

things interesting to me, is, the circumstance of its being the place of my second birth, where I passed from death to life. In addition to all this there was the consideration, that during the last winter, God had graciously visited Charlottetown, with an extensive outpouring of the Holy Spirit; causing the Word preached to be spirit and life to many of the Wesleyan congregation, and also to many others, of various denominations.

On my arrival there, the effects of this blessed visitation greatly cheered me; I "saw the grace of God and was glad," feeling particularly thankful, that amidst the strife and contention by which almost all Christendom is now distinguished, and the loud clamours for reform, which are heard even within our own borders, from some who are evidently fallen men—men who, in the vile course they pursue, furnish proof of their being under the influence of disappointed and mortified feelings, the Great Head of the Church should, just at this crisis, bear such testimony to the Word of His grace, as it is preached by the Wesleyans as a body; showing beyond all successful contradiction that the same gospel, which has been the power of God unto salvation to countless multitudes, from the day of Pentecost until the present, is still proclaimed by us. Yes, on Prince Edward Island, and also in these Provinces, there has lately been, in the success with which the labours of many of God's servants have been crowned, the most indubitable evidence given that the last words of Wesley may still continue to be adopted by us—"the best of all is, God is with us."

In many parts of the mission field, much labour is bestowed ere any good results are perceptible. Often is the exclamation heard,—"Who hath believed our report," &c.; but no sooner had the first regularly appointed Wesleyan Missionary opened his commission on P. E. Island, than it became evident that he was an ambassador of Christ—the effects which are graciously promised to follow from faithfully dispensing the "word of life," were then seen. Christ and Him crucified, was exhibited to perishing sinners, justification by faith alone was clearly set forth, and the broad seal of Heaven was stamped on these doctrines, in the conversion of sinners from the error of their ways. The proclamation of the truths which we, as Wesleyans, consider agreeable to the analogy of faith, have been so owned by God, that it may be truly said, that a very large majority of the inhabitants of the Island, who were there brought to a knowledge of the truth, were awakened to a sense of their fallen and undone condition, through Methodist agency.

In conclusion, let me observe that the Institutions of Wesleyanism in Charlottetown are in highly efficient operation. Revival influence has indeed, to a considerable extent, subsided; yet the fervent and persevering prayers of the church, we may confidently believe, will be ere long answered by another and yet more extensive outpouring of the Holy Spirit. I need not say that the Superintendent of the Circuit, Br. Strong in his Supernumerary relation, and the Brs. Narrows and Starr, are looking earnestly for this. Seventeen local preachers, with our excellent Br. Beer at their head, rally around and cordially co-operate in the great work of dispensing the word of life to large and attentive congregations. The Island presents a good opening for a Visiting Missionary, and should one be appointed soon, I cannot doubt but that, in a short time, the result would be the formation of three or four additional circuits.

I am, dear Brother,

Yours very sincerely,

ALBERT DESBRISAY.

Sackville Wesleyan Academy,
August 12, 1851.

Letter from Sackville, N. B.

MR. EDITOR.—I must confess, that, in my opinion, the brethren of both Districts, including myself of course, have not contributed to the columns of *The Wesleyan* as frequently as you had reason to expect. True our time is much taken up with the ordinary work of our respective Circuits; but still, I do think that with a little determination in the matter, all may help you in your good work. Indeed every complaint of not finding more original matter in *The Wesleyan* must fall upon ourselves.

You will feel pleasure in understanding that the results of our recent revival are manifested in the spirituality and devotedness of our beloved people; as well as in the large and attentive congregations which attend our week evenings as well as Sabbath services. Indeed we are striving to secure a *perpetuated revival of the work of God*.

In Dorchester the people have been visited with a most affecting dispensation. This night week, two young men, Mr. John Fillamore and Mr. Andrew Weldon, in company with several others, left their homes to bathe in the Dorchester river. On arriving at the place they had selected, Mr. Fillamore cautiously planted a stake several yards from the shore, reminding his companions that as they knew but little about swimming they must keep within the boundary he had set up. He, however, poor fellow, did not suppose that but a short distance to his left, the

bank of the river having been worn by the tide, most abruptly became perpendicular. It appears that unconscious to himself he had passed from the shoal to the deep water; and that while his companions supposed him still to be amusing himself with rising above and sinking beneath the water, suddenly they made the alarming discovery that he was drowning. His brother and Mr. Weldon made a rush to his rescue, still ignorant of the fatally precipitous bank, when the drowning man grasped the latter, who now being beyond his depth, sank with his expiring companion to rise no more. The brother who had also unconsciously thrown himself into the same perilous circumstances was most marvellously preserved. Mr. Fillamore was in the 21st year of his age; he was a member of the Baptist Church, and was much respected. He was a first class teacher and had just opened a school under most flattering prospects. He was the eldest son, and the stay and staff of an aged widow.

His companion in death was the son of Mr. Thomas Weldon of Dorchester, and was universally esteemed as a young man of moral habits.—In the 19th year of his age, he has suddenly left a deeply afflicted father and mother, as well as brothers and sisters, with numerous friends to mourn his unexpected death.

