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Volume XI. No. 33. HALIFAX, N. S., THURSDAY, AUGUST 18, 1859. Whole No. 527.

The British Conference.

Missionary Committee of Review.

[From the London Watchman, July 28th.]

This Committee met at Oldham-street Chapel on Tuesday morning at nine o'clock; the President of the Conference in the Chair. The attendance of Ministers and lay friends of the Missionary cause was more than ordinarily numerous, the pews and aisles of the body of the Chapel being crowded, and even the gallery being partially occupied. The entrance of the venerable Dr. Dixon, soon after the commencement of business, elicited an enthusiastic expression of cordiality on the part of the audience, and when the President of the Conference rose from the Chair and shook Dr. Dixon by the hand, there was an expression of deep feeling

After the singing of the hymn "Head of thy Church, whose Spirit fills," the reading of Isaiah iv. by the Rev. Dr. Hannah, and prayer by the Rev. Wm. Shaw,

The Secretary of the Conference read over the names of the Committee and friends invited to be present.

The Revs. George Osborn and Dr. Hoole read the Minutes of several Committee Meetings, having reference to financial matters, held during the year; also other Minutes;—from which we gathered, that £500 had been granted by the Committee to the Canada Missionary Committee, to enable them to send four Missionaries to British Columbia; that, considering the necessities of Newfoundland, a grant of £200 had been made; that an offer of a free passage to Bombay had been made by Mr. What; that the British and Foreign School Society had made a grant of school materials for Fiji, that the baptism of Viziarangum had taken place at Madras; that a gracious revival of religion had arisen in Sweden, which was in a great measure to be traced to the past labors of the Rev. George Scott in that country; that Mr. Joseph Carne, of Penzance, had died during the year, after being for half a century a contributor to the funds of the Society, and, since 1835, Treasurer for the Cornwall District, in which office he succeeded his father, the late Mr. William Carne; that the Government grants had been withdrawn from the Schools in the Mysore District, and that the Committee had voted £350 to supply the consequent deficiency; that there had been pecuniary deficiencies in the St Vincent's Circuits; that the subject of a Mission to the army in India had been considered, that Mr. Broadley had been temporarily appointed as a Missionary to the troops in the Bombay Presidency; that the Committee, thinking it desirable to have a representative at the Evangelical Convention in Sweden, had, subject to approval, appointed the Rev. Mr. Scott as their delegate; that Mr. Farmer had received £1 000 to be entered, "in memoriam," the late Mr. Carne"; that the Bible Society had undertaken to bind 4 000 copies of the Gospels in the Fijian language; that Mr. Rowe had completed a valuable work on the Fijian Missions; that Miss Farmer had prepared an interesting handbook of Missionary pictures, exhibiting much taste; that the deputation to Germany, (the Revs. W. B. Pope and Boyce) had reported that, though the present state of the Mission was not very encouraging, yet they thought, if a suitable Missionary were appointed to labor at Wurtemburg, there was a prospect of a speedy revival of religion there; that Mr. Taylor, of Manchester, had presented a gross of slates and 1 000 slate-pencils for the Fiji Mission; that a memorial had been adopted to the Earl of Derby, expressing the views of the Committee in reference to the proceedings of the French in the Pacific; that considering the importance of Paris as a Missionary Station, and as a place of *rendezvous* for Englishmen, the Committee had resolved on the conditional purchase of the chapel be ouging to the English Embassy, (a resolution which was afterwards rendered invalid, the chapel having been purchased by the Bishop of London;) that a legacy had been announced of £10,000 pounds for the China and India Missions; that the income of the Society had amounted to not less than £129 000, which the Committee accounted a matter for devout thanksgiving to God, who had inclined his people to exercise so great a liberality; that communications with several Statesmen, and deputations to her Majesty's Ministers, had been made on the subject of the cession of Fiji to the British Crown; that a valuable Canarese Dictionary, printed in five kinds of type, had been compiled by Mr. Sanderson, within a period of nine months,—an abridged edition being also in course of preparation; that the Mission ship *John Wesley* had been vested in Trustees; that the Canada Committee had offered to contribute towards the establishment of a Mission in Japan; that reinforcements of thirty-six Missionaries were necessary, but that only fourteen men were available; that the Committee requested that the Conference would appoint the Rev. W. B. Boyce to be under their direction during the next year, in consideration of his very valuable services to the Missionary cause; &c. The reading of the Minutes occupied a very considerable time.

