If dwelt in their fathers; it was there that day,—that good old feeling was felt at Leeds, which had burned in so many a Missionary heart, that feeling was there in that very meeting, and he trusted that, by the blessing of God upon the Jubilee celebrations, it would be beyond all former parallel. The Resolution entrusted to him contained two parts, one of which spake of hope—hope with respect to Italy—and just let him in one sentence express his conviction that sound Wesleyan Methodism, or that form of Christianity—the old Pauline form of Christianity—was the very thing for Italy; the very thing to meet Popery face to face; and by the blessing of God he trusted they should have an entrance into Italy yet more enlarged, and follow out a work there that would never be lost or forgotten. The other part of the Resolution spake of the prospect of persecution and suffering. But they would offer prayer for their brethren when they were persecuted, and would succor them to the best of their power, and they would remember that the discipline of Christianity was the discipline of suffering. O that they might feel how entirely they depended on the blessed Spirit's own agency, the Lord and Giver of Life! And might they prove that the Jubilee celebration had been the means of great spiritual prosperity.

Obituary.

MICHAEL SMITH OF CANNING.

The subject of this brief memoir was a native of Windsor, son of the late Michael Smith, senr. of that place. From childhood, Michael was taught the necessity of the saving grace of God. Some years ago, during a revival of religion in Cornwallis, he united himself with the Methodist church in Canning; and for some time, gave pleasing evidences of having become "a new creature in Christ." But, alas, like too many, he allowed himself to decline from God, and threw off the profession of religion, seeking the "garnishments" of this world, in substitution for an absent Saviour. In the midst of this downward course, the hand of God was laid upon him; ah, why will men invoke the rod of God? Yet, alas, Michael did so. Now his prosperity was turned into adversity, his body was stricken, with that oft deceptive, but always fatal disease, consumption. But the voice of God was not disregarded,—he thought upon his ways; he had been too well instructed to suppose, that his spirit and life were in accordance with religion;—deeply conscious that his soul had "drawn back from God,"—he well knew, that without restoration to the Divine favour, he was lost forever. How can any who have thus backsliden from God, who live without communion with their Saviour, no prayer, no communing of the heart, and suppose themselves to be the children of God? Yet we meet with hundreds of such cases of painful delusion.

O for a faithful ministry, who will fearlessly contend for the Divine assertion—"By their fruits ye shall know them."

Mr. Smith, in his true character as a fallen man, fled to the refuge for sinners; and after many painful struggles, was enabled to believe to the saving of his soul. Though he often had much peace, he had but little joy, but in the midst of a most painful, and wearisome affliction, he was kept from murmuring. Down to the termination of life, he lamented his wanderings from God. He died with unshaken confidence in his Redeemer, on the 6th of August, in the 39th year of his age: leaving an afflicted wife, who with untiring vigilance had watched over him, and three children to mourn their loss. His death was improved by the writer in the Methodist church before a large congregation, and the funeral was attended by the Free Masons, with whose fraternity he was associated.

J. G. HENNIGER.

Canning, August 14, 1863.

Provincial Wesleyan.

WEDNESDAY, AUGUST 26, 1863.

The British Conference.

The last English mail brought us Conference intelligence to the 7th inst. The proceedings as reported furnish evidence of the peacefulness and general prosperity of the Parent connexion. Our fathers at home exhibit no indications of departure from the earnestness and devotedness of former times. The great work which the Head of the Church has committed to their trust is with them a matter of hearty concern; while with enlarged faith and prayer and zeal and effort they are engaged in their various connexional enterprises, and with the confidence that they will have the divine benediction in no small measure. The absence of late years of that accustomed large increase of membership annually—amounting to many thousands year after year—has led to serious inquiry, careful heart-searching, earnest prayer, and renewed labour for the return of those days of special grace; so that now there appears to be cherished very generally throughout the Connexion the spirit of preparation and expectation,—prayerful waiting for the salvation of God. Nor will they in this be disappointed.

We are able to make only some brief references to the proceedings of the Conference, though we are persuaded, did our space admit of a full report of the doings of that body, we would thereby well contribute to the pleasure and the edification of our readers.

PREPARATORY COMMITTEES.

Those acquainted with English Methodism well understand that a very considerable amount of deliberation upon the various subjects to be brought before the Conference, takes place in the several preparatory Committees, which are composed not only of leading Ministers, but of lay representatives from the several Districts; and the conclusions to which these Committees arrive are ordinarily adopted by the Conference. The very great interest which the lay brethren evince in the business of the connexion, and the prominent part taken by them in the discussions, their unanimity with the Ministers in the recommendations adopted, are pleasing features of these Committees; and were it not for the amount of preparatory work thereby done, and the thorough sifting to which the various connexional measures are subjected, the Conference proper would be unable satisfactorily to transact its great pressure of business within the limited time prescribed by Mr. Wesley's deed of declaration.

