school Unions, and by the Connexional inspection of day schools."

The resolution first referred to the continued success of the day and Sabbath-schools. He had been thinking how very pleasant it was to contrast that meeting with the first meeting upon the subject held in that chapel twenty-one years ago. That was the true measure of progress. You could not see a child grow if you measured it every day in the year; but you might see how it had grown, and most comfortably and satisfactorily, if the child were healthy, if you allowed a sufficient interval between the measurements. In this case he thought the interval of twenty-one years was quite sufficient. He looked back with great satisfaction to the difference between the condition of their work when they first met in that chapel, and decided that they would begin in Westminster the Normal Training Institution, and the condition of the work to-day. The resolution referred to the report, which told them that their day schools numbered 698, and that in the last year there had been an increase of 16, and that the scholars showed an increase of 8 990. It was still more satisfactory, if possible to hear, the report in regard to the Sunday-schools. He should have been glad if the report had shown a larger number of schools using the Conference Catechism, which he was satisfied was the best catechism for Methodist Sunday-schools. He earnestly entreated the friends and conductors of Sunday-schools to give their attention to that subject. Some persons were very averse to the introduction of their catechism into their Sunday-schools, and thought they could teach better from the Scriptures. The history of the Church showed that that was a practical mistake. If they would condescend to take a lesson from the Church of Rome, the wisest of all Churches in educational matters, and the most successful that could be imagined for leading the children, that prejudice against the catechism would very soon be at an end. Many persons could teach a catechism successfully and effectively who could not be trusted and ought not to be trusted to teach a system of theology constructed by themselves, and were their catechism was faithfully and religiously taught they had a security which they otherwise could not have for their children knowing what the doctrines of Methodism really were. He strongly felt that their Sunday-schools generally would be greatly improved by a more diligent and conscientious employment of the Conference Catechism. Then, with regard to the libraries.—There were few persons who had not taken some pains with regard to the subject, who would believe what very curious and undesirable reading got into Sunday-school libraries.

He did not believe it was intentionally put there, but a good deal did get there which would be better away. In some cases he had persuaded the conductors of Sunday-schools to allow him to exchange books he found there for those which he thought to be more suitable, and the books he had persuaded the conductors and superintendants to allow him to exchange would very much surprise anybody who took the pains to look at them. With regard to the formation of circuit Sunday-school unions—a subject to which the attention of the Committee had been most distinctly turned during the year—he would ask the Committee to bear in mind one danger to which the Circuit Sunday-school unions would expose them, without great care and watchfulness. He was quite sure they were right and good things, and that if carefully conducted they would serve a most valuable purpose in their general economy. But he was very much afraid lest they should be the occasion of a burdensome organisation and on that particular point the superintendents of circuits would, he was sure, do well from time to time, to direct attention to the subject. Their Sunday-school organization was already very complete, and in some cases very laborious. He trusted they would be able to secure the benefit of Sunday-school unions without any very expensive or burdensome addition to their existing organization. The next point referred to the connexional inspection of day-schools. It would be in the recollection of his friends that from the beginning they thought a connexional inspection necessary as well as a Government inspection, and that they had a connexional inspection for many years until death removed the gentleman who very satisfactorily for some time discharged that duty. When his place became vacant, it was thought they might endeavour to make the Government inspection alone suffice. He was glad that the experiment had been tried, but he thought what they had heard that morning would satisfy them that the Government inspection alone was not sufficient. Looking at the result of twenty-two years' working of the Government system, he thought they had every reason to be satisfied with it. Taken as a whole, their undertaking with the Government had been honorably observed. The Methodists had endeavoured to do their duty on the one hand to the Connection, and prevent the appointment of improper persons, and the Government for the time being had faithfully and hororably observed its compact. It was only very recently that complaints such as had been brought forward that morning had been heard of, and he noticed that they referred only to one gentleman.

Mr. JOHN HAY said he complained of the illiberality of another inspector.