The President then called upon the Rev Dr Dixon to move the first Resolution, which was as follows:—

"That this meeting feels especially called upon at this time to record its deep and very devout acknowledgment to the Giver of all good for the Providential favor shown to the Wesleyan Missionary Society, in the increase of its resources, in a year following a distressing commercial crisis, to a point never before reached."

Dr. Dixon, on rising, was very warmly greeted. He said—I am confounded, Sir, with the consideration of the magnitude of the operations of this Society; and in listening to the Report of the Secretaries, I could not help contrasting the position of our work at the present moment with its position when it pleased God to place me in connection with it. At that time, you had only the West India Islands, Newfoundland, Nova Scotia,—a Missionary at Gibraltar, another at Sierra Leone,—and in my second year, my Superintendent was a returned Missionary from Jamaica. He had, I recollect much correspondence with that Island, and I remember well that there was then but one Missionary in that great colony,—John Wiggins. Following from that time the course, the progress of the extension and triumphs of the Society, we may well adopt the language of the Resolution, and ascribe our successes to the Providence of God. I am impressed with the constant progress the Society is making, and I ask my brethren around me to endeavour to estimate the amount of spiritual, moral, social, yes, and even political influence which it is at present exerting on the theatres of human action, on the affairs of the peoples, on the field of the world. There are two or three things which impress my own mind. How encouraging it is that our Canadian brethren, as appears from the Report, are projecting a Mission to Japan. Who would have thought of that, a little while ago? Why Christianity is creative of genius, of enterprise, of great ideas and of glorious thoughts; and the men of the wildernesses of Canada have now arisen to the contemplation of a great Mission to Japan! And, as it appears, our excellent Secretaries yonder, in London, are receiving a stimulus from a voice from Canada What a delightful thought it is that those civilised gentlemen at Centenary Hall are to be called to their duty by the rough voices of the Canadian wilderness! Well, sir, we may see from this, I imagine, how creative and energising Christianity really is. As for the British Columbia Mission I expect it will turn out to be of transcendent consequence to our country as well as to Canada. I have said,—I said it soon after my return from America,—that the greatest and grandest hit that Jonathan ever made was in getting possession of San Francisco. Take your maps and just look at it, and at the islands of the Pacific; look at Australia, India China, and at the position of San Francisco, as a great port, and you will see that, of necessity, it must draw a very great deal of the commerce of the East to itself; and if they can ever get transit across the continent of America, San Francisco will draw to itself a vast amount of that commerce. Now we have got Victoria and that fine port in Vancouver's Island; we have got Fraser's River and the Gold Diggings, and shall find our way across the Continent, by the Rocky Mountains, into Western Canada, and we shall just antagonise our friends in the States in regard to the eastern trade of the world. The projected line from Vancouver's Island across the Continent by the Rocky Mountains into Canada will exactly correspond with the Great Northern line and the North Western line of railroad from our Manchester to London. The North Western has not all its own way, and our brethren of the States will not have it all their way; for there is a moral, social, and political influence connected with the matter, and we shall have one part in it, and I thank God, Americanised as you thought I was, I am not so Americanised as not to rejoice in the progress of Methodism, and in that of our own country. Now Sir, there is another circumstance, while I remember it,—this Fiji case. Our brethren the Secretaries won't tell us as to the exact position of the question at present,—whether Lord Palmerston, Lord John, the Duke of Newcastle, and the Cabinet are favorably disposed. Can't you fish out what they think?

The Rev. G. Osborn intimated a negative.