One of the most venerable of these Committees is that which has in charge the provision for Supernumerary Ministers and Ministers' Widows, styled the Auxiliary Fund Committee. It is pleasing to observe that this excellent Fund is not losing its hold upon the sympathies and benevolence of the Church, though it is felt that the allowances it can afford are not by any means upon a scale commensurate with the claims of those who have devoted their vigour and life to the service of the Gospel.

The General Education Committee reviewed the operations both of the day and Sabbath schools. The gratifying report was presented of an increase in Sabbath school scholars amounting to 29,000, and also a very considerable increase of Church membership among sabbath school teachers. It is found that the connexional day schools are giving an impetus to Sunday school operations. The admirable training College, Westminster, is doing a good work for the schools of the connexion, and the services rendered in the whole Educational Department by the Rev. John Scott and the Rev. M. C. Taylor are invaluable. The Meetings of the other Educational Committees were also important. Much gratification was felt in regard to the New Kingswood and Woodhouse Grove schools, and also in relation to the Theological Institutions at Richmond and Didsbury, which are in a highly efficient state. A deepening concern is cherished as to the necessity of affording a very thorough training to ministerial Candidates, both for the home and for the foreign work.

The Chapel Committee businesss awakened much interest. Its fund is in a healthy state—the number of erections and enlargements reported is large, and the increase of Chapel income for the support of the Ministry very gratifying.

MISSIONARY JUBILEE.

Passing over some other important Committees, we observe that two meetings of the Missionary Committee of Review were principally occupied with the question of the Jubilee celebration. Lengthened extracts from the speeches on this subject will be found on our first page, which, we doubt not, will be read with peculiar interest. Great unanimity and enthusiasm prevailed in these meetings, and there seems every probability that the Jubilee services to be held this year will prove to be very special occasions, and be attended with most beneficial results.

The question naturally arises, Will our own connexion in these Provinces, the fruit of Missionary operations,—take no part in this great Jubilee? Our Conference could not well have anticipated the action of the parent body on this question. But, notwithstanding the absence of any provisional arrangements, will not our President, in the emergency, feel justified in exercising a discretionary power, for the initiation of such steps as may secure, within our own Conference bounds, an appropriate Jubilee celebration? We présume that the general feeling of the connexion would be that prompt measures should be adopted in relation to this important object. Even though no very large financial results be secured thereby, yet the consequences spiritually and religiously could not fail to be good in the highest sense. The occasion is certainly a most fitting one for devout thanksgiving and special prayer, as well as for the manifestation of ren wed zeal and enlarged liberality.

The following observations upon the Conference Committees are from the *Methodist Recorder*:—"Nothing can be more conducive to the unity and harmony of a widely-extended society like our own than for the clergy and the laity from all parts of the Connexion to have an opportunity of meeting together and of freely exchanging ideas. The rainbow would be less beautiful if one of its constituent colours were missing; and it may be affirmed with truth, that, of all the varying shades of sentiment which have found expression in the committees of the last few days, there has been scarcely one which has not contri buted, more or less, to the unity and value of the whole."

The following refers to the Missionary Committee of Review:—"Reports of the speeches will be found elsewhere, but there are things you cannot print. No one could gaze on those noble men with their locks of silver, or listen to the words of wisdom that fell from their lips, words that will go out to the ends of the world, and awaken a responsive thrill in distant colonies and remote isles of the sea; no one could mix with society so holy without being made a better and a happier man. Old men we heard to say, "We never saw it on this fashion." In the centre of the platform rose the crown of glory that covered the venerable head of Dr. Dixon. The ringing cheer that welcomed him marked a man the whole Connexion delight to honour; the almost breathless silence in which his beautiful utterances were waited for by the large congregation, the "old man eloquent," oracular, clear as ever, but with a fuller heart and softer touch, reminded many there of days gone by, when burning words leaped from those glowing lips, and carried and kindled the flame of Missionary zeal all over the land, when that voice shook the nation with its thunder, as he shouted freedom for the slave! and heralded the Jubilee of eight hundred thousand souls; the eyes of aged men were now bright with smiles, and now dim with tears. That was *the* episode some will remember when another fifty years have rolled away. All this is very significant and happily illustrates the genius of Methodism, which is broadly stamped with the Missionary character. No part of their economy do the people love more heartily, support more liberally, or watch more proudly than the department of Foreign Missions. Shorn of her Missions Methodism would be like Samson shorn of his locks, like Israel when the Ark of God was taken. There exists a deep and universal conviction that her true prosperity is inseparably bound up with the fortune of her worth abroad.

The fine religious tone, so marked in all the previous Committees, culminated with obvious propriety, in the last, the largest and the best. Nobly had Mr. Arthur spoken for the Home Missions the day before, clearly did the gifted Secretary show, what some have been so slow to believe, that the Home and Foreign Missions are a grand Mutual Aid Association, that Methodism abroad has everything to gain by the widest possible extension of Methodism at home."

CONFERENCE SESSION.

