

## British Conference.

## STATIONS.

## The Nova-Scotia District.

Halifax, Ephraim Evans, John M'Murray; William Bennett, Supernumerary.  
Halifax County, Alexander W. M'Leod, George W. Tuttle.  
Lunenburg, Roland Morton.  
Liverpool and Mill's Village, Richard Weddall. One wanted.  
Shelburne, James Armstrong.  
Barrington, William Wilson.  
Yarmouth, Richard Williams.  
Horton and Cornwallis, Thomas H. Davies. Henry Pope, 2nd.  
Windsor, John Marshall; Matthew Richey, D. D., Supernumerary.  
Newport and Maitland, Henry Pope, 1st, Robert E. Crane.  
Truro and River John, William M'Carty.  
Amherst and Meccan, William Crosscombe.  
Parborough, George O. Huestis.  
Wallace, Jeremiah V. Jost.  
River Philip, One wanted.  
Guysborough, Richard Smith.

## CAPE BRETON.

Sydney, Wesley C. Beals.  
Ship-harbour, One wanted.  
PRINCE EDWARD'S ISLAND.  
Charlotte Town, Frederick Smallwood. One to be sent. John B. Strong, Supernumerary.  
Pownal, James B. Narraway.  
Bedeque, James Buckley.  
Tryon and Crapsud, One wanted.  
Murray-Harbour, One wanted.

## BERMUDA.

Hamilton, &c., John B. Brownell; Geo. Douglas, 2d, Assistant Missionary; Jas. Horne, Thos. H. Smith, Supernumeraries.

EPHRAIM EVANS, Chairman of the District, and General Superintendent.

## The New-Brunswick District.

St. John, South, (Germain-street, &c.), Richard Knight, Robert Cooney.  
St. John, North, (Portland,) William Smith, 2nd.  
St. John West, (Carlton,) William T. Cardy, James Taylor, 2d.  
Fredericton, William Temple.  
Nashua, One wanted.  
Sheffield, &c., William Smithson.  
Mill-Town, Ingham Sutcliffe.  
St. Stephen's and St. David's, George M. Barratt.  
St. Andrew's, George Miller.  
Sackville, James G. Hennigar.  
Point-de-Bute, George Johnson.  
Peticodiac, William Allen, 2d.  
Hopewell, Robert A. Chesley.  
Sussex-Vale, Joseph F. Bent.  
Woodstock and Andover, John Allison, John G. Manly.

Annapolis, Michael Pickles.  
Bridge-Town, Arthur M'Nutt.  
Aylesford, Richard Shepherd.  
Digby and Sissiboo, One wanted.  
Miramichi, Christopher Lockhart.  
Richibucto, R. Alder Temple.  
Bathurst, John Prince.  
Dalhousie, One earnestly requested.  
Wesleyan Academy, Mount-Allison, Westmoreland, Humphrey Pickard, A. M. Principal; Albert Desbrisay, Supernumerary, Chaplain.

N. B. Henry Daniel returning home.  
RICHARD KNIGHT, Chairman of the District, and General Superintendent.

## The Newfoundland District.

St. John's, Edmund Botterell, John S. Ady.  
Harbour-Grace, William E. Shenstone.  
Carbonear, James Norris.  
Blackhead, Thomas Angwin.  
Perlican, James England.  
Island Cove, Samuel W. Sprague.  
Port-de-Grave, one earnestly requested.  
Brigus, John Snowball.  
Trinity Bay, one wanted.  
Bonavista, Adam Nightingale.  
Green Bay, John Brewster.  
Burin, John S. Peach.  
Grand Bank, Elias Brettle.  
Hant's Harbour, William Poole Wells.  
Hermitage Cove, one wanted.

EDMUND BOTTERELL, Chairman of the District, and General Superintendent.