Dr Dixon—Well, then, my way is very, plain. We will tell them. I am quite satisfied that the question becomes a public question,—a question for public consideration, and especially for consideration by the religious public. Let me say this emphatically; for our Missionary friends and Committee to consider it, for as far as Fiji is Christian, (and it is Christian to an extent never witnessed before,) is it not so far also Methodist? Well, then, you have gained one of your most glorious victories on that Fiji soil; and my impression is that unquestionably that is of prodigious consequence that those Islands be placed under British protection. If you don't so place them, brothers Osborn and Hoole, you may be assured of this, that Louis Napoleon and his priests will be there before very long Why, they tell me that its situation is most interesting and invaluable,—I mean commercially,—and it possesses valuable ports, and to us Manchesterians it occurs that cotton is indigenous and grows there of itself;—and they also tell me that nature has produced in those islands the most beautiful cotton, which is a matter of great interest to us and to you. My resolution talks of "supplies." Well, if we could not get cotton, and manufactured fabrics, and markets, we could not get money; and if we could not get money, we could not supply your wants. There is, therefore, a connection between this question and securing those islands, in which I hope you will succeed. Perhaps it is a question of pressure,—and you tell us those gentry are your great leaders and guides, whilst I think we lead them rather than they us, and we even, I think, often drive them. Now I don't like coercion; but I should really like to do something to get the Duke of Newcastle and his colleagues to come to a decision on the Fiji question. Then there is the Indian question. I don't know how to approach that. What I am very profoundly convinced of is, its paramount importance and consequence, and I hope you will be able to do something worthy of yourselves. You are doing some thing,—I hope a great deal more,—and that you will keep your eyes steadily fixed upon that great field for Missionary enterprise, by God's blessing, with success Sir, I have many thoughts and meditations upon, I know not how many subjects,—as all sort of questions; and I have come to this conclusion, that, unless you can Christianise India, you will either lose it, or India will ruin you. There is a great alternative before you, namely, as to whether or not you will succeed in diffusing Christianity in that interesting country, or whether that great country, with its 200 000,000 of people, shall so rebound upon the policy, the resources, and moral characteristics of this country, as to produce something analogous to a paralysis. You don't think there is any danger from Louis Napoleon! Why, there is always danger. If we thought we were in some danger, I should have no fear; but because we are so very self-confident,—(and there is no such people as the English for self-conceit,)—there is danger, and therein lie danger lies. Now, there is such a difference between the Hindu character, intellect and morality and everything, that the two never can, from any natural principle, become one; they can never be blended; and I say this, that it is impossible for an Anglo-Saxon people to stand, distinct and separate, in the presence of 200 000 000 of Asiatic people arrayed against them in all these things, without great danger. That is the great melting element. Get these Asiatics made into Christians; fill their minds with the noble truths of our common Christianity; lead them to our common Saviour; fill their souls with divine love; and then, though the natural and physical difference may still remain, the moral ties will be indissoluble. I find I am making a speech. I did not mean to make one, but to offer a few words on the Resolution. You rightly attribute the progress of your monetary prosperity to the Providence of God. I don't see how you can account for the circumstance, that you were able to raise £130,000 in one year, without ascribing it to the Providence of God; and I would venture to go a little further,—the Providence of God gives us the idea of a gracious superintendence and blessing; and further still, I would say something to the heart, that there must really be the Spirit of God, the love of God, the faith in the salvation of Jesus Christ,—there must be religion, in this question; and our people must be influenced by a deep feeling of piety; or they will not continue to contribute so largely to this work. We ascribe it all to the Divine Providence. Everything of course is promising and hopeful. I know not how long I may be permitted to speak on this cause or any other, but, let me just say, in conclusion, do keep to the spiritual aspect of this great question. Cherish your religion. Cherish a spirit of devotedness, and that spirit of religion will bring its natural fruit, and you will have your coffers replenished, your Missionary stations supplied, good and godly young men will be raised up from generation to generation, and our blessed cause will grow more and more. It is delightful to think that in the course of one's life the radiations of truth, the widening of fields of mercy and Christian love, have been going on most gloriously; and I trust will be perpetuated by the divine Being who has created us from nothing; and it would indeed be inexpressible ingratitude and sin for us to forget the rock from whence we were hewn.

Mr. G. R. Chappell, of Manchester, (whom the President introduced as being "a very old, tried, and generous friend of all the institutions of Methodism,") seconded the resolution. He had felt for some time past an intense desire that God would pour out his Spirit upon these Islands as had never before been the case, and make them an instrument in his hands, as the little cloud was, of pouring blessing over the whole world. He believed if they diligently devoted themselves to prayer they would have a revival in this country, such as had never been experienced, and then, as the natural result, a spirit of liberality would be poured out on the people. He sincerely thanked God for the success which He had granted to them in the prosecution of their noble cause. He could not help referring to a period when, with his friend the late Mr. James Wood in the chair, at a meeting in Irwell street Chapel, it was proposed by the enemies of the cause to "stop the supplies," and Mr. Wood felt greatly discouraged He (Mr Chappell) told him not to be discouraged. The "Captain" was in the gallery, and there was a clamor raised; but beforehand he (Mr. C) had secured the services of a policeman, whom he directed to watch a certain person, and to obey whatever orders might be given. Mr. Wood began to speak; they began to clamor; and the order was given, "Take that man to the New Bailey;" and within fifteen minutes the ringleader was lodged in prison. The meeting went on, and an excellent meeting it was. At that time the income was £54 000; and he (Mr. Chappell) said he would for once become a prophet, and turning to Mr. Wood, he said, "Sir, you will live to see that sum doubled." Mr. Wood did live to see that sum doubled; and now he (Mr. Chappell) would say to the present meeting, "You must not stop even at £150,000" He should be ashamed of the man who would say "We have done enough." They were on the way, and the way was before them; let them look at the Providence of God which had opened channels that were closed for so many generations, and let them enter those doors. He had heard that the Chinese themselves had had inserted in some public documents that the Scriptures were to be circulated throughout that country. They had also Japan open, and, in fact the whole world was now ready for the Gospel, They, as Methodists, could not, it was true, evangelize the whole world, but they had their part to do. Let them therefore, unite, with their brethren of other denominations, wish them God speed, and help on their great work.