The Conference opened on Thursday the 30th ult. Various interesting particulars will be found in the letter written from the Conference by Professor Allison. In addition to what he has stated we may remark, that twenty-two Ministers of the British Conference have been called to their reward during the year—twenty-one, on account of ill health and the infirmities of age have been allowed to retire to a supernumerary relation—over one hundred candidates were recommended by the several District meetings to be received on probation for the Ministry—several of whom were not received,—and fifty-six young men who had honorably passed their probation—and whose examination, private and public, gave the very highest satisfaction to the Conference, were received into full Connexion. The Conference is evidently resolved to be rigidly careful in the admission of Candidates for the Ministry, and that Probationers are to be considered as *on trial* in every sense of the word, for gifts, for graces, for moral character, for health, for preaching power, ability for usefulness, for everything,—that if a man has not gifts and grace for the work, it is but kindness to him to send him home. This was the deliverance of the chair on this question, and sustained by the Conference. The ordination charge, delivered by the Ex-President, Mr. Prest, was replete with lessons of practical wisdom of great value to the young minister. Mr. Allison in his correspondence refers to the addresses given by the Representatives of the several affiliated Conferences. The cordial greeting he received as a representative from our Conference was, doubtless, highly gratifying to himself, and is expressive of the regard our fathers cherish toward our young Connexion. We subjoin the report given of Mr. Allison's address.

EASTERN BRITISH AMERICA.

Dr. Hoole said that the Conference of Eastern British America had appointed as their representatives Rev. W. B. Boyce, Rev. J. R. Narraway, A.M., and Rev. Professor Allison, A.M., of Sackville Institution. Mr. Boyce had been obliged to leave the Conference on important business. Mr. Narraway had not yet arrived, but he was glad to see Professor Allison on the platform.

Mr. Allison then came forward and presented the Address of his Conference, which was read by the Secretary and cordially received by the Conference.

Rev. Messrs. P. M'Owan, Arthur, and M'Cullagh were appointed to prepare the reply.

Professor Allison then said,—My heart, Sir, has been full since my brief stay in this town. When I entered your assembly last Wednesday morning, and heard such able addresses from the Ministers who spoke on that occasion, I was thrilled. My heart was penetrated with feelings I have never before experienced. Living away, Sir, as it were, in one of the remote extremities of this great Body, where the blood flows purely, it is true, but feebly, I had no idea of the intense throbbings of the great heart of our venerable Body,—and I stood appalled in the presence of the manifestations of life which I saw, which I heard, and which I felt. * * * * * Dr. Hannah's letter to a junior Minister first led me to the sources of theological study. The venerable Mr. Jackson first taught me philosophical analysis,—and when I heard these venerable men I felt the profoundest reverence I ever experienced. Oh, Sir, if I could but sit quietly in this Conference, and receive the impressions it is calculated to inspire, and take them back to my dear brethren on the other side, it would be rich enjoyment. My position is unfortunate. I represent one of your smallest Conferences, the smallest, I believe, with one exception. I stand associated with these men from Ireland, to which country I claim affinity by descent, and I feel rather proud of it. Associated with this astute brother from France, and with the learned brother who represents the great Canadian Conference. I am less than the least of all these representatives. But, Sir, if Nova Scotia is small, it has been the scene of as many tears, as many trials, and as bright triumphs as any other portion of the mission field. Nova Scotia is enriched by the graves of some of the noblest Missionaries you ever sent; and although she is a small and rock-bound peninsule, yet she is a land we feel proud of. I need not say much of our Conference. Its history is well known to you. The child is very tender. She is only in her infancy; and I think sometimes—especially have I thought since I have been here, when I have heard brethren speak of the importance of throwing these Conferences on their own resources—that it is hardly English usage to force your children to walk when they are too young. You might do us a serious injury to place us on our own resources too soon. You might cripple us for life, and prevent that development we are so anxious to attain, and which we will attain by the help of God and of you. I claim to be the representative of 140 humble Methodist Preachers, men of God, Sir, converted men, called by God's Spirit to the work of the ministry, and after having passed the usual period of probation, most of them have been solemnly set apart by your representatives to this work. There is not a man among them who cannot humbly thank God that he has given him seals to his ministry. I represent 15,000 members. These are some of the results of your Missionary operations. But, Sir, as you have requested me to say something of our Institution, I will briefly do so; the Mount Allison Institution has been founded about 20 years. It was built by the kindness of a relative of my own, who has given to the Connexion some 40,000 dollars towards the education of our youth. That Institution has prospered ever since its organisation. It has now expanded into four distinct departments; the one over which I preside is the ladies' academy. The building is not very large, but it is capable of containing about 100 boarders. The male academy, presided over by Dr. Pickard, is a large and prosperous Institution, confessedly the first in the country.