The REV. Dr. OSBORN: It seemed that instead of one there were two. But taking the fact that they had 700 schools, and that those 700 had been inspected for twenty-two years, it was not very much that they should have complaints about two inspectors. On the whole, he repeated that they had great reason to be satisfied, and to be thankful. He did not believe with Dr. James that the true remedy for the complaints was territorial inspection. He was satisfied that territorial inspection could become in lapse of time quite as obnoxious to complaint, because territoriol inspectors must, of necessity, be much more subject to territorial influence than what he might call travelling inspectors. The true remedy for the complaint they had heard lay in the honest representation to the Government of every case of misconduct on the part of any of their servants which they were able to substantiate. They would be found reasonable men and when properly dealt with, he had no doubt the complaints would cease. But the existence of such complaints strengthened their position when they said it was desirable that they should have a denomination as well as a Government inspector.—Government inspection looked at things from a public point of view, and was intended to show that the nation had what the nation paid for.—They disclaimed, as Mr. Vasey had properly said, from the first, the appointment of a Methodist inspector, and the payment of a Methodist inspector by the Government, and he trusted they would always be willing to have their schools open to the inspection of everybody who might be authorised to inspect them, without even seeming to raise a suspicion of denominational partiality. The Roman Catholics insisted upon denominational inspectors, and when the question was first under consideration the Methodists intimated that they should be subject to the same inspection as other people. But as the government has conceded that point to them, he supposed it must stand as it did. He believed, however, that Government, paying for secular education, was entitled to see that the secular education for which it paid was given in all the schools to which it made public grants; and he would rather it saw that fact with its own eyes than through Methodist spectacles. It was desirable that they should have their schools reported upon from a strictly Connexional point of view. He was not sure that he should desire to have a gentleman who was well known to be a Dissenter. He was not sure that he should be glad to have a gentleman whose opinions on religious subjects and whose preferences were very well known, or very strongly pronounced. For Government purposes it was well to have a gentleman without any particular bias. But for their own purposes he thought an additional inspector was not only justified, but necessary, and he hoped the Connexion would not grudge the expense.

Mr. TWITCHELL, of Bedford, seconded the resolution, agreeing with Dr. Osborn's remarks with regard to the Catechism, which he should be glad to see more thoroughly insisted upon in all their schools. He thought the success of Sabbath-schools, especially in the villages, was greatly militated against by the interference of the clergymen, and gave an instance in which he had interposed where such interference was pursued, and had done so successfully.

The REV. CHARLES HAYDON, supported the resolution, saying that Dr. Osborn had carried their thoughts back twenty-one years, but he would take leave to go to the year 1839, just thirty years since, when $5,000 was allocated to stimulate general education by day-schools in the Methodist Connexion, Some of them recollected that very remarkable presidential address by the Rev. Samuel Jackson, who was a few years apparently rather unsuccessfully, but, as it turned out eventually, with great success, endeavouring to arouse the spirit of the Methodist Connexion to the importance of greater efforts for the promotion of religious denominational education in their societies.—The contrast between that day, when the interest which existed was so small, and the interest which now existed so deeply and so widely spread, was very satisfactory, and fully justified the expression of their joy at the continued success of their day and Sabbath-schools. To his own knowledge, as far as that knowledge had extended, the gentlemen who had performed the responsible duties of the inspectors of their schools had performed those duties with fairness. But if there should be what they justly considered a flagrant departure from impartiality, they ought not to shrink from bringing it forward. On the subject of Sabbath-schools he had noted the report given to them with very great satisfaction. That they had 600,000 children in their schools was a matter of gratification. There had been made frequent comparisons between the fewness of their day-schools and the number of their Sabbath-schools.—There was a growing removal of that great disparity, and they ought to be thankful, that they had now 119,000 in their day-schools. If they compared their Sunday-schools with those of the Church of England, they would see every reason to be thankful. It was also matter of great congratulation, that such a number from the congregations, families, and societies were willing to be employed in Sunday-school teaching. He attributed much of the increased interest in their Sunday-schools to the visitations of Mr. Clulow, and he hoped those visits would be continued. He thought the religious progress of their day-schools would be best promoted by a clerical inspector.

Mr. Window, of Exeter, offered some very effective observations on the subject of Sabbath and week-day schools, exhorting the ministry, especially the young, to take hold of the young people and invite them to be teachers in the Sunday-schools. He was in favour of a clerical Methodist inspector, and would have clerical secretaries to all their institutions.

The Rev. Henry Holland said that whilst they all were desirous to get the catechism into their Sunday-schools, he thought they should give the reasons for their wishes. He had never found it difficult to get the Sunday-school teachers to adopt the catechism when that was done. No doubt there would be difficulties in the way of circuit Sunday-school organisation, but upon the whole he thought it would be better that such organisation should exist.

The Rev. J. Hargreaves was of opinion that great good would result from circuit Sunday-school unions. He had tried them in two or three circuits, and they had worked well. They had brought the teachers together to consider the best mode of working Sunday-schools, and they were found to be of very great advantage in some of their large towns, such as Bolton, Liverpool, and other places.

The resolution then passed unanimously.

Sir F. Lycett, moved the next resolution, to the following effect:—

"That this meeting, whilst thankful to learn that so much has been accomplished towards the erection of the new chapel at Westminster through the zeal and liberality of many friends, deems it necessary to affirm its conviction that without vigorous and well-sustained local efforts throughout the Connexion, the necessary funds cannot be obtained.