The Hon. Robert Godlonton, Member of the Provincial Parliament of the Cape of Good Hope, supported the resolution. He expressed the great pleasure with which he had listened to the Minutes. He was highly gratified by the system adopted as to the Missionary affairs of the Wesleyan Body, and the minuteness with which they were recorded by the Secretaries. They were entitled to the very best evidence they could get, and should not depend on mere hear-say evidence. He was glad to say he was present as being an eye-witness. He had lived on the margin of heathenism for forty years, and had witnessed the progress of the Methodist Missions in that quarter of the globe where he had dwelt. Forty years ago, they had no missionary in the eastern part of the colony of the Cape of Good Hope. They had now there, one of their most flourishing Missionary establishments. When he went thither in 1820, the Kaffirs were plunged in profound darkness; no Missionary had penetrated to that part of the world; an effort, indeed, had been made by the London Missionary Society, and with some degree of success; but until his excellent friend on the left (the Rev. W. Shaw) went thither in 1820 there was no Methodist Missionary in that country They had now Missionary Stations, through the length and breadth of the country, as well as in the Colony of the Cape of Good Hope, and thence their operations had widely extended. He was glad to say that, along the whole of the eastern frontier of the Cape of Good Hope, their Missionary establishments were in part assisted by the Government, which fostered them by giving small salaries to their agents. They had a chain of Stations from that Colony to Natal, which was one of the most promising Colonies in the British dominions. They were doing a great work. Something had been said, about a deficiency in the Albany District. He had just had a letter from the Steward of one of the Chapels in Graham's-town, who said, there had been a considerable increase in the funds of the Society during the year—that they had been every year increasing,—and that, before many more years were over it would be self-supporting. He was glad to meet the Committee on the present occasion, and he agreed with all that had been said by the venerable mover of the resolution, whom he had heard with great interest, and just adding that enough had been heard to lead them to thank God and take courage, he begged most cordially to support the resolution.

The resolution was unanimously carried.

The Rev. R. Spence Hardy, to whose literary labours the Chairman paid a fitting tribute, moved the next resolution:—

"That this meeting would record its solemn conviction that as a nation professing the religion of Christ, we were solemnly called upon by the recent events in India, wherein severe chastisements and marked Providential deliverances were strikingly united, to reconsider our course as to the Christian faith and the honour of God, in that country, and put away whatever might appear unfaithful to our trust. And it must regard as subject of deep regret the fact that, since her Majesty's name and authority have been proclaimed in India, outrages have been permitted, upon the native Christians at Travancore, without any efficient protection being extended to them by the British authorities; and also that the authoritative exclusion of God's holy Word from all Government schools and colleges has been reaffirmed by the late Secretary of State for India, and is at this moment in unmitigated force. And that the meeting holds it to be the duty of all Christians steadfastly to protest against this state of things, as unworthy of a Christian nation, and to seek its speedy termination."