We have also here a collegiate Institution, a regularly organised college—for which we have obtained a Charter from our Government, and we can confer degrees. We have a regular staff of instructors. We have also a theological department, over which our President, the Rev. C. DeWolfe, D. D., presides. He has generally under his care from 9 to 15 young men. This is our establishment at Sackville. We have a staff of teachers and professors numbering about 20, and from 200 to 250 pupils. That Institution is strictly colonial. I believe we have never had to ask a single pound from the Missionary Society for it. But, Sir, this is the year of Jubilee. Oh! the year of Jubilee is come. I was so glad I heard Mr. Arthur when he uttered those words the other morning; and I thought that Jubilee sound would swell across the Atlantic, that its undulations could not die away till they reached our distant shores. I would just like to remind our beloved friends that the dear brother who presides over the Theological department of our work is an old fellow-student of Mr. Arthur's, and he has a very small salary, exceedingly small for so great a man. If we could only get one blast of that trumpet to vivify our Theological Fund, why, as Mr. Hocart said, we will love you all the more. I should like to say one word about our Methodism. We are real Methodists,—out-and-out Methodists, John Wesley Methodists. We believe, Sir, in the essential and fundamental doctrines of Methodism. We keep up in all our Societies all the institutions of Methodism, and we glory in the name. We stand up by the side of our brethren of other denominations with Wesleyanism written upon our very foreheads and beaming out of our very countenances. This is one of the glories of Methodism, its identity. Here are brethren from Ireland boasting of their attachment, and our sister from France uttering the same sentiment. Here is our brother from the Colonies of Australia boasting of their attachment to Methodism. And wherever we go we find it the same, I believe the ore that flowed out from that old Foundry has the true ring wherever you find it. Oh, Sir, it is a blessed thought that a number of us here are the results of the labours of the devoted men you have sent into all parts of the world. Oh, what a chorus of hallelujahs these sainted Missionaries are raising, as one and another and another are going up to join that blessed assembly.

"Oh may I triumph so,
When all my warfare's past,
And dying find my latest foe,
Under my feet at last."

THE LAST MARTYRS OF EROMANGA.—A neat volume, bearing this title, has just been issued from the press of McNab & Shaffer, being a Memoir of the lamented Rev. G. N. Gordon and his wife, who fell victims to the savages of Eromanga, the place where the veteran South Sea Missionary, John Williams, fell as *the first Martyr of Eromanga*, in the attempt to plant the standard of the cross on that Island. The book will be read with interest in these Provinces and elsewhere. It is written by a brother of the subject of the memoir, who is himself expecting shortly to leave for the South Sea Mission. He will be followed by the prayers not only of his own Church, but also by those of other denominations.

Letters from Rev. J. Allison, A.M.

NO. 10.

FROM THE ALPS.

Chamounix, July 14, 1863.

DEAR BROTHER,—

"Above me are the Alps,
The Palaces of Nature, whose vast walls
Have pinnacled in clouds their snowy scalps,
And throned Eternity in icy hills
Of cold sublimity, where forms and falls
The Avalanche, the thunderbolt of snow!
All that expands the spirit, yet appals
Gather round these summits as to show
How earth may pierce to heaven,
Yet leave vain man below"

The novelty of this scene to an American can scarcely be imagined. The bustling village of Chamonix was reached in about ten hours, per Diligence, from Geneva. A Diligence is a study of itself, imagine first an omnibus, then a closed seat in front containing four persons, next a caléche above holding sixteen, the driver perched at the top, the whole concern holding some thirty people, and driven up the Alps at the rate of ten miles per hour. After ascending forty miles, the Diligence is exchanged for chairs drawn by mules, creatures of amazing activity and strength in climbing hills. In passing through the hilly region ascending the Alps, the roadside is fairly beset with idiot beggars, while the scant patches of ground capable of cultivation is tilled by the women, nine out of ten of whom are fearfully disfigured by the goitre.—So prevalent is this disease in Switzerland, especially in the Alpine districts, that its absence is considered a defect. As soon as the valley of Chamouny is reached, the traveler finds himself in Alpine scenery; mountains on either side lift their peaks to the skies, torrents rush down the gorges with fearful power, vegetation rich and luxuriant extends a few hundred feet up the mountains, above that the cold, grey lime, tinctured with iron and slate, and above all the eternal snow and ice whose flinty surface has never been softened. From the windows of our hotel, we gaze upon Mont Blanc, whose glazed peak is far above the clouds. The *Glacier de Bessen* and the *Mer de Glace* are both in view, and, in the valley beneath, the Swiss peasants are busily engaged gathering the yellow harvest.

Upon our arrival last evening guns were fired, announcing a party of French gentlemen at the Grand Mesletes, who had set out in the morning to ascend Mont Blanc. Early in the evening, the light of the camp fire could be seen amid the snows of the Mountain. This morning at 8 another salute proclaimed their arrival at the summit, an achievement seldom realized.—Through a powerful glass, the adventurous party could be seen encamping upon the glistening peak seldom reached by man. The event occasions great excitement in Chamouny. Last year a lady, anxious to immortalize her name, aided by four experienced guides reached the summit, but in two days after her descent she was buried in the quiet valley beneath. At nine in the morning, with five mules and three guides, our party set out for the great glacier *Mer de Glace*, or the Sea of Glass. For nearly three hours we climbed the rugged mountains where only mules and goats can find a footing; above the region of pines and furs, above flowering plants, we climbed on until the guides became wearied, and still we climbed until only lichens were seen, the air grew cold, the region of the lower clouds was passed, the lower end of the Glacier whence the turbulent Arve flowed, this also was far beneath us; Mount Blanc himself seemed scarcely above us, and