* * * * *

Mr. W. M'Arthur, M. P., moved the next resolution as follows:—

"It having been reported to the meeting that serious complaints continue to be made from various parts of the Connexion of the intolerance of clergymen and other towards children of our congregation, whose parents desire them to attend National schools on the week-day and Wesleyan Methodist Sunday-schools on the Sabbath; this meeting resolves, That the enforcement of an adequate Conscience Clause in all schools receiving Parliamentary grants for building or maintenance is essential to the due protection of the religious liberties of the people; and trusts that the Conference will take steps to urge this subject upon the attention of her Majesty's Government."

He thought it was due to themselves that they should have adequate protection for all the children attending the National schools, and he was happy to know that the sentiments of the Committee upon that subject were in perfect harmony with what he believed to be the wishes and intentions of her Majesty's Government.—In the Irish system of education they had adopted sufficient guards to prevent the children being interfered with, and he hoped that wherever any complaints arose in reference to the matter, those complaints would be at once communicated to the proper authorities. If they heard from the Connexion any instance of intolerance on the part of clergymen or others, and reported it to the Committee, immediate steps would be taken to provide that the children had protection. He believed all they required was to have the case fairly represented to the Government.

The Rev. Dr. James, in seconding the resolution, said he was strongly impressed with the conviction that the intolerant conduct of which the resolution complained formed part of an organised conspiracy to drive Protestant Nonconformity out of the rural parishes of the country and when he considered what was to be substituted for it, what sort of religious teaching the children belonging to Wesleyan families would get in National day-schools and Sunday-schools, he confessed he was both alarmed and indignant. It was said the best way to meet intolerance was to get one or two day-schools. He wished that they could so meet the emergency. He did not think they would get the liberty they wished without a conscience clause. It was a shame that in the nineteenth century it should be in the power of a clergyman so seriously to interfere with the conscientious convictions of the humbler members of his parish. He hoped all his brethren would obtain trustworthy evidence of such cases of intolerance; and be prepared to affirm them, if necessary, upon oath.—Nothing but a law which would render such things impossible would adequately meet the case.

The Rev. C. Prest said that the matter had been viewed in connection with the charter, or whatever it may be, which was the foundation of all the National schools, and he conceived that the Government would not just now deliberately interfere, however stupidly intolerant certain cases might be. But the more information that could be got the better; because what was wanted was not the interference of Government in particular cases so much as encouragement to pass some general legislation applicable to all cases.

Mr. H. H. Fowler, of Wolverhampton, supported the resolution, though he did not sympathise with that extreme nonconformity which seemed so popular in the meeting. He would rather see Methodism move towards the Church than away from it. (Manifestations of dissent.) It was because he felt strongly upon that point, that he felt equally strongly the gross injustice of clerical intolerance in rural districts, those who were intolerant were not subject to the control of the press or the influence of public opinion. They could agree to differ as to their proclivities or proximities; and they would certainly agree that as Methodist and tax-payers they were entitled to say that money paid out of the national funds should be administered fairly and impartially, and not be permitted to be used either for perversion or proselytism.—He believed the Government would not now make a National school any building grant without a Conscience Clause in the case of annual grants. No doubt there was a great difference between an annual and a building grant; and without indicating any preference for one Government or another, he was sure the majority of the present House of Commons were pledged upon the Conscience Clause question; and they, as a Connexion, ought at once to give it prominence. He believed the Government had always shown a disposition to deal fairly with the religous bodies of the realm; but he would express his regret that more time were not at disposal for the discussion of so important a question.

The Rev. Dr. Rigg was of opinion that the Government could not render aid unless they were sustained by the introduction of a bill to amend the present state of the case.

The Rev. William Arthur said the denominational system had in some cases been a decided success, but in others a conspicuous failure. As a success, it had elicited voluntary effort throughout the country, for day-school education; and had been thoroughly efficient in training a noble class of school teachers. But it had not been a success, as a national system for giving to every British child the training suitable to make him a good British citizen and a good Christian. It left an immense multitude unprovided for. The tremendous power coming in between them and the formation of the mind of those naturally looking to them as Methodists was first unfriendly to Methodism; and secondly, in many cases unfriendly to Protestantism. He believed that many were, as a rule, unaware of the great proportion of the British population belonging to the Wesleyans; and he believed they were to a large extent, blameable for it, because they did not give to it sufficient prominence. Nothing would meet the case but a revision of the whole matter, giving to every Methodist parent and Methodist child just as good a right to hold up his head as anybody else. He thought the feeling of this or that Government ought never to guide them. Whether the Government was weak or strong, or friendly or supposed to be unfriendly, ought not to influence them; but they should look to the interests of religion in the country, and express their opinions accordingly, meekly, calmly, and as Christians; but like men who obeyed the laws, paid the taxes, honoured the Queen, and loved their neighbours.