## The Memorials and the Conference.

The Conference naturally looked to the Circuit Meetings of June to express fairly the mind of the Connexion, on points now agitated. No Circuit was unaware of the controversy. Not one branch in the whole tree but had felt the gale, by which a few of the branches had even been broken. If any were silent as to changes in our polity it was not because they had not heard of a movement for reform, and were not conscious that every adhering circuit would contribute force to the demand. Out of the 430 Circuits, then, how many approach the doors of the Conference with Memorials? Sixty six; or less than one-sixth of the whole. Why did the 373 Circuits, the five-sixths of the Connexion abstain from memorializing? Not because they were unaware of the controversy. They knew that their silence would be interpreted as denoting satisfaction. Did they mean it so? If not they would have spoken, and what their meaning was may be gathered from the fact that at the September, December, and June Quarterly Meetings, a number of Circuits, far exceeding that which adopted Memorials, passed resolutions condemnatory of the whole agitation. The Conference then, in looking to know the mind of the people, found five-sixths of the Circuits in an attitude of content, less than one-sixth sending Memorials, some even of these expressing only confidence, and a far greater number of Circuits than had officially asked for change, officially condemning agitation.

Here was a fair indication of the mind of the Connexion. Those who cry most loudly for changes, do so on the ground that it is the will of the people? We suppose that they do not mean by the people all, they must mean the majority. Could the Conference then (supposing it to have become the simple instrument of popular will) make the changes demanded, on the ground that the people willed it? No. For a twelvemonth the people had been coaxed and goaded to league for the accomplishment of these changes, and yet five-sixths of the people would not even open their lips to further them, while a large proportion had spoken in language of fervent deprecation. The fact, then, was such, that if the Conference had adopted the changes, it could not have been on the ground that the people willed them. It would have acted against the protest of more of the people, than those who favoured the changes. It could only have made the changes on the ground that they were of such intrinsic value as to demand adoption. The question now is—has the Conference in declining to make changes resisted the will of the people. They have not. They have resisted a minority, but acted with the majority. It is therefore utterly idle to speak of their measures as resistance of the people. Were it so, these measures would not be proved either right or wrong by that fact. But as matters have proved, the fault or the virtue of resisting the people is not attributable to the Conference. If we are to blame them at all, we must now blame them for rejecting, or deferring, changes of such religious value, that no consideration should have weighed against them. Were the changes in question of such religious value? Look at them; do them justice; scan them thoroughly; and say is there an atom of spirituality in the whole of them? Do they suggest one provision that would convert a single sinner, that would bring unction on a single congregation, or revival to a single class? Do they not deal alone with the simple question of ecclesiastical power, and aim alone at the transfer of Church Government from the hands of the shepherds to the hands of the flock? Had the Conference any ground to believe that these changes would induce religious benefits such as would counterbalance the evils of change? Perhaps you ask, what evils? Had the changes been made, would not violent men have said they were made merely by force of their violence; and thus would not the Conference have placed the Connexion under the perpetual danger of having every man of a turbulent disposition persuaded that to impose his peculiarities on the whole Body he had only to disturb his brethren, and trample upon rule? Even good laws would be dearly bought, if made under

circumstances that would tempt all to believe that hereafter the shortest path to success was disregard of law. With this danger of providing a perpetuity of lawless agitation, was associated the danger of discouraging all those who love rule, peace, and spiritual life. They, seeing only a prospect of polemics and parties, would despair of usefulness, or religious rest. Many of them would seek it elsewhere. The Conference, then, having in the proposals no great spiritual benefit to offer to their people; and seeing in the adoption of them great spiritual danger, could have no motive for accepting at the hands of a few, plans which many deprecated, and for which the multitude did not ask.