"Mount Blanc is the monarch of mountains,
They crowned him long ago
On a throne of rocks, in a robe of clouds
With a diadem of snow."

there we opened upon this great Glacier of the Alps. What is a glacier? It is the Hudson, the St. Lawrence, and the St. John rivers frozen solid, solid as stone in a valley full large enough, frozen solid yet moving! Through the debris of ages, debris of granite in some places ground to powder, we stumbled, leaped, and ran until our feet rested upon an Alpine Glacier. This glacier was crossed, not by myself, but by my courageous wife and her Alpine guides, who more than once refused to advance. On this glacier are seen crystal rivers, huge blocks of granite thrown up from their primitive home, bubbling springs, and even the tenacious lichen. Far down in the valley, from beneath an arched vault of ice, flows the stream which subsequently swells into the river Arve, with whose turbulent waters the pure classic Rhone refuse to mingle for many miles below their junction.

We are now thirty-four days from home, have travelled some six thousand miles, having seen but two cloudy days and some six hours rain. Experienced travellers say that Mount Blanc is seen on an average only sixty days per year, and the only day we could afford to spend in Chamouny, his glorious peak has reflected the clear sunlight to our view for full fourteen hours. For these abounding mercies I ought to say, and do trust I say, "Bless the Lord, O my soul and all that is within me bless His holy name."

Yours in Christian love,

J. ALLISON.

No. 11.

GENEVA, July 16, 1863.

DEAR BROTHER,—My last from Chamounix was so hurried, and written amid scenes so exciting, that I fear your readers will receive a very imperfect impression of the sublime scenery of the Alps. The magnitude of the mountains grows upon the beholders, and it is not until you begin to calculate the immense distances in feet, and see the deep heavy clouds grouping around their sides, leaving the snowy peaks far above in the heavens, that you begin to realize the magnitude of these prodigious works of nature. The glaciers too, are deceiving. After climbing the mountain on mules which would persist in walking on the very edge of the most appalling precipices, and resting a few moments on the plateau of Montanvert, we commenced a perilous descent upon the *la Mer de Glace*. In descending to the glacier we passed through and over the debris of ages. The huge granite boulders brought from distant peaks are ground to powder, and plowed up on the banks and cliffs in furrows from ten to fifty feet high. This immense sea of ice reaches some miles in its windings amid the mountain peaks, and varies from two to six hundred yards in width. Crossing a glacier is always exciting, and frequently perilous. Our whole party of Nova Scotians—true to their hereditary character, at length stood upon this marble sea, which during ages innumerable has never yielded to the heat of the summer's sun, nor sank beneath the autumn's rains. Around us yawned immense caverns which have been growing for centuries. How beautiful to lean over and gaze down into their crystal depths,—emblem of eternity. Here a swee: little brook glides down its glassy bed, and there the cataract plunges into interminable depths. Near by rises a huge peak of granite ice whose furrowed brow is unsubdued by the beating blasts of Boreas. One of our adventurous party, supported by a trusty guide, reached the distant shore, and planted her standard where ladies have seldom ventured, leaving it there to wave amid eternal ice or to be swept by the avalanche into unknown depths below. The discharge of a cannon amid these peaks has a wonderful effect. A party of young Englishmen having reached a higher part of the sea, fired a gun, when some fifty distinct reverberations were heard, and then died away in distant murmurings amid far off vallies and mountains.

At the close of this exciting day, the party whose ascent of Mount Blanc had been watched for two days with so much interest and anxiety, returned safely to the village; two only of the original party having nerve enough to reach the peak, one a Frenchman, the other a Briton. Such an entire prostration of strength, such utter nervelessness, as these poor, tattered and hatless adventurers presented, is seldom seen. Their condition awakened the deepest sympathy, while the opinion seemed quite general, that they were poorly paid for such extraordinary exertion. From Chamounix to Geneva the road follows the roaring, angry and turbid Avre in its course through awful gorges, whose beetling walls of solid lime rise perpendicularly close by the path some four thousand feet. Sometimes you come upon a sweep of the valley richly cultivated by the poor but industrious Swiss, and again high up on the slope the disentegrated rock has formed a small plateau of a few acres capable of cultivation; here the peasant perches his hut and commences cultivating the scanty soil; the deep white snow mountains are just above him; around him roar impetuous torrents; but he sows and reaps, and his goats cling to the rocks and clip the scanty herbage, unless perchance the falling avalanche sweeps all into the valley below. Geneva is a beautiful but a wicked city. The Sabbath is desecrated almost as much as in Paris. The schools of Geneva are popular with the English people and Americans. There are several establishments here for the education of young ladies; superior advantages are offered for the study of the French and German languages and music, but little attention is given to other branches. The sciences I should imagine are much neglected. The situation is not healthy; the proximity of the city to the Alps frequently shrouds it in vapours, and the evening air is generally chilly.

