sisted on having it put through all its motions, and graciously informed the bystanders that it was already familiarly known at Jeddo, where the Tycoon's principal lady was an adept in its manipulation. They were subsequently taken to the pianos, where some waltzes were played for their entertainment. They did not, however, go into very great raptures about music, but watched the motion of the hammers with great curiosity. They subsequently passed through a great number of courts in succession, examining everything with cool and business-like care, never-seeming astonished at anything, nor, which astonished ourselves, annoyed at the crowd by which they were everywhere followed.—*London paper.*

Provincial Wesleyan.

WEDNESDAY, JULY 9, 1862.

In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Obituary, Revival, and other notices addressed to us from any of the Circuits within the bounds of the Connexion, shall pass through the hands of the Superintendent Minister.

Communications designed for this paper must be accompanied by the name of the writer in confidence.

We do not undertake to return rejected articles.

We do not assume responsibility for the opinions of our correspondents.

The close of the Conference took place on Friday afternoon, after a session of nearly nine days. The proceedings have been marked by candour and the utmost good feeling; and every question which came under the deliberation of the body received the serious and prayful consideration due to subjects bearing so intimately upon the future well-being of our Church in these Provinces. The public services of the Conference were more than usually interesting. Large congregations assembled on the Sabbath, who were edified by faithful and eloquent discourses.

With few exceptions the Ministers have already departed to their respective spheres of toil, and ere many days the regular routine of Circuit duty will have been entered upon.

Various thoughts are suggested in view of the all-absorbing interests committed to our Church and ministry. Without doubt the great object of the Gospel ministry is, to bring men to a knowledge of the truth as it is in Jesus. For the attainment of this object every provision is made, all necessary means are furnished. The means are not new or untried; the preaching of "Christ crucified" has always been and will always be the power of God unto salvation. Personal consecration to God on the part of the Christian minister, and then consecration to the work of his calling. The first is embodied in the Apostolic Confession, "I am determined to know nothing among men, save Jesus Christ and Him crucified;" and the latter in the acknowledged standard of Apostolic action, "We preach Christ Jesus the Lord, and ourselves your servants for Jesus' sake."

At the present time there are some considerations especially worthy of our attention. *The past year* has not been one of marked progress in our Societies. For this, is there not a cause? It is not for us to indicate this cause; each brother may painfully feel the want of success on his own ministry. It is, however, becoming to ask, whether the decrease in the membership of our church may not be arrested? The time to favor Zion will come when her servants take pleasure in the stones thereof. God's time is the present. He cannot be unwilling to honor the ministry of his own word. Shall we not, dear brethren, enter the labours of this conferential year resolved to fulfil to the utmost our great mission?

Wesleyan Conference of E. B. A.

(Concluded.)