The Rev. Dr. Osborn said he feared considerable misapprehension was created by the use of the term national education, as though there was any complete system of national education in the country. And to remove that misapprehension he would refer to the fact that in 1833 for the first time Parliment was called upon to vote a sum of money for the promotion of public education in Great Britain—public education by that vote meaning primary education for the most part in charity schools. The Government of that day thought it their duty to communicate with the only two bodies then in existence for the promotion of public education so explained. They went first to the National Society, incorporated by royal charter, a voluntary society, which had existed long and done an immense amount of good noiselessly in the neglected villages and large towns of the kingdom, spending large sums of money. That National Society obtained naturally the largest share of the Government grant, because they gave the largest amount of money out of their own pockets. The other party communicated with was the British and Foreign School Society; and those two societies divided the Government grant between them. The Wesleyans applied for aid in connection with the latter society. The national Society was not to be lightly interfered with by any Government; and they said they could not consent to the introduction of management clauses, and when the Wesleyans in 1847 pointed out to the Government the great inconvenience which would arise in many schools if such clauses were not made generally operative, the Government had the fairness to say, 'Look at these people; look at the money they expend; how can you expect us to override a great agency of that description by an allocation opposed to their wishes?' they must look at the matter fairly in the face, and he had found few persons disposed to do so, 'These are national schools, and therefore must be regulated by national enactments.' But they were not national schools in the sense of being institutions set up by the nation, any more than Methodist or British or Foreign schools. They were the schools of a voluntary body, the prompters and friends of which had just had the same rights as the Wesleyan Methodists. He conceived the Methodists had set a good example to the country, for from the beginning it would be found in their rules that no child should be compelled to attend the same day school or learn a catechism of which its parents disapproved. But it was not reasonable to expect that their example would be universally followed, though it had been in a large number of instances. There were many clergymen who acted in the same spirit. If they insisted upon its being carried out in the case of a voluntary society, would they insist upon it also as regarded Roman Catholics? (Cries of 'Yes') Then they must be prepared to be beaten in Parliament. No Parliament would pass a rule of that description which should apply to Roman Catholics; and no Government would ask them to do it. Both descriptions of politicians had been equally desirous to help the Wesleyans; but all politicians felt the difficulty of interfering with a voluntary society; and they all felt the impossibility of interfering with the Roman Catholic Church. What could they do? Could they go farther than petition? Assuming the disposition of Government to be what it was in 1847—and they had every reason to believe it was—they must remember that in a matter interfering with a voluntary society the Government were powerless. Then came the question of the grant, and it might be said there was a right to insist upon the terms on which it should be made. To a certain extent he agreed it was impossible to deny that. But it must not be forgotten that for twenty-two years they had consented to the administration of that grant upon another principle. Dealing with the questions was a work that required all the grace and all the wisdom of all the Churches. Would they ask that in every case where a grant was received the condition he insisted upon, or would they except the Roman Catholics? (Cries of 'No, no.') Would they insist that in every Roman Catholic school there should be no dogmatic teaching to which the parents of the child might happen to object; and that the children should be at liberty to go to whatever place of worship the parents might select? (Cries of 'Yes') Would they ask to be denied; and provoke opposition throughout the country, and get the door shut in their face? He asked the Committee to ponder it carefully. Or, should they take refuge in the certainty of a system of national education next year, and wait and see what it was? He was strongly inclined to think that would be the wiser course.

There was no such amount of oppression at present as would not be greatly mitigated by exposure in public correspondence; and he suggested to his brethren that they were greatly to blame in not having furnished the Committee with a larger amount of facts bearing upon the subject, if such facts existed. When the Committee came to inquire they were obliged to admit that the communications were very few, and he thought the better plan would be to let the matter alone for twelve months, to accumulate facts in the meanwhile, and see what the next Government plan was. They had the utmost certainty that a measure would be introduced; and they had strong reason to hope it would contain a conscience clause. Perhaps they might strengthen the hands of those who proposed it by a petition that it might. But he could not advocate any violent interference with the National Society or the Roman Catholics. He thought the National Society was as much entitled to have its convictions respected as the Methodists. It had spent a great deal more money, and had shown itself for a much longer period in earnest about the matter. But he could approve of a petition from the Conference or the Committee to the effect that in any measure of national education which should be introduced, a clause should be prepared protecting the children, either against compulsory use of a form, or against compulsory attendance at Sunday school. If they went beyond that he was afraid they would damage their cause.