The scene connected with the funeral of these young men was affecting indeed,—side by side, in the same room, lay two who had a few hours before exhibited the very picture of health and youthful vigour. After prayer by the Rev. Mr. Parker, Baptist Minister, the peculiarly mournful procession moved to the Wesleyan grave yard connected with the Methodist chapel. After the reading of our Service and prayer again by Mr. Parker, in one grave were deposited the mortal remains of those two much-lamented young men. The occasion was religiously improved immediately after the interment before a large and serious congregation by the writer. May God comfort those bereaved families, and sanctify to our much respected young friends the striking illustration of the uncertainty of life.

JAMES G. HENNIGAR.

Sackville N. B., August 13, 1851.

THE WESLEYAN.

Halifax, Saturday Morning, August 23, 1851.

THE BRITISH CONFERENCE.

(Abridged from *The London Watchman*.)

WEDNESDAY MORNING, July 30th.—The sittings of the Conference were commenced on Wednesday morning, the 30th of July, in the Brunswick Chapel, Newcastle-upon-Tyne.—Shortly after nine o'clock the President gave out the usual hymn, "And are we yet alive," &c.; which was sung with heart and voice. The Rev. Secretary, Dr. HANNAH, read John xxi., and then, called on by the President, he and Dr. NEWTON, offered appropriate and powerful prayers. The large number of ten senior Ministers had died during the year:—Revs. William Atherton, Alexander Bell, John Chettle, George Cubitt, Joseph Fowler, James Golding, Leonard Posnet, Jacob Stanley, William Ververs, Robert Wood; and three supernumeraries had retired, and therefore ceased to be members:—Revs. John Bumstead, James Dunbar, and Richard Waddy.

The following were elected to the Legal Hundred in the stead of the above thirteen. By Seniority:—Revs. Samuel Wilde, John Raby, John Bell, T. H. Squance, John Brown 1st, William Smith, William Bacon, William Ash, George Birley, Abraham Watmough. By Nomination:—Revs. John Rattenbury, William L. Thornton, William Burt.

The usual public prayer-meeting at mid-day was numerously attended. The Revs. Messrs. Robert Young, Bowers, Greer, (Irish representative,) and Peter McOwan, pleaded with intense and agonising importunity for a descent of the Holy Spirit on our own church, on all other churches, and on the world.

Dr. Hannah was elected President by 157 votes. For the Rev. John Lomas 30 voted; for the Rev. John Scott 14; and for Dr. Alder 11. Four or five others had trifling suffrages, in number ranging from 1 to 4. The Rev. John Farrar was elected Secretary by 165 votes, and about 49 were found to be distributed among 11 other persons. These elections, therefore, were virtually unanimous.

WEDNESDAY EVENING.—After the usual devotional exercises, the Ex-President (Dr. Beecham) requested the President (Dr. Hannah) to take the chair of the Conference.

On taking the Chair, Dr. Beecham addressed the President elect in an able and admirable

speech, which elicited a suitable reply. These we shall give in our next number.

The newly-elected Secretary delivered an appropriate address, in acknowledging the honour conferred on him, in being appointed to so responsible a position.

Dr. Bunting moved and Dr. Newton seconded a motion containing a vote of thanks to the Ex-President for his valuable and arduous services during the past year, which was suitably acknowledged.

The Rev. Messrs. Waugh, Greer, and Meredith, were introduced by the President to the Conference, as Representatives from the Irish Conference, when the Irish Address was presented.

Dr. Alder stated that he had been appointed as the Representative of the Canadian Conference by the unanimous vote of that Body; and then presented their Address, which was read to the Conference. It expressed strong sympathy with the British Conference in its present struggle against many adversaries for the maintenance, in all their pristine purity and integrity, of the constitutional principles of Wesleyan Methodism. Dr. Alder, Mr. Rule, and Mr. Stinson were appointed to prepare an answer to the Canadian Address.

Dr. Richey was introduced to the Conference, and was cordially received.

Thirty-three young Ministers were found duly qualified to be admitted as Ministers into Full Connexion with the Conference.

THURSDAY, July 31.—A Communication from persons purporting to be Delegates, or Representatives of the Agitators, having been read, it was moved, seconded, and resolved,—with five dissentients,—to decline the request contained in it.

The Irish Address was read, which on motion, was received. The Ex-President referred to the generosity of the Irish Conference, which had resolved to subscribe, out of their own scanty resources, £200, as a tribute of their love to their English brethren, and their fidelity to the great principles of the Connexion. Messrs. Peter McOwan and Daniel West were appointed to prepare an answer.

Forty young men, 34 of whom in England, and 6 in Wales, were accepted as Candidates for the Ministry. Seventeen were declined.

A list was also read of 25 promising individuals, who were accepted as Assistant Missionaries, in different parts of the world. This is a very cheering fact.

Twenty-six Ministers, it was found, had died during the year, in Great Britain; three in Ireland; and two in the Foreign, or Mission work.