William Ryan, said:—

Fathers, Brethern and Christian friends,—I cannot remember a period in my history in which I did not feel the convincing and restraining influence of the Holy Spirit; but the first lasting impression made on my mind by that Spirit was at about eleven or twelve years of age, under the faithful and earnest preaching of the Rev. Mr. Barratt, a member of this Conference. His preaching showed me that I was sinner, who could never enter heaven without a change of heart. I became so miserable and unhappy that I could not rest day nor night; and frequently did I rise in the night season to pour out my soul to God in prayer for mercy. One night while engaged in this exercise I was enabled to trust Christ for pardon. I felt the burden remove and realized by faith that I was reconciled to God through the Son of his love, in whom I had redemption, even the forgiveness of my sins. My soul appeared to be filled with "righteousness, and peace and joy in the Holy Ghost." I did not, at that time inform any one of what God had done for me, which I now deeply regret. For being associated with those who were destitute of a saving interest in the atonement of Christ and who supposed me to be in the same state, I soon lost a measure of that peace and love in which I rejoiced when God for Christ's sake forgave my sins. And I remained in a state of Laodicean ease and sinfulness until nineteen years of age, when under the preaching of the Revs. Richard Smith, Joseph Starr, and Mr. Matthew Lodge, I was again brought to the foot of the cross, where I renewed my covenant engagements with God and made a public profession of religion. The Rev. Richard Smith then baptized me in the public congregation by the application of water, and received me into the Wesleyan Methodist church as a member on trial; and by the grace of God I have continued steadfast in the faith unto the present. Subsequent to my conversion I went to the United States of America, where I remained nearly three years; during which time my mind was much exercised about preaching the gospel. I believed it to be my duty to prepare myself for future usefulness; but at the same time thought the circumstances in which I was placed precluded the possibility of me ever entering the regular work of the ministry. My mind, however became so powerfully exercised that one night when praying about it, I promised the Lord that if He would open the way I would make any sacrifice in order to be instrumental in the salvation of sinners. My soul was immediately filled with peace and joy. And I thank God that He did in a marvellous manner open my way and lead me into the ministry. In 1856 I returned from the States to my native province, New Brunswick, and entered the Sackville Academy where I remained until November 1857, when I went to Parrsboro' Circuit to assist the Rev. James Buckley in preaching the Gospel of the Son of God. The following spring I was received by the Sackville District as a suitable person to become a candidate for the Wesleyan ministry, and recommended to the Conference. Since that time I have seen many souls brought to the foot of the cross, and heard them cry with unutterable anguish, God be merciful to us sinners. In the conversion to God of these souls my convictions respecting my call to the Christian ministry have been confirmed. I trust I am not unconscious of the solemnity of the present hour. I have looked forward for years with fear and trembling to this period. Now I know I am about to take responsibilities upon myself which I cannot meet—obligations which I cannot discharge without the power of the Holy Ghost. Therefore I solicit an interest in the prayers of this large Christian congregation that I may be faithful to my God, faithful to my own soul, and faithful to the Church which has been instrumental in bringing me to a knowledge of the truth as it is in Christ, and which I believe to be apostolic in her doctrine, her discipline and her practice. That I may go into the world, as it is my purpose, "determined not to know anything among men save Jesus Chrst and him crucified." O that God, whose peculiar perogative it is to call and qualify men for the office of the Christian ministry, may pour upon me the richer baptism of the Holy Spirit, save me from ever desecrating the sacred office and make me a workman who needeth not to be ashamed.

S. F. Heustis said—

My christian friends. Reviewing my past life from the present stand-point, awakens in my mind mingled emotions of joy and sorrow. When I consider the goodness of God, the way in which he hath led me, and the blessings vouchsafed unto me, I am lost in wonder, love, and praise. On the other hand, the recollection of my ingratitude, unfaithfulness and frequent wanderings from the right way, occasions me the deepest sorrow; and I do feel that it is of the Lord's mercy I am not consumed, because his compassions fail not. Surely I have reason to exclaim—"Bless the Lord O my soul and all that is within me, bless and praise His holy name—Bless the Lord O my soul, and forget not all his benefits."

I am the child of Wesleyan parents; and from the days of my childhood I have enjoyed the privilege of attending regularly the house of prayer, and hearing the "glorious gospel of the blessed God" proclaimed by Wesleyan ministers. As the result of this I cannot refer to a period of my life when I was not conscious of my sinfulness and consequent need of pardon. It was not, however, until I reached the thirteenth year of my age, that I experienced that peace and blessedness which is the portion of all who respond to the invitations of the gospel, and believe on the Lord Jesus Christ. Distinctly do I remember the time and place, when and where, I first presented myself as a penitent at the foot of the cross, and requested an interest in the prayers of God's people. After a few days of darkness and sorrow, light and joy burst upon my soul—I was delivered from the power of darkness and translated into the Kingdom of God's dear Son; and because of my adoption into his family, he had sent forth the spirit of His Son into my heart crying Abba Father. For two or three years I enjoyed the presence of God, walked in his fear and in the comfort of the Holy Ghost, but alas! through unwatchfulness and neglect of the means of grace, I lost the favour of God, and became absorbed in the pleasures and follies of this world. I wandered far from God, and for some time lived in sin and open rebellion. At length I was arrested by the Spirit of God, and like the prodigal son resolved "I will arise and go unto my Father," &c. By the grace of God I did arise, and began to retrace my steps, and when I was yet a great way off, the Lord saw me, had compassion on me, healed my backslidings, restored me to His favour and family, and enabled me to sing with heartfelt gratitude

"My God is reconciled,
His pardoning voice I hear," &c.