—He described the resolution as being a large one, large as to its writing and large as to its range. From the knowledge he had of India, he fully concurred in the sentiments expressed in it. He believed that the manner of the British rule in India had been entirely wrong. Our laws were founded upon Christianity, upon the Word of God, upon the Bible. In all our Courts, our laws were administered upon those principles. The natives could not understand them. They were punished for things which they (the natives) regarded as no crime, and put to death for things which they accounted as virtuous; and how was that? In India we legislated on Christian principles as to the laws promulgated; but we withheld from the people the Scriptures by which alone they could understand our moral principles of judicial procedure It they joined one with the other, Christian legislation and general Christian information among the people, scenes similar to those recorded in the Resolution would cease to occur. The natives of India appealed to them for protection in these matters. There was no public voice in India but the voice of blood; nor had there been any other for many centuries. That which we regarded as the voice of the people was to them entirely unknown, and in their weakness they appealed to us for protection, and should they not have it? As to the Bible in the schools connected with the Government, there was against Christianity a greater wrong in that respect, and against truth, inasmuch as there were many instances in which the Bible had been introduced into schools where it had been rightly and gratefully received, and no fault found with the people who had introduced it, and no evil consequences had arisen. Were there not many schools even supported by heathen kings of India in which the Bible was taught? In Ceylon, in the Government schools, was not the first hour of tuition devoted to the reading of the Scriptures? No child was forced to learn; and not an instance was known, whether among the Brahmins, Buddhists, Chinese, Mohammedans, or even the Roman Catholics, in which a child had objected, or its parents refused its permission to read the Bible. If so, then it was evident that it was utterly impossible that they could prevent the neophytes in those colleges from receiving the Scriptures. What had occurred to the Bible Society in Calcutta? Why, that some time ago, a number of young natives went to the depot to buy the Word, anxious to learn the English language; and they said, "We find that in all the literature of our land, there are so many allusions to the Bible that we cannot get to understand your language unless we understand your Scriptures." If then Christianity was a part of our law, was it not also a part and parcel of our language? Let them come forward, therefore, in a manner in which they were able, and the thing complained of would pass away. He hoped they would do their duty, and not rest until the Bible was seen to have free access to every part of India.

Mr. William Heap, of Halifax, seconded the resolution. He had been a member of the Wesleyan Society sixty years, and had laboured as far as he could, to support so noble an institution. It was his heart's desire that it might prosper; and agreeably with that desire, his dear and sainted wife had left £500 to it; and he proposed, additional to what he had done, on a small deduction being made, as he was in his 80 h year, if they would give him five per cent, he would give them £500 more, which would be ready in the course of a month or so. He was a child of God, and wished to be obedient as a child; and he was a Steward, and he wished to be faithful to his trust.—Mr. Heap referred to the late Dr. Bunting and his acquaintance with him in connection with the Missionary Society; but was unable to proceed, being overcome with deep emotion

The resolution was carried unanimously.

The Rev. Dr. Rule expressed his joy that the Missionary Committee had sent a Wesleyan Minister to a portion of the army in India In so doing, they had undertaken, and were rendering, a national service.

The President said—Some years ago, they had a prosperous Mission in Sweden, He needed not recall to memory the history of that Mission, nor remind them of the circumstances of its suspension. Recently that country has been visited by some very distinguished men belonging to Protestant Churches, who ascertained that the gracious work going on there was in a great measure due to a Methodist Missionary, the Revd. Geo. Scott. The Committee wisely deemed it expedient that Mr. Scott should revisit the scene of his former labours, and sent him forth; he had accomplished his mission, had returned, was now present, and he (the President) now called on him to give some account of the mission he had accomplished, the visit he had paid, and the results he had witnessed.