Under these circumstances, the Conference has taken a moderate course. On points affecting the Scriptural doctrine of the pastorate, or affecting our fundamental Connexional principles, they speak decisively, enunciating principles. They do not refuse to take into consideration any modifications which may be consistent with those principles. They show the undesirableness of making changes now; but announce one change respecting the nomination of Connexional Committees, and as to those points in the memorials which do not infringe on the great principles of the New Testament or the Connexion, frankly declare them to be open questions, which may be hereafter held as such, and resolved as future light shall guide. The Conference resolutions contain no declaration of finality, except on vital points; show no aversion to consider and revise; avow a willingness to "readily adopt," whatever suggestions of memorialists may be "likely to accomplish any useful and important object;" and yet they show that the Conference is more willing to bear the reproach of enraged men, than to expose the people of their charge to the constant danger of being disturbed by a violence which counted on triumph from its very excess.—*Watchman.*

## Religious Intelligence.

## The Sabbath in Germany.

Towards the close of last year, it may be remembered, a numerous assemblage of ministers took place at Wittenburg, and among their subjects of conference, was the sanctification of the Lord's Day. All regarded Sabbath breaking as one of the chief causes of the present wretched state of German society. Rich and poor, fallen from the earnestness of primitive Lutheranism, no longer assemble in the house of God. Those crowd ball-rooms and theatres; these dose away the sacred day in clouds of smoke, or spend it in drunkenness and gambling. The rich, while breaking the fourth commandment, teach the poor to break the eighth. Unhappily the divines at Wittenburg exhibited the taint that has fallen on Protestant Germany. They could not agree as to the divine obligation of the Sabbath law, but, for the time, condescended to occupy lower ground, and if not as sound theologians, at least in the character of humanitarians, to preach up cessation from traffic, labour, and spectacle. Thus, however, men of inferior knowledge did homage to the institution itself, while those of clearer light remain free to impart public instruction in their own churches. They also resolved to memorialize the German sovereigns on the necessity of promoting observance of the day by preventing marches, military exercises, and the use of post and railways. This Sabbath movement has not been quite in vain. At Hamburg, several tradesmen, merchants, and working people have entered into an engagement not to work on the Lord's Day, and by the distribution of 6,000 circulars, have given information of their determination to parties concerned, and this measure has been rewarded by the adherence of many like-minded with themselves. Masters convinced at last of the injustice hitherto done to their domestic servants by withholding from them the opportunity of joining in public worship, have obtained the establishment of an evening service for those who cannot attend in the morning of the holy day. In another German town, some tradesmen after long fighting against their

conscience, have simultaneously closed their shops, and instead of suffering loss by exposing the general profanation of the Lord's Day, their weekly receipts have become larger. These are small, but vigorous beginnings; so small, indeed, as to be scarcely perceptible over the vast field of desecration, but they promise the prayers of the righteous for the saving of the City.

## A Publishing Establishment.

The New York Methodist Book Concern printed, in 1845, seventy-nine millions seven hundred and sixteen thousand pages of Sunday School books, in 1847, forty-seven million seven hundred and eighty-eight thousand pages, and, in 1848, thirty million nine hundred and ninety-nine thousand; making the astounding aggregate of one hundred and seventy-four millions five hundred and three thousand pages of Sunday School books in three years. To this must be added the annual circulation of about eighty-five thousand copies of the Sunday School Advocate.

## Generous Act.

At a meeting of the Board of Managers of the Missionary Society of the Methodist Episcopal Church, held lately, the Rev. Dr. Durbin, Corresponding Secretary, informed the Board that in arranging for the passage of the Missionaries about to depart in the steamer Cherokee, Messrs. Howland & Applewall, on behalf of the company, had most generously deducted eight hundred dollars from the regular price of the passage money. A vote of thanks was passed by the Board for this liberal act on the part of the owners of that line of boats.—*N. Y. Com. Adv.*

## Family Circle.

## For Mothers.

The influence which mothers exert over their children is mainly through the affections; but as sons advance in years, they become very keen-sighted. A mother must maintain her ground by being sensible and self-governed—and, more than all, by keeping before him constantly a high standard of Christian character, and acting up to it as nearly as possible. A strong-minded consistent Christian woman, who knows and feels the dignity and authority which are attached to her position, will maintain her supremacy. Thousands have done so.—Look at their testimony in the lives of great and learned men.