Five years ago I was about engaging in a secular calling---I had laid my plans and formed my resolutions, and was preparing to carry them out, when to my utter dismay and astonishment, God marked out for me another path and called upon me to resign my cherished plans, and give myself to the work of preaching Christ and Him crucified. I fought against these convictions, from a sense of the greatness of the work and my utter insufficiency I shrank from engaging therein---I was then miserably unhappy, and not until I felt willing to leave all and follow Jesus did I obtain peace with God. There were to my mind great obstacles in the way, but I left myself in the hands of God, assured that if I were called to this work, they would be removed, and my path made plain. They were removed, and four years ago I was received as a preacher upon trial, and sent forth as a labourer in the vineyard of the Lord. My term of probation now closes, and the doubts which harassed my mind respecting my call to the ministry during the first year, have been removed---God has been with me, my feeble efforts to promote the extension of the Redeemer's Kingdom have been blessed, and I therefore feel convinced that I am in the path of duty.

The untrodden future lies before me; difficulties and trials I know await me; but I also know, that He who hath already led me in a way that I knew not, will continue to guide, protect, and bless me. In the language of the Psalmist I can say---"Because thou hast been my help, therefore in the shadow of thy wings, will I rejoice." I desire to consecrate myself anew to the service of God, and promise in this sacred hour for Him to live and die---

"If so poor a worm as I
May to thy great glory live,
All my actions sanctify
All my thoughts and words receive;
Claim me for thy service claim,
All I have and all I am."

And in view of the responsibilities and duties involved in the relation I am about to sustain to the Church of Christ---I humbly and earnestly request an interest in the prayers of my Fathers and Brethren in the ministry, and of all who love the Lord Jesus Christ.

In conclusion I wish to say that I feel strongly attached to the Wesleyan Church---believe her doctrines, admire her discipline, and wish to live, labour and die within her pale.

Rev. John Waterhouse, said:—

If I can sufficiently command my feelings, I wish in all simplicity and honesty, to bear testimony to the power of Christianity, and to the efficacy of the atonement of Christ.

Then, viewing my past life, I can say with all confidence and joyfulness, "Though I was *darkness*, now I am light in the Lord;" "Whereas I was blind, now I see." "I know that I have passed from death unto life."

Nine years have elapsed since I experienced this change—and felt ready to give utterance to my feelings in the language of our own rapt hymnologist:

"Long my imprisoned spirit lay,
Fast bound in sin and nature's night,
Thine eye diffused a quickening ray,
I woke, the dungeon flamed with light,
My chains fell off, my heart was free,
I rose, went forth, and followed *Thee*."

The change of which I speak, I attribute to the *grace* of God. "By grace, through faith I am saved." If time permitted I might tell of circumstances leading to, or inseparably connected with this change. I might tell—nay I must tell of pious parents. For I cannot sever, neither do I wish to sever my personal reconciliation to God, and the character of my religious life, from the fact that my parents were devoted to Christ, and decided members of the Wesleyan Methodist Society,

"My boast is not that I deduce my birth
From loins enthroned, or princes of the earth,
But higher far my proud pretensions rise,
The son of parents past (or passing) to the skies."