The Rev. Dr. Rigg deplored that Dr. Osborn had entered upon an elaborate apology for the National Society, and on behalf of the exclusive and intolerant ground which it had assumed for years past. Anyone who read the correspondence between the Government and the National Society in the years 1846 and 1847 must come to the conclusion that the National Society was very much in the wrong, unless they happened to belong to that section of intolerants which had sustained the National Society in the views which it held upon the subject. He could not conceive any reasoning more dignified, more effective, more conclusive from the point of view of a Protestant and one who recognized rights of conscience, than the arguments brought forward by the Government, and urged in vain on the authorities of the National Society in a most protracted correspondence. He felt that all was true which was said of the zeal and liberality of the National Society; but that did not at all affect the question as to whether or not the National Society should at the same time it received a Government grant act upon an intolerant and exclusive system. If it received Government money, it must be subject to Government restrictions. The fact that the Church of England professed to be Protestant put it in a different category from the Roman Catholics. But the authorities in Roman Catholic schools declared that in this country they were prepared upon the principle of a Conscience Clause. It had been in print again and again. It might be that their bishops would object to a Conscience Clause, but it must be insisted upon. After all, there were men among the Roman Catholics in England who knew what English liberty meant. He was surprised at Dr. Osborn's line of argument, because in Committee he was himself a party to a resolution which embodied the principle of insisting on a Conscience Clause, and the very words of that resolution had been inserted in the resolution now before the Committee. Practically, Dr. Osborn said, Petition; but don't insist. Ask the Government to get it for you, but do not be prepared to stand for it as your right. He (Dr. Rigg) thought they must be prepared to stand for it as their right; and he felt at liberty to say the Government did not regard the matter either as impracticable or unfair, but most fair and most righteous, if they were only properly sustained by public opinion. Their earnest desire was that the Wesleyans should take so decided a tone, and sustain it by such manly and Christian arguments, as that their hands might be strengthened in undertaking a work which they were quite prepared to do—that of enforcing a practical, effective Conscience Clause upon all those connected with nominally Protestant schools in the country which should be recipients of public money.

The Rev. Dr. Osborn explained that all he intended to say was to strengthen the resolution of the Committee that they should petition on the subject, and guard against undue expectations as to the result of Connexional action.

The resolution was carried unanimously.

Obituary.

On the 26th June, death took Bro. Charles Everard Bishop of Lakeville, Cornwallis, aged 39. Some twelve years since, he was led to decide for Christ, and gave proof of such decision, by connecting himself with the Wesleyan church. It was his constant endeavor to adorn his profession, and earnestly did he strive for the full accomplishment of so worthy a resolve. In him, the Pastor of the church, always found a kind and sympathizing friend. But disease was for some time slowly stealing a march upon him, and gradually undermining his feeble nature; until at length he yielded to the stealthy foe, and went away to that happy land where there is no pain, and where none of the inhabitants ever says "I am sick." It seemed early for him to die; but the master knew best.

Bro. Bishop was a decided Temperance man, and when he was to be carried out to burial, the Brothers walked in solemn procession with the mourners, and felt they had lost a true member of the "Division." A widow, and four children, now mourn. J. READ.

Provincial Wesleyan.

WEDNESDAY, AUGUST 18, 1869.

China being made ready for Christ

There must have been a period, we think, when the population of China comprised one half the existing human race. Five hundred years ago, for instance, the population of Europe was very small compared with what it now is. Five hundred years ago the rudely-tilled earth in Europe was capable of sustaining but comparatively few inhabitants. War, public or private, was almost perpetually waged from one end of that continent to the other. Dreadful pestilences, terrible famines, frequently arising, swept vast multitudes away. Medical science was rude, and the average duration of human life was low. In the once thickly-inhabited portions of Western Asia and Northern Africa, a succession of cruel wars, culminating in the devastation of the stupid and ferocious Turk, had well nigh unpeopled those lands, and made solitudes of once populous cities. But five hundred years ago, China, for many generations, had been a well-compacted empire, steadily progressing in the arts of peaceful industry, and was overflowing with a quiet, docile, industrious people. At that period, therefore, probably the proportion which the Chinese bore to the whole number of the human family was much greater than now. But even now, fully one-third perhaps of the entire human race is massed together under one government in China.

It is a most effecting consideration that, with the exception of a few score or hundreds of Protestants at the principal Chinese ports, and a few thousands of Roman Catholics scattered through the interior, the vast myriads of this ancient and wonderful empire are, and for countless ages have been, strangers to the knowledge of the true God. Considering how complete were the triumphs of the Christian faith over the Pagan religions prevalent throughout the Roman empire, and how burning and enterprising was the zeal of the early Christian communities, at first sight it seems as surprising as it is painful, that China should have been so long unvisited by the heralds of the Cross. It seemed almost incredible that such a land should have been overlooked by the early propagators of the Christian religion. We are not quite sure but that, when the Roman empire was in its palmiest condition, China fully rivalled it in extent of population and in the general comfort in which its people lived. Of course China could not rival Rome in splendid architecture, in finished sculpture, in poetry, history, oratory, and philosophy; but perhaps, in many arts administrating to domestic comfort it more than rivalled the great Empire of the West.

