, with all long-suffering and patience.—*German Ref. Mess.*

The Ever-ruling Hand.—A little error of the eye, a misguidance of the hand, a slip of the foot, a starting of a horse, a sudden mist, or a great shower, or a word undesignedly cast forth into an army, has turned the stream of victory from one side to another, and thereby disposed of empires and whole nations. No prince ever returns safe out of battle, but may well remember how many bullets have gone *by* him that might have gone *through* him; and by what little odd, unforeseen chances death has been turned aside, which seemed in a full, ready, and direct career to have been posting to him. All which passages, if we do not acknowledge to have been guided to their respective ends and effects by the conduct of a superior and a Divine hand, we do, by the same assertion cashier all Providence, strip the Almighty of his noblest prerogative, and make God, not the governor, but the mere spectator of the world.—*South.*