Already my father is in heaven; and my mother is travelling toward that undiscovered country. O, I thank God, for the blessing of pious parents. I know not where, nor what I might have been, if I had not been thus blessed. For, naturally I had a strong desire to indulge in all the pleasures of sin; and to run with eagerness after all earthly delusions. I endeavoured for a number of years to free myself from the trammels of my early religious convictions—I laboured to forget my obligations to God. But though I cherished my earthly affections, and strove to work out my own damnation, yet I found no rest. The prayers and the counsels of my departed father, and the tears and entreaties of my widowed mother, followed me by day and night. I found disappointment and bitterness, where I fondly looked for the sweetest pleasures. I found an aching void, and fears the most distressing in my soul when, I expected to feast and revel with feelings of perfect liberty and conscious safety.

However, in this my career of darkness and folly, I was at length arrested by the Spirit of God. I was led with feelings of compunction to renounce my former conversation, and to put off the unprofitable works of darkness. I resolved by the help of God to seek religion, and to connect myself with the church of my fathers. And all honour and glory to the Saviour's name, for in the hour of my deepest darkness and sorrow, He came to my rescue, appeared as my deliverer. I saw I felt that his blood was shed for me.

And having thus found mercy, and tasted the grace of God in truth—I was desirous to work for Christ. The light that had shone into my own mind—I wished to diffuse. The happiness shed abroad in my own heart, I wished to spread abroad. I felt I could gladly spend my days, and employ my powers in working for Him who had saved me from sin. But in what capacity was I to labour? How could I give life and action to the yearning of my heart? These question perplexed me. I had a dread of running before I was sent, and of engaging in a warfare at my own charge. In my perplexity I called upon God for guidance, I placed myself in his hands.

After the lapse of a year or two, during which I read much, and prayed much, both in public and private—the Church interposed, my name was placed on the Local Preachers' Plan. I was sent out into the highways and hedges to call sinners to Christ. Presently I was thrust out as a labourer into the great harvest-field, called to give myself fully to the work of the ministry. With much fear and trembling, I followed the leadings of Providence, I was obedient to the heavenly calling.

And now, by the grace of God I can testify—I have spent some of the happiest moments of my life in publishing the glad tidings of salvation to my fellow sinners. I devoutly love the holy Scriptures. And I can say farther, I love Wesleyan Methodism, I love her doctrines—her polity—her ministers—her members—and by the grace of God it is my purpose to live and die among this people.

The President said that he believed that all the candidates could give similar testimony as to their conversion to God and call to the ministry, but as time would not allow, they would now proceed with the duty for which especially they were then convoked. He then addressed to the Candidates the ordinary inquiries as found in the office for Ordination. The Co-Delegate read the Gospels and Epistles, and the President read the Address contained in the Office, and offered the appointed prayer. The Candidates then kneeled down and were solemnly ordained to the full work of the Christian Ministry by prayer and the imposition of hands, in which the President, the Co-Delegate, the Secretaries and the Revd's. Messrs. Botterell, Churchill, Hennigar, W. Smith, H. Pope, senr., McNutt, Snowball, Daniel, T. Smith, Johnson, Davies, Angwin, Wilson, Addy, Smithson, Sutcliffe, G. Heustis and R. A. Temple took part. A copy of the Bible was given to each candidate with the usual formula---after which the Hymn commencing,—"Come Holy Ghost our hearts inspire" was sung.

The President then addressed the candidates as follows:

It devolves upon me, from the position which I am called to occupy, to offer to you a few words of counsel and brotherly advice. You now occupy a position as elevated, as responsible as can be occupied in this world, elevated because, as we feel, you are truly called of God to this office, and are sent forth through the authority which we believe to be vested in us as a portion of the Christian ministry---elevated because it is allowed to you as Christian ministers to experience joys superior to any joy this world can give—elevated because you are exposed to peculiar dangers—elevated because to you is now committed the charge of souls. We would have you remember that you must give account in that great day, in that hour more solemn than the present hour, even solemn as it now appears to you. As your elder brethren, as those to be associated with you in the great work to which *you* believe and *we* believe you are called by the Holy Ghost, we would address these admonitions to you with the desire that you may be far more faithful and honoured in this great work than we have been. We ask you to bear always *this* hour in mind, to anticipate that other hour which will come when in the view of assembled worlds you will be called to review life's course; we ask you to consider the great responsibilities of your position. We would tell you how you may share most largely in those elevated joys you prize; how you may avoid the dangers which environ you; how you may have power to fulfil your duties and meet your responsibilities. If I could speak for these aged fathers before me, I would say that the best and happiest hours they have had were, when they were allowed to speak to their fellow men of a Saviour's love. Has it not been so Fathers and Brethren?