Yours truly, J. ALLISON.

NO. 12.

FROM THE BRITISH CONFERENCE.

SHEFFIELD, July 29, 1863.

DEAR BROTHER,—We left Leeds this morning with Bro. Churchill for the seat of the Conference, Sheffield, in company with one of the merchant Princes of Israel, Mr. Burton of Leeds, whose heart is set upon the establishment of a College for the training of missionaries. As soon as we reached Sheffield we hastened to Carver Street chapel to attend the meeting of the Missionary Committee of Review. Of all the meetings it has been my privilege to attend, this was the *maxime princeps*. The platform was occupied by the dignitaries of our body—the chapel was filled with ministers and laymen, and the galleries with ladies. As we entered, the Rev. Wm. Arthur was speaking to a Resolution, the purport of which was the Jubilee of the Missionary enterprise. I cannot attempt to give you an epitome of his speech, nor can I tell you of the rapturous applause which crowned the appeal, which he uttered. He was most fervent on Italy, of which country he displayed an intimate knowledge, and for its evangelization he seems very desirous. Mr. Arthur was followed by Dr. Waddy, who delivered a very powerful address, and he in turn was followed by the venerable Mr. Jackson whose silvery locks and sweet address won the hearts of all. Mr. Jackson is the embodiment of the "good, the beautiful, and the true;" all that *Cousin* laboured in the lectures of a year to expound is amply illustrated in this lovely christian minister. He spoke of two peculiarities of the first Missionary meeting at Leeds, 1st, There was no collection, and 2d, no cheering. He said with all respect to the excellent men conducting those meetings, he did not approve of either, he thought every Methodist assembly ought to be allowed the privilege of giving; and secondly, if men and women are forbidden to express their feelings, a resolution of Conference ought to be passed forbidding them to *feel*. This jubilee celebration is to be one of the epochs of Methodism, and the result will be, the contribution of at least half a million of money for the promotion of different schemes of usefulness in the Wesleyan church.

30th. This day was spent in the election of officers of the Conference and in holding the Conference prayer meeting. The Rev. Dr. Osborne, one of the Missionary Secretaries, was chosen President by a majority of seven votes over W. L. Thornton, M. A., the Editor of the Magazine. The contest was very exciting and equally honorable to both parties. The retiring President Rev. C. Prest, is one of the best specimens of a dignified Christian gentlemen I have ever seen, and his retirement from the chair was accompanied with the warmest expressions of confidence and good will. Mr. Farrar's election to the Secretaryship was nearly unanimous. After the election of sub-secretaries and letter writers, the interesting and important item of filling up the legal hundred was proceeded with. The first who received this honour was our late President, Rev. W. B. Boyce, whose election to this distinction was entirely unanimous. The seal of the Conference and Mr. Wesley's Bible was delivered by the retiring President to the President elect, accompanied by a happy reference to their early association in the ministry, and the fullest expressions of confidence in the administration of his successor.

The Conference prayer meeting which followed was a hallowed season. The large chapel was filled to its utmost capacity, the singing was overpowering, and the prayers of the venerable fathers who engaged in this exercise, were very powerful and hallowing in their influence. This was the chief of all the prayer meetings I have ever attended; the presence of three hundred ministers from various scenes of toil and trial, many of whom have walked with God for half a century, and whose hearts were one in appealing to the throne of grace, produced an effect upon my mind which I cannot describe, and certainly will not soon forget. The following day was set apart for the reception of the delegates from the affiliated Conferences; and accordingly at the time appointed the representatives of these five Conferences were introduced *pro forma*. The brethren from the Irish Conference were first heard. The Rev. R. Wallace of Dublin was the spokesman of this delegation, whose appropriate and powerful address was well received. The Irish Conference has resolved to celebrate the Jubilee year by the erection and endowment of a University in the town of Belfast. Mr. Hocart represented the French Conference in a very able speech, in which he enlarged on the various aspects of the work in France, Switzerland, and Italy. He spoke of numerous openings, and uttered very urgent appeals for help and sympathy. Rev. Mr. Butters, a returned missionary, gave an interesting statement of that large and interesting field of religious enterprise embraced in the Australasian Conference. Not a little amusement was excited by the appearance of Rev. Mr. James, as representative of the Canadian Conference, and feeling himself the peculiarity of his position he joined heartily in the laugh. A finer specimen of a man and a Christian gentleman could scarcely have been selected by our brethren in Canada, and certainly their interests will not suffer in his hands. The address from our Conference was listened to with much interest; and had our delegation appeared in force, I think B. A. Conference would have received a gracious hearing. The result of this meeting must have been gratifying in the highest degree, I could have wished all our dear brethren in the Provinces could have been present to witness and feel the fraternal sympathy of the ministry in good old England in our Colonial work. If spared to attend the adjourned or special meeting next Tuesday, I will endeavour to give your readers a more extended account. Two very interesting and important events have occurred during this week, viz., the examination and ordination of fifty-six young men, who having passed their probation were received as ministers of our body in full connexion. Immense crowds assembled in the different chapels to hear these brethren relate their experience, and on the following day hundreds went away from the large Brunswick St. Church unable to gain admittance to the ordination service. It was no ordinary service. The very appearance of upwards of fifty-six young men who were being separated to the work of the Christian ministry was in itself impressive. The presence of so many fathers of our church, several of whom have laboured in the ministry over fifty years, and the crowds of sympathising members who were evidently deeply interested, combined to render this meeting a scene that will not easily be forgotten. The charge of the Ex-President was an able exposition of ministerial duty and responsibility; it was well delivered, and listened to with unbroken attention.