Had the early disciples penetrated this distant land, their gift of tongues and other miracle-working power would have given them an infinite advantage over the Christian missionaries of modern times.

That the conversion of this ancient and powerful empire was not anticipated in the prior ages of Christianity, is, we suppose, to be accounted for by the fact that China at that time was almost shut out altogether from the knowledge of the Western World. For ages, by sea, China was as much separated from the West as though it was located in another planet. By land it was separated from the enlightened people of the West by vast plains, whose inhabitable parts were darkened by vast clouds of pagan horsemen, who roamed in their fierce barbarisms over thousands of square miles, as the requirements of pasture, or their warlike necessities or impulses led them.

In later times, when the adventurous European navigators, having doubled the South African Cape, explored the mysteries of the Southern and Eastern seas, China became accessible to the Christian missionary. But its difficult language, its peculiar civilization, its jealous and exclusive policy in relation to foreigners, presented great difficulties to the advance of the Christian religion in that remarkable land. Yet despite these obstacles, for some time the Roman Catholic Missionaries made, in one way or another, very considerable progress among the Chinese people. Even now, recent explorations have brought the fact to light, that the result of these missionary labours are more abundant than is generally supposed.

In more recent times, since Protestant Missionary zeal has been directed to China, amazing changes have taken place in the condition and prospects of the Chinese Empire. Wonderful to say, the concurrent tendency of these changes indicates that some day the Chinese Empire will be brought generally under some form or other of the Christian faith. The development of Anglo Indian commerce has produced a powerful effect on the commercial interest of China. The supposed necessities of that commerce brought on a succession of wars, which made a deep impression on the Chinese mind. The great convulsions consequent on the Tae-ping revolt, rudely shook the old immutabilities of the Empire. The British settlements at Hong Kong and Singapore have brought large numbers of Chinese into close connection with British power. The advance of Russia on the north, and the cession by China to that power of the Amoor territory, is destined some day to become fruitful in important results. The discovery of gold in Australia attracted thousands of Chinese to that country, and this brought them into contact in some respects with the Christian Anglo-Saxon. The development of steam navigation across the Pacific has had the surprising effect of leading multitudes of Chinese to California. The building of the Pacific Railroad, largely their work, has thrown open to these Chinese the great valleys of the Missouri and Mississippi, and the fertile lands of the sunny South. They are likely to come to America presently by hundreds of thousands, and they are likely to stay there.

Safe on its eastern side from the incursions of barbarians, and open to the influence of England, France, Russia, and America, with its people soon to stream out of it in different directions toward lands under the influence of Christianity, it becomes evident, that, sooner or later, China will be permeated through and through with the spirit of Christian civilization. Perhaps the most important of the facts mentioned is the immigration of the Chinese in such vast numbers to America. Before long the American churches will concentrate their efforts for the conversion of these Chinese emigrants.—The result cannot be doubted. Immense numbers will be brought to the knowledge of Christ, among the young especially. It may be expected that large accessions to Christian churches will be obtained.

What a supply of Missionaries here becomes possible! Missionaries who will speak the Chinese language as their mother-tongue, and who will be able to touch the chords of national sympathy as foreigners can never do. All the omens proclaim that some day China will be converted to Christ; and in accomplishing so glorious a work, the Methodist denomination is manifestly destined to sustain an honoured part.

English Correspondence.

DEAR MR. EDITOR,—The great question which has occupied so large an amount of the time of the present Parliament, and in the discussion of which, all parties have so eagerly engaged, is finally settled. The Royal assent to the Bill for the disestablishment of the Irish Church was given last Monday.

It is generally admitted, that it is cause for rejoicing, that, even at the expense of small compromise on the part of the Government; this great measure is carried without the necessity of a painful and protracted struggle between the Lords and Commons which every one knew could have but one termination. The Bill as it now stands is in all its leading principles identical with that at first introduced by Mr. Gladstone, and whether for weal or for woe, the Irish Church will shortly enter on its career of self-government, and in the possession of substantial emoluments, despite the surplus of some millions, over which it will have no control.

This measure will of necessity continue to occupy much of the public attention, and your readers will from time to time be informed of the working of this great experiment, which is destined to exert so mighty an influence upon all state endowed Churches.