Of his mother, the late Archbishop Griswold, wrote: "My case so far resembled Timothy, that my mother's name was Eunice and my grandmother's Lois, and that from both of them I received much early instruction. By their teaching, from a child I have known the holy Scriptures, which were able to make me wise unto salvation. To the care of my mother especially, insinuating into my mind sentiments of piety, with the knowledge of Christ, and the duty of prayer, I was much indebted."

The Rev. Dr. Stone, the biographer of the Bishop, remarks: "A noble record this, to be added to the many which have already been made, of the value of a mother's early influence over the religious character of her children."

A son who had been wept and prayed over from his earliest years, till he had passed from his father's to the great world of strife, became at length dissipated and sceptical. Resisting the influences of a revival in the town where he lived, he rapidly grew worse and more desperate. At length his mother received word that her profane and wayward son, for whom she had never ceased fasting and praying, exhibited some signs of feeling. This letter was received in the morning, and that day became one of fasting and prayer. As the shades of evening deepened, her face assumed the expression of one labouring under great mental agony, and she was seen often to retire to her room and remain a long time absent. There was a solemnity and mystery about her that kept us silent and thoughtful. As the evening wore on, the intense mental anxiety and agony depicted on her countenance were painful to contemplate. It was a mental wrestling with the angel of the

covenant. It was evident her suffering was reaching its highest point.

She retired again about nine o'clock was gone longer than usual. When again entered the room, what a change passed over her! The painful and clouded brow was tranquil as a summer eve—the strained eye, mild and peaceful, ed gazing on some sweet vision, while her peace reposed on every feature. A sat down, she remarked, "I don't want to think; my anxiety for I—gone. I am almost afraid of my indifference. My son is either saved or lost. But *thinking I know*: if a child can be carried perfect confidence and laid at the feet Redeemer, to be taken back no more ever, come what may, I have done it this faithful covenant to me I have t my first-born son—I can do no more was a thrilling spectacle, to see him struggling with religious faith—but conquered. God had tried his child found that, like Abraham, she would withhold even her beloved son.

In two days a letter came from the ward boy. The father opened it, and his tears. The mother seized it, but tears would not let her see. The son was compelled to read it, and strange as the very night of that mother's agony, in the very hour when her faith triumphed over maternal anxiety, the forgiveness of Heaven visited him.—*A Magazine.*

## Self-control.

Young people, at the period when are acquiring knowledge, are very to self-control, and thus, by their own do not the great purpose of instruction, which is, not to make them vain, but they are apt to forget that knowledge not for show, but for use, and that we to extend what they know, is my a proof that their acquisitions are final.

Besides, like most fruits, self-control is solitary fruiting, but ever bring more in its train. They who are a stony to shine themselves, are always of the attainments of others, a being more in disreputable defects, who are more accomplished than selves. The vain have no rest until are uppermost, and more conspicuous than all others. The most interesting facts cannot render retirement an commencement to them is wretchedness.

There are three things which are the consensers of indulging this fault do well to remember—

First, that self-conceit is always apparent in persons of mean intellectual acquisitions; a vain may, indeed, be clever, but can't wise or great.

Secondly, That however they possess this weakness to be concealed their own bosoms, there is no fault really more conspicuous, or that it impossible to hide from the eyes of

Thirdly, That it is highly offensive to the sight of God, and wholly unbecoming to moral and religious improvement.

Now, is there any gaudy weed which can become a sterling flower?

Be assured that this wish, if professed motives, and followed up by endeavours, will not be in vain. I be remembered, that such a character never be effected by merely adorning colours and effecting the attitude. This would be but to become a flower at best, without the grace of grace of nature. Be not, then, satisfied with imitation, which, at more laborious and difficult than reality. Be what you would see this is the shortest, and the only way. Above all, "be clothed with it, and have the ornament of a quiet spirit"—for of such flower truly be said, that "Solomon glory was not arrayed like one of  
—*Jane Taylor.*

## Early Piety.

Early piety, if persisted in, produces a comfortable old age. The case of an old man without piety, is w