J. A.

Our Conference.

SKETCHES FOR THE YOUNG PEOPLE.

No. 3.

There is a small company moving up Prince Street, toward a Church standing directly in front of the thoroughfare, as if intended like some noble battery to command its entire range, and enfilade its ranks. This is the *Free* Church,—the present place of meeting of the United Presbyterian Synod; and the group approaching it comprizes the Deputation from the Wesleyan Conference to their friends and brethren in the Church refered to. The doors are open to all—Mr. Peoplepainter and the boys, included,—and with a respectful bow we walk in. We count twenty, forty, sixty-eight Ministers present, at a rough calculation. Interpersed through the ecclesiastical family are some sixty Laymen—Elders,—and so arranged that, in almost every instance, you count the company by their neckerchiefs thus:—white, black, white, black, and so on. Spectators included, the space throughout is well occupied, while a few who line the galleries look down reverently upon the proceeding. No platform, and but few tables; so that from the body of the Church you have almost lost all perception of the dignitaries in front. Just in advance of the Pulpit sits the presiding officer, called the Moderator, decidedly the senior of the Ministers, and, judging by his position, a real Patriarch. At his right a Clerk; and this includes all the apparent officiality, though doubtless there are badgeless officers somewhere. A whisper passes along the seats, and in a moment the assembly rises as the Wesleyan Deputation walk up the aisles and confront the Moderator. A document is read conveying information of the authority invested in these representatives, when greetings, in speeches and smiles, immediately follow. But before we paint the scene any further, let us inquire what claim the Synod has upon the respect and sympathies of the Church and the world. Where did it originate? Whose superscription does it bear? Here is a venerable, intelligent Minister beside us. "Pray, Sir, tell my young friends the story of your Church's birth and authenticity." "With pleasure, for it is a Divine command. 'Thou shalt remember *all the way* in which the Lord thy God hath led thee,' and also, 'That thou mayest tell it in the ears of thy son, and of thy son's son, what things I have wrought and the wonders I have done.'

Twenty-five years ago the Church of Scotland, always subject to the support and control of the British Government, became so subserviently devoted to the wishes of political dignitaries, that a fearful distrust of the consequences began to gain ground in its own ranks. One class particularly, chiefly in the Highlands of the Church's native country, inheriting the piety, bravery, and uncompromising steadfastness of the covenanters, threw its entire strength of learning and eloquence against the gigantic evil. These were opposed by the rich and indifferent, with a zeal originated by the occasion, and in arguments of professed loyalty to the Cabinet and State. Extraordinary exigencies create or call into action extraordinary genius. It proved so in this case: for men of supereminent powers, natural and acquired, drew the attention of the world to a struggle equal in importance to any excepting the Reformation. The protesting party were taunted, challenged, and despised, from the opinion that, once fairly tested, its prowess would bow to patronage. But on pressed the opposition, till a general Assembly, in the ancient city of Edinburgh, sat upon the merits of a question now too formidable to be allayed by any response, short of concession by one of the disputants. The Ministers and Lawyers for the Crown dared and demanded a division. Amid the breathless silence of that memorable moment, under a protest which spoke defiantly and conclusively as the Theses of Luther, three hundred Ministers marched out of the Assembly, to establish, on the basis of conscientious truth, a Church and a system. The world was to be its parish, and the friends of religious liberty in every land, its sympathisers. It is said that a nobleman of eminence, while sitting with a newspaper in his hand near the Assembly rooms, heard the intelligence of the multitude who had sacrificed all for conscience sake, and though opposed to the principle on which they acted, sprang to his feet, shouting "I am proud of my Country!" A similar signal had attended the triumph of the seven Bishops under James II, when they being acquitted by a jury of their countrymen, Halifax flung his hat with a shout to the ceiling, and was responded to by ten thousand exulting spectators. They were both national events and triumphs, though in neither case were the results evident at the moment. The Church thus organized was ultimately adopted by many rich and poor, though poverty and discomforture were freely predicted for it. The 300 were but the nucleus of a body which was even then firm as Scottish hills, and now embraces within its widening circle "the ends of the earth." The spirit which thus preferred, a homeless decade in prospect, to a shackled conscience with luxury, has now the magnanimity to open its arms for the reception of kindred worshipers; so that the present Synod contains what a few years ago, constituted two religious bodies,—the Free Church and the Seceders.