The Wesleyan Conference now assembled in Hull, is attracting an immense amount of public interest. The attention which was directed towards the last Conference by the leading journals of the day is in nowise abated, and reports of the daily proceedings of Conference are now being furnished for all classes of readers. Nearly six hundred ministers are now being entertained in the town where a little more than a century ago John Wesley was mobbed and his life endangered. The Stationing Committee met last Tuesday week, and the first stage of their labors was so far completed on the following Friday that printed copies of the "*First Draft*" of the stations were posted to the ministers and Circuit Stewards. This document is of course regarded with great interest not only by the ministers and their families, but by the whole Methodist people, and on Saturday was eagerly read and criticised by many thousands throughout the country. This draft will yet be subjected to many alterations, and to ensure the desired changes deputations will find their way to Hull to obtain interviews with leading men, the post will convey letters, and the telegraph wire, towards the close of Conference, be in great requisition.

At the meeting of the General Education Committee on Monday, in addition to the regular business of the meeting, some topics of general and national importance were introduced and ably spoken to by distinguished laymen and ministers affording indications, that the present gathering at Hull, whilst carefully abstaining from any political action which would commit the Body to any particular line of procedure will yet be outspoken and explicit upon matters which interfere with our unfettered work, and present a fair application for Government aid. The difficulties under which the work of education is conducted in small towns and country districts, through the intolerance of clergymen, received special attention, and Conference will be urged to ask for the enforcement of an adequate Conscience clause in *all* schools receiving Parliamentary grants for building or maintenance; for the due protection of all classes, leaving them free to determine where their children shall attend Sabbath school, and in which sanctuary they shall learn to worship God.

Many other points of great interest might be referred to, as calling forth remark at the important meetings of the several Committees, but your readers will doubtless find in your general columns, extended information on these matters.

The Conference assembled yesterday, and after the usual devotional exercises, proceeded to fill up vacancies in the Legal Hundred, caused by deaths or superannuation, and then came the great question as to the Presidency. This high honor has fallen upon the well known Dr. Jobson. For a long series of years he has been a most faithful and industrious servant of Methodism. He has rendered excellent service as a writer, and has filled high positions as a representative of the Conference in the United States and Australia. His administration of the Book Room affairs has been highly successful, and it is is generally conceded that the Dr. has fairly earned the position to which a large vote of his brethren has called him. He received 120 votes, and Dr. Farrar, who for ten years has discharged the onerous duties of Secretary, received 87. It is evidently the intention of the Conference to bestow upon Dr. F. the honor of a re-election to the chair, before he shall pass to the right of the President, and take his place among the venerable and distinguished Ex Presidents.

As Secretary, for which post he received 208 votes, he will render most valuable service. He does not frequently speak, except upon a point of order or business, but he is felt to be a man of great ability, and a "*power*" in the Conference.

The Rev. Wm. Arthur has been received at the Committees and in Conference with many marks of high esteem and regard. His Collegiate work in Ireland has prospered, and is of great importance, but his absence from England is felt to be a great loss and will not be endured longer than the stipulated three years.

The Conference has now fairly settled down to its appointed work. A full fortnight of steady application to business awaits its responsible men, interspersed with public addresses and sermons far more numerous than is generally supposed. The prayers of tens of thousands are being offered on their behalf, and the Lord God of their fathers is with them, and their decisions will, we doubt not, be under the guidance of the Spirit of all wisdom.

Your correspondent must at this point conclude, with greetings to all readers of the *Provincial Wesleyan*, and best wishes for its prosperity under the care of its newly appointed Editor. B.

July 20, 1869.

Hillsburgh Circuit.

MR EDITOR,—We have some recollection of a request from you that each Brother should add his quota of Circuit information to the general stock during the year. As we are a kind of joint stock company, I suppose this is right. We should prefer in this as in some other things, that others should advance all that is necessary. However as this cannot be we submit to the "Powers that be." There are many things even in this matter of sending an article on circuit affairs to stir up our fears. There is for instance the fate of "that chap" we used to read about in the "Old Library" of our Alma Mater," some eleven years ago," who undertook to fly but got so high up he lost his means of locomotion. Then again we have visions still of something, we used to call composition, bearing manysanguinary marks, the result of your keen investigation and ready pen. Furthermore we have remembrance of how we tried to hurry over the reading of it, hoping to make up in velocity of sound, what we lacked in substance, and grammatical construction. With all our fears, as we look back now at those days, we mark them, as among the happiest ones of our life.

In regard to circuit matters we love to read the communications of our Brethren. Some of the circuits, and many of the brethren, we know personally, and we take their articles as reports of how they fare.

We are sorry we cannot chronicle anything like, Revival, or Church building or Parsonage erection, &c. In this respect the gleanings of some fields of labor, are better than the vintage of others. Hillsburgh Circuit is small in comparison with many in Nova Scotia and New Brunswick. But small as it is, religiously, politically, socially, extremes meet in it. We have theology in it, such as Wesley, or Watson, or Clark neither spoke nor wrote about.