FRIDAY, August 1.—The Examination of Character occupied this day, and the next, Saturday, August 2d.

In the case of Dr. Beaumont, the Minutes of the Special District Meeting, and the Minutes of the General District Meeting, reviewing the proceedings of the Special Meeting, were laid before the Conference. These Minutes, amongst other things, recommended that Dr. Beaumont should not be, for the present, put into any office of the Connexion, which would devolve upon him the obligation specially to administer the discipline of the Body. After a full hearing, these Minutes were, on motion, received and confirmed.

MONDAY, August 4.—The examination of character was resumed.

According to established usage, a Public Religious Service took place in the forenoon, in the Conference Chapel. The galleries were thrown open and fully occupied. Dr. Beecham preached the Official Sermon, from Hebrews xiii. 8, which occupied nearly two hours in delivery. The Sermon of the Ex-President, and the one by the President delivered on the Sabbath morning previous, are to be published.

In the Evening, the Examination of the young Ministers who are candidates for Ordination took place in the Conference Chapel, which was crowded on the occasion, the President taking the Chair. After the usual devotional exercises, the President made some appropriate remarks, and then called on several of the Candidates to recite their personal conversion, present state of Christian experience, and call to the Ministry when ten of the number responded to the request. The examination was to be resumed on the next evening.

TUESDAY, August 5.—The inquiry respecting Ministers desiring to become Supernumeraries, which engaged some attention on Monday, was

resumed. Permission was given to twenty-five to become Supernumeraries. Four, having recovered their health, are to enter again on the full work of a Circuit.

The remainder of the sitting was occupied with the Theological Examination of the young Ministers proposed for Ordination. Perhaps no body of candidates ever appeared under similar circumstances, whose theological and general attainments were more satisfactory. On motion, they were formally received into full Connexion.

The examination of the young men was resumed this evening, the President in the Chair, when, after devotional exercises, ten others spoke on the points previously mentioned.

WEDNESDAY, August 6.—This morning, the interesting and solemn ceremony of Ordination took place at Brunswick Chapel, to which admission was only obtainable by ticket, and every available part of which was crowded long before the commencement of the Service.

After the Ordination, Dr. Beecham, Ex-President, delivered the "Charge," founded on the concluding part of the 4th chapter of the 1st Epistle to Timothy, beginning at the 11th verse.

METHODIST INTELLIGENCE.

Rev. F. GAETZ, of Parrsboro, under date of July 31st, writes:—"There is a good work going on at New Canaan. Many are penitent, and some have been blessed with pardon and peace. I feel encouraged and blessed, and a degree of heavenly influence rests upon the congregations. May the Lord of Hosts pour out abundantly his Spirit upon us!"

Rev. W. McCARTY, Guysboro, under date of August 8th, writes:—"A Tea-Meeting, to assist the Manchester friends to finish their New Chapel, was held on the 30th ult. at 3 P. M. A large party of Wesleyans and others belonging to Guysboro embarked on board of a Vessel in charge of Captain Cunningham, who very kindly conveyed the whole party to the scene of our Tea Meeting, free of charge. About two hundred persons were present. The Ladies of Manchester provided abundantly for the entertainment. After tea, the Meeting was conducted with singing, prayer, and the reading of the Scriptures. Several Addresses were given by Ministers and laymen. The Benediction was pronounced by Rev. Mr. Morris."

Rev. W. C. BEALS, of Amherst, under date of August 14th, says:—"A very gracious work is progressing in one part of my Circuit. Sinners have been justified, backsliders reclaimed, and believers quickened. A fortnight ago, I baptized four adults, and received *twenty-six* on trial for membership. We hope the work will spread from this point (New Canaan) to every part of the Circuit."

Micmac Mission.

The Rev. John Chase, in the *Christian Messenger* of the 15th inst., says, in a communication to the Editors:—"You certainly know that all the assurance of support given brother Rand at the Eastern Association was based upon his faithfully translating, not transferring the Word of God into the language of the 'poor Indian.' "If he" (Mr. Rand) "believes, as undoubtedly he does, that the word 'baptizo' means, as used in the New Testament in relation to the ordinance of baptism, to dip, plunge or immerse, and nothing else, and if there is in the language of the Micmac Indian, a word that answers to the Greek word, baptizo, then it is not too much to expect of him, that he will use that word in preference to all other words in translating the word of God for the people of his mission."

If we rightly understand the matter, the Committee of the Micmac Mission, composed of Ministers and lay gentlemen of various denominations, will not appropriate any of the funds at their disposal for the publication of a *sectarian* translation of the Scriptures. We hope no difficulty will arise on this point.

Puseyism in High Places.

"*The Church in the World; or, The Living among the Dead,*" a work from the pen of Rev. J. B. SMITH, Vice President, we believe, of King's College, Windsor,—is receiving a sifting examination from "*Vigilans*," an able correspondent of the *Church Witness*. The work itself, judging from the review of it, is thoroughly