The Methodistic family have always admired and loved these veteran neighbors, covered as they are with the glory of well contested battles, Tradition declares, that among the first contributions to their treasury, was a noble gift from a noble Wesleyan. The identity of principle contended for by both religious bodies—a firm adherence to the right of every Church to legislate upon its own necessities, with a recognition of Christ only as its Head and Ruler—has naturally superinduced between them a sympathy more genuine than usually attracts to each other the several departments of society in this world of insincerity. Thus we have a ready solution of the question—What claim has the Synod upon our respect.

After numerous speeches have been delivered, grave, pathetic, and humorous, the reception exercises close with prayer, and the Deputation retires to inform the Conference of the gratifying result. To dispose of this aspect of proceedings, we move toward Queen's Square, and find assembled in front of the Provincial Building, a large concourse of various classes of people. Ministers of different Churches are engaged successively in religious devotion and address. It is the general Protestant gathering. It is the united testimony to the world of Zion's undivided purpose aud existence:—the defiant challenge to all the powers of d arkness and infidelity.

At four o'clock this gathering disperses, and the Conference proceedings are resumed. There is stirring debate in progress. A subject of deep personal interest to all, has brought the seniors and juniors into that kind of antagonism which cherishes the best possible goodwill, yet determines upon an unsparing argumentative ventilation of the question, and an equitable decision upon its merits. It is precisely the kind of emergency to call out the strength of the Conference. As light falls upon the minds of the listeners, in occasioned flashes, or steady, frequent gleams, pencils are rapidly tracing in different hands, the prominent points of attack and defence; brows are contracted with thought, or lighted up with hopes of triumph.

There rises one of the advocates! He is evidently a junior representative, aged say 35, muscular and active, with a contour evincing a dash of the American, and a *phisique* which would argue health and promised longevity, but half contradicted by a countenance too sallow for a latitude of 45 degrees North. The speaker rushes into the trenches of the enemy and attempts to seize the fortress by escalade; but as if recollecting the vigilance of the opposing ranks, their precision in aim, and of tried defensive ability, he plants his standard with due proclamation, that only absolute surrender will terminate the engagement. Calm even to poetry, self possessed and confident, respectful to seniors and superiors, this debate has at last called the opposite party into prompt and determined action. His arguments have evinced more than ordinary contemplation of a distinct Conference question, arrangement equal to the opportunities of the moment, and a decided conviction, that, as an ecclesiastical question, this subject of an hour holds comparative importance with any ground of dispute since the Arian controversy.

We shall leave this speaker upon the floor, until the next issue of the *Wesleyan* shall enable us to resume our sketches,—that is, of course, with permission of himself, the boys, and

PETER PEOPLEPAINTER.

Photographville, August 18, 1863.

Letter from Fredericton.

MR. EDITOR,—Having recently arrived from the distant shores of Cape Breton, to the beautiful metropolis of this Province,—my first station in New Brunswick, I hasten to drop you a few lines which I trust will be acceptable to at least some of your readers.

I need hardly state that, myself and family have met with a *warm reception*, not only from *nature*, but also from the *people*. The words of kindness are upon their lips, and I yet have no reason to think otherwise than that they flow spontaneously from the *law of love* which is in their hearts.

I think I may safely say, after two Sabbaths labours that the ecclesiastical year, has commenced auspiciously. May its termination be much more so.

But I have something to say more interesting than self-references. Your readers have had of late, some gentle intimations, and loving solicitations, respecting the *Great "Bazaar and Festival,"* which has become almost an Institution, here, and may I not add a very prosperous one. The last examination is just over, and it is vacation again. I would fain describe the scenes of the 12th. But had I the descriptive powers of a *Brewster* I fear I should fail in the attempt.

Few persons I apprehend visit Fredericton City without paying a visit to the beautiful grounds of Judge Wilmot. I think about 3000 persons young and old, *paid* visits there on Wednesday last. For the entrance money, which was 25 cents per. head, to adults, and 12 cents for children, amounted to something over $520. Many of them were strangers from all the surrounding towns and country. Nearly 800 were from St. John, a distance of 80 miles. Woodstock supplied a very fair quota, while Nova Scotia was not without its representatives on the occasion. These last on their return home, will be compelled to tell their friends, (reluctantly) that we cannot match that in our Province.

Mr. Editor, you are aware that I have a flowery subject, but I cannot print the flowers on paper. If you or your readers wish to greet a great variety of these terrestrial angels, come and see. But there was something more than flowers, these by their beauty and odour, feasted only wo of our senses. There was music, to move the atmosphere, and thrill the soul. Two military bands, generously offered by the Colonel of the Regiment, gave delightful evidence of their skill and taste, in producing harmonic sounds. It is not easy to estimate fully the benefits of music on such occasions. I doubt very much if the Devil could get up a row within hearing of such music as we had during the festive day. However there was no jarring or debating, all the religious denominations of the land, mingled freely together, while the eye, the lips and the hand manifested the friend