If there is a place in all our "Conference"—where divinity (so called) is sick and wants a Dr., it is not many miles from the spot we now occupy. In former days some were led away from our Church; but now while our numbers are few, yet most of them are tried men and women, who are not easily turned about by every "wind of doctrine and cunning craftiness of men." Some may have received scars in the contest. But who does not respect the scarred veterans of the cross?

Our Stewards and Prayer and Class Leaders, are men who stand in their lot, and are ever ready to help the cause of God with their prayers and exhortations. The percentage of attendance at the class-meeting, and communion table, is larger in proportion to its members in Society, than on any circuit where we have labored.—The difficulty of cultivating a field successfully where such conflicting opinions about religion are entertained, and where strange doctrines fall so readily on the minds of the young, is only known to those who have made trial of it.

What a brother said in Conference about backsliding is likewise true of this circuit. If the Spirit of God should blow upon them, and they should once more live, and stand upon their feet, there would be many, very many, if not, "an exceeding great army." We have some instances of that enlarged liberality, our missionary resolutions often speak about. "If God loves cheerful giver" there are some here that will stand the test.

On our return from Conference, there was the inquiry about the Servants of God who had labored here in days past in word and doctrine. There are many we could name down to our predecessor whose memories are very precious to the people in Hillsburgh or Bear River. So far on this circuit our lot has been a happy one. We have a comfortable home, and a kind sympathising people, among whom it is a pleasure to live and labor.

To say that *all* is, as we would wish, would not be true. This we could not expect. Now and again some descendant of a certain character the Apostle John spoke about, who loved to have the pre-eminence, will betray his presence, and use the same weapons as of old. In this we suppose no "strange thing has happened unto us." F. W. H.

Hillsburgh, Aug. 7, 1869

Sackville Correspondence.

Bro. Sprague says, at the close of a business Letter, dated 14th Aug.

We have had rather dull weather and frequent showers the past fortnight, but on the whole the season has been favorable for the business of the country. Large quantities of hay have been gathered in very good order. The country around scarcely ever looked better than it does just now.—I am happy to say that the Colleges and Academies are making a very promising commencement for the year. Students are still almost daily coming in and others are yet expected.—We were disappointed here, in not being permitted to have a sight of the recent eclipse. The sky at the time was very cloudy, and the King of day passed down the western horizon without once showing us his face. S. W. S.

P.S.—An inaugural lecture by Prof. J. W. Gray is advertised for the 17th inst., in the Hall. Title, "Popular ÆSTHETICS."

P. E. Island Correpondence.

DEAR MR. EDITOR,—You will be encouraged in your new office by hearing that our excellent official organ is receiving increasing favor here. And if I could make it more so by sending some additional items of news as they occur, I shall be glad; at any rate our good Island subscribers will be pleased to see it occupy a position in the *Prov. Wesleyan*, notwithstanding the chilling prediction of confederatists, that we will be "left in the cold," or, what is more alarming, to be "hauled out" of the Dominion, Island and all "into the Atlantic" However, the people appear quite jolly at the idea, and all ought to be grateful in the midst of such promised plenty; the very hills and vales are laughing into a bountiful harvest. Thanks to the God of nature.

Speaking of confederation, I know not whether the people have any serious objections to it. Most persons believe that this is our ultimate destiny. And indeed it is no wonder that the Dominion Government should desire to include our Island so lovely and productive. From events just transpiring it would seem that our destiny will soon be decided.

The Hon. Edward Kenny, Rec Genl. of the Dominion of Canada, and the Hon. S. L. Tilley, Minister of Customs, came here on Friday last to await the arrival of the Governor General, and other dignitaries, who are to lay before our Government liberal offers to induce us to form a part of the great Dominion. Accordingly the Canadian Steamer "Napoleon" arrived here on Wednesday evening last, having on board his Excellency Sir John Young, the Governor General, and his lady; Sir Geo. Cartier, and others. They landed on Thursday morning (12th inst.) and were received by a Guard of honor, and welcomed by our officials to Government House.

Her Majesty's vessel of war *Dart*, engaged in protecting our fisheries, arrived here on Sunday morning the 8th inst. She is said to be here by order of the Admiralty, and is placed at the disposal of the Governor General.

The Lord Bishop of Nova Scotia, also came here on Wednesday evening, on his triennial visit to the Episcopal churches here, principally I suppose to administer the rite of confirmation to young persons who have been taught to say that in their "baptism they were made, members of Christ, children of God, and inheritors of the kingdom of heaven!"—that is, they were *regenerated* by baptism!! By a wonderful power the Bishop by imposition of his hands removes the solemn responsibility from the God-parents (which if they ever took upon themselves, they certainly never performed what they promised), and places it upon the candidates—who may be evidently unconverted—unchanged in heart and life—and thus confirming them in what? Oh! may the children's Friend more

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