The Rev. George Scott rose amid much applause. He said—The leading feature of the Mission to Sweden was its great catholicity. The law of the land did not permit any separation from the National Lutheran Church. That law was not yet altered; and although the Baptists had thought it to be their duty to form churches, and other separations had taken place from the National Church, yet he (Mr. Scott) fully maintained the propriety of the ground assumed in submitting to the law as it existed, and spreading the leaven of piety without extending Methodism as a system. The Missionary Committee sustained him in that view It might, however be asked, "How was it that such persecution as you endured existed, and that you were driven away from the country?" The fact was, the bulk of the leading men of Sweden did not believe what the Methodists said. They professed not to proselytise; but the Swedes could not understand how a large religious body could spend a great sum of money without intending to proselytise. Seventeen years' inquiry into the proceedings had resulted in a common opinion in Sweden as to the honesty and disinterestedness of Methodism They had had seventeen years in which to trace any proselytism, if it existed; they could find none; and they now believed the professions of Methodism to be true. That was not the only result. They say kindly, "Your Baptist friends are not satisfied unless they make Baptists; but you are satisfied to make Christians,—and succeeding in that you have sought nothing further" He felt some hesitation in accepting the appointment of the Committee, lest some unkindly feeling should have been aroused in Sweden by his presence there again, and lest, from suspicions being aroused, God's work should be interfered with. He knew, too, that there was a prohibition, refusing him any liberty to preach in Swedish, and that that prohibition had been confirmed by the King in Council. But he now expressed his great thankfulness to those who suggested his visit, and especially to the Secretaries for the kind manner in which they obtained for him important documents, to further the object of his visit; and he looked at the matter also with thankfulness to God, who opened his way to visit the scenes of his former toils and sufferings, sustained him in 4 000 miles of journeyings, and that he was enabled to be so well understood in Swedish on his return to that country The whole visit he must say, was one of continued excitement; and, to use a Methodist phase, it was a continuous lovefeast from beginning to end. He called at Norway. There, there was a toleration law; there were three Methodist congregations, under the care of the Am Episcopal Church; and he was glad to say their position and prospects were very pleasing. The Rev. Mr Lunmas, who had been driven from the Norwegian Church, was likely to be very useful in his own country, and he (Mr. Scott) had great comfort in his intercourse with him. The reception he (Mr. Scott) met with in Sweden was a perfect contrast to that of twenty years ago. In Stockholm, he met with universal kindness, not only from his old friends, many hundreds of whom rejoiced to surround their former Pastor and acknowledge the spiritual benefits received from his ministrations, but also from a number who had been brought into the Church of Christ by the work of the Holy Ghost. He could not describe the feelings which pervaded his mind when he ascended the very pulpit from which he had been driven by the mob in 1842 A general burst of feeling escaped from the warm hearts of hundreds. He could not preach to them; he could but convey to them the Christian salutations of the Methodists of England, and promised them that he would preach to them on some subsequent occasion which he did. Many persons sought him in Stockholm, acknowledging that seventeen years ago they were his enemies, but that their eyes had been opened, and, with a humility that did great credit to them, requested his forgiveness of their former enmity. There was an instance, which proved that there was a God who ruleth in the earth In the last hour of his (Mr. Scott's residence in Stockholm, he was reminded that two men hired the ruffians who drove him away, and was informed that one of those men soon afterwards lost his property, his eye-sight, and betook himself to the workhouse, where he died, and the other, equally mysteriously, was deprived of all his worldly substance, and died in great misery. He (Mr. Scott) felt deeply solemnised by those facts. Before he left Stockholm, the only pulpit denied to him in the whole of Sweden or Norway was an English pulpit. For fifteen years, the Methodists supplied the only English pulpit in that capital, and persons high in authority gladly availed themselves of those services Since he (Mr. Scott) was driven away, an English chaplain had been obtained for that pulpit; he had had a successor, and though many of his English friends were anxious to hear him (Mr. S.) again, the chaplain thought it would be quite impossible for a Methodist to occupy his pulpit. It was not a pulpit of the Established Church; had it been, he (Mr. S) needed not to be much surprised; but it was a pulpit in a borrowed room, belonging to the Moravians His object in visiting the Swedes was to carry to them the salutations of the English Methodists, and to make himself acquainted with the extent of their religious awakenings. Those awakenings extended through the whole country There was scarcely a village in the whole land where there was not a company of pious souls Dr. Fredisteck had estimated the number of those who deserved the name of "Christian" at half a million. There were, however, but four millions of inhabitants in the whole country; and, therefore, it was a moderate but fair calculation, he (Mr. Scott) should say, to state that nearly a quarter of a million had been brought out of the darkness of sin and Satan into God's marvellous light. They embraced all ranks, from the poorest, even to the royal family itself He hardly dared to refer to his reception at Upsala, the seat of the largest University in Sweden. (A smile from the Missionary Secretaries; and "Go on," and "Tell us." Well, then, he would tell them; let them