Have not those been the happiest hours of your lives when you spoke to sinners of the salvation of Christ in which you have been enabled to say, "Men and Brethren here is salvation for you---a salvation which will make you happy in life---enable you to triumph in death---and give you an eternity of joy?" Such hours you yourselves have already experienced, some of you to-night have had to tell of success---and all of you could have given a similar report if there had been time---we have heard it with gladness---and oh brethren we say to you---remember that these will be your highest joys. You must feel your own souls saved; you must feel that, while you speak of this Saviour, that you have hold of him, and that he holds you. Then you will feel authorized to speak of Him, and then you will not envy the men of the world their highest joy. Our work is far above that of the most honest, the most honourable of men—our work takes hold on heaven; it is designed to be the means of lifting the souls of men from the precincts of hell up to the highest joys of heaven. We say to you, that just in proportion as you keep in mind the dignity of this work, will you be prepared to count all things but loss in comparison therewith. Do not open your ears to the allurements of the world; do not falter in the hour of trial; look at Christ; think of what he suffered; ask yourselves, Why came He hither; and think what honour is conferred upon you in being made co-workers with him. See that you remember the possibility of having this joy ceaselessly in your soul. You know how watchful you must be; how you must wait in your closet sometimes for long hours, wrestling with the Angel of the Covenant till you prevail with Him. If you would be faithful ministers of Christ, you must retain your personal religion; you must be very diligent, very earnest, very careful, in studying out and seeking to convey the truths and doctrines of our holy religion; in seeking how you may best present them so as to accomplish the designed purpose. Be careful in your intercourse with your fellow-men: ye should be clean who bear the vessels of the Lord; we would have you to be more holy, more earnest than we have been. You are not called so much to preach eloquent sermons—to preach so as to be called talented men—as to preach Christ; to lead souls to God; to save yourselves and those who hear you. In all your course it is possible to realize the presence of Him who hath said, "Lo! I am with you always." Be careful; see that ye walk circumspectly in that elevated path of which we have spoken; you are the observed of many eyes: if aught of levity, of unbecoming dignity, of vanity, of worldly-mindedness characterise you, you will be a curse, your influence will be lost. We charge you that ye go very carefully along life's pathway: the echo of your steps will be heard around the dwelling-places where you have moved, when you have retired therefrom, and when you little think of their influence. We say—in view of the consequences, of the greatness of the work to which you are called; in view of the fact that you must give account in that hour of which we have spoken—be careful of your influence. Brethren we welcome you! You have a share in our love, a share in our sympathies, a share in our prayers; and we expect you to help us in this great work. Live for God, live for Christ, live for heaven, live for souls; and may the influence of God the Holy Ghost, in answer to the repeated and united prayer of His people, rest upon you constantly.

The hymn commencing, "Jesus, the name to sinners dear," was sung, after which the Rev'ds. Messrs. McNutt and Churchill closed the exercises of the evening with prayer.

The Session opened on Tuesday morning with the usual devotional exercises.

The consideration of the affairs of the Book Room was continued. The Conference resolved that the existing arrangement by which the Book Steward sustains also the office of Editor should continue. A sum of $208 is placed at his disposal to obtain aid in the Editorial department. The claims of the Book Steward for children's quarterage were placed on the Children's Fund. The Book Steward was authorized to effect a loan of $1,200 for carrying on the business of the Book Room. The thanks of the Conference were