remember, however, that it was not to George Scott, but to their Representative, that so great an honour was shown. Two hundred clergymen were assembled under the presidency of the Archbishop. When he saw the venerable man occupy the chair, he could not but remember that his voice was the only one publicly raised in his (Mr. Scott's defence, seventeen years before,—and that he wrote a noble article, appending thereto his name, on his behalf He (Mr. Scott) thought it hardly proper to trouble him with a visit; but he wrote a line or two in English on a slip of paper, and forwarded it to him. He sent a reply to him that he would meet him at the hall of the Cathedral school. He received him (Mr Scott) very kindly; the bell rang, and he said "Now, gentlemen, we must go to Church in procession; I must take the lead; the Dean and Chapter will follow; and our respected guests:—and these are, his Excellency Count Hamilton, Minister of State for Pastoral Affairs, Bishop Hamerstett, and Pastor Scott, from England." And thus he (Mr. Scott) marched, supported by those dignitaries, and followed by the whole of the clergy. That was a specimen of the completely altered tone of feeling in the entire country as to the work of God there. He (Mr. Scott) might instance some of the distinguished persons brought to God and now labouring for him. There was a District Judge near Gefle, who had made extensive arrangements for out-of-doors worship in his locality; and a more interesting scene was never witnessed. The seasons that were usually set apart by the people for excursions, were now turned to seasons of religious worship and edification. On that hill, by the side of a birch forest, at half-past eleven o'clock in the morning, as many as 500 persons would assemble, and in the afternoon, not fewer than 3,000, many of them coming distances of twenty-five and thirty miles in order to be present. And it must be borne in mind that in that country where population was sparse and greatly scattered, it was a matter of great difficulty to assemble large masses of people, and the Judge must therefore have been at a vast amount of trouble to get them together and to arrange for those meetings. It displayed great earnestness and zeal. There was a nobleman of the highest rank,—Count Stackelberg,—who was perhaps the wealthiest man in the country,—woo was very anxious to have a visit from him (Mr. Scott) At length, he yielded to that nobleman's importunity. His carriage was sent fifty miles to meet him; and when he met him, he found him to be, though a young man, being only thirty-six years of age, (but he had been converted to God ten years,) a most devoted Local Preacher, going about in all directions preaching the unsearchable riches of Christ; and his sisters assured him (Mr Scott) that their brother scarcely ever conducted a public service without receiving souls for his hire. By some manœuvre, he (Mr. Scott) got an opportunity of listening to his preaching; and it was no wonder that souls were converted under his ministry, for he never heard from human lips such a torrent of burning love; and as soon as his sermon was over, he fell on his knees and prayed most fervently. His whole household was a most extraordinary one. Every one of his servants was converted to God Though all in and about his house became his great rank, yet everything marked the Christian. His household was the fruit of his own ministry; and there he was, at the head of his establishment, the father of those spiritual children. The two days he (Mr Scott) spent there were as much like heaven as anything he ever knew on earth. He never heard an utterance, nor witnessed an act, which was inconsistent with the highest order of Christianity. The same proof of the extension of the real work of God appeared in this,—that the converted in Sweden show the same decided coming out from the world and separation from it He had conversed with many high families, where dancing was previously a favourite amusement; many noble ladies had, since they were converted, given it up altogether The pious there had erected a number of houses as much like the primitive Methodist chapels of Mr. Wesley's day as could be imagined The whole movement was,—like the original movement of Methodism—a revival of God's work. They had services in those houses, in hours other than Church hours. They had a kind of Home Missionary Society, too, and not fewer than 200 pious men were employed, under the name of "colporteurs," but being really Home Missionaries, and who carried on the work of God wherever they went. The revival, too, had had a great influence on the literature of the country. One of the greatest publishers, who had made much money by cheap publication of English novels, found that they did not continue to "sell," and he had just issued a translation of D'Aubigne's "History of the Reformation," and the principal works of Dr. Hamilton. He showed the speaker a translation, ready for the press, of the "Successful Merchant." Finding that some 30 000 or 40 000 copies of the "Tongue of Fire" had been sold in England, he thought it was a book which would "sell" in Sweden. He (Mr. Scott) of course encouraged the idea; but, fearing it might be placed in the hands of some mere commercial translator, who would spoil it, he (Mr. S) arranged that by Christmas it should be translated into Swedish, without losing one spark of its brilliancy or power. There was one Society in that country,—the "Fatherland Evangelical Society,"—formed to revive a knowledge of Luther's writings, by publishing volumes of the Sermons. There might be many things in Luther's works which were good at the time when they were written, but which were now-a days hardly applicable; but he mentioned the fact to show that there was a thirst and demand for religious knowledge,—which was well proved by the prospectus, which had a list of not fewer than 36 000 subscribers. The Revival had even reached the royal family, as had already been intimated. The publisher already mentioned placed in his (Mr. Scott's) hands a book, "The Cottage Library," by Mrs. Winslow, stating at the same time, "I have a translation of this, ready for the press, by the Princess Eugenie. She had taition from a pious clergyman, and had sent her Court lady to hear Rossinius preach and to take copious notes of his sermons." The King called the lady into his presence and questioned her as to the fact. "Yes, your Majesty, I do go thither." "What?" said the King, "do you walk all that distance to attend that conventicle?" "Yes, I do," said she, and she was about to defend herself, when the King said, "You shall do so no longer, for I will order one of the Court carriages to convey you thither." Let it not be imagined that there was no piety in Sweden before the Methodists went thither, or that there had not been extensive awakenings previous to that time. Here and there a pious clergyman, or a converted peasant, had been instrumental in bringing souls to God; but the state of public opinion was such that those converted souls crept into their own nests. They became secluisive, and did nothing to extend piety thro' the land What the Methodists did was to bring those parties out of their nut-shells and make them acquainted with each other, and to direct their piety into an aggressive course upon the iniquity of the land. That was the work which God enabled them to do; and he (Mr. Scott) could not but believe that having so far accomplished that work, they were permitted to leave the country. The pious Swedes began to labour in various directions for the conversion of their neighbours, and the work had gone on most gloriously under the guidance of the great Head of the Church. One word about a young man whom God had placed at the disposal of the Methodists, shortly after his (Mr. Scott's) first arrival in that country,—Mr Rossinius When he (Mr. Scott) had to leave in 1842, that young man stepped into his place, in so far as it was possible for any Swede to do; and he had for seventeen years preached and laboured most faithfully and efficiently, not to divide the established Church of the land, but to increase the piety of the Church. Six months before he (Mr. S) was driven from the country, he began to issue a little serial, the "Pietist" which that young man took up and carried on; and it was now the most widely circulated periodical in the whole country; and wherever he (Mr. S) travelled, in Norway, Sweden, or Denmark, it was said, "We long to see its editor, for by reading it we have been awakened and converted, and stirred up to work for God" Mr Rossinius had carried on the work without receiving a penny from the Methodist Society, and occupied, he (Mr. S) ventured to say, the most influential position as a spiritual leader in the whole country of Sweden. Everywhere his advice was sought, his counsel adverted to, and thousands, wherever he went to expound the Gospel, were greatly encouraged. As to the chapel in the capital, he (Mr. Scott) received much aid from Manchester towards its erection. He held in his hand a document, which he was not in a position to read, inasmuch as it was an address to the Wesleyan Conference, signed by noblemen and gentlemen of high standing, presenting their most Christian thanks to the Methodist Conference, first of all, for the erection of the chapel, and then for the very Christian manner of its transference into their hands, and assuring the Conference that it was a centre of evangelistic effort for the whole land. He (Mr. S) hoped something like an annual address, or interchange of letters, might ensue between the Methodist Connexion of Britain and the pious Swedes. They had been the means of setting in motion in that land a movement to which they should now pay some attention. They expected a modification of the law. The present King had assented to it, and perhaps before Christmas such modification would take place. It was possible that then some large separation might take place. It was possible that then some large separation might take place from the Established Church,—though he (Mr. Scott) did not desire it. He thoroughly agreed with what a distinguished clergyman said once to him, "We don't want a Free Church, but we want our Church free" The Government imposed certain things in connection with the administration of the Lord's Supper, requiring every Swede to take it once a year, whatever his character might be; and were the Church free from such restrictions, its apparatus was the best which could exist for the Swedish people. He, (Mr. Scott,) old as he was, was strongly urged to ask the permission of the Conference to go out again to Sweden. He told them that, if such a thing was allowable, he would go there as a Methodist this time, and establish Methodism, especially if the law should be altered. He believed, however, that occasional visits to that country would be far more valuable in giving some of their English practical spirit to the piety of that land. A gracious work had also been going on in Lapland, which he had hoped to visit, but could not. The great apostle of the work there was a Methodist convert, and the aspect of things was so greatly changed that it was even noticed by the authorities in their annual official reports. Mr. Scott apologised for the length of his address and sat down amidst great applause

The President expressed the great pleasure he had had in listening to Mr. Scott's narrative, and said they must all say, "Unto thee, O God, do we give thanks," for the wondrous works of which they had that morning heard

The Rev W. B Pope, Representative of the German Mission, moved the next Resolution:—

"That the information regarding the fruit of the Society's former Mission to Sweden coming during the year, first, from respected brethren of another branch of the Church, and, more recently, through the Rev Geo. Scott himself, affords to this meeting an occasion for profound gratitude to Him who alone gives the increase. Remembering that this Mission was carried on without the prospect of denominational extension, and was terminated by popular tumult; and seeing that the seeds sown, have, through a long series of years, been steadily increased by the hand of the Lord, till now the fruit of them is found all over the country; the meeting thankfully owns the sanction of God to unsectarian efforts to revive pure religion; and congratulates our honoured brother, Mr. Scott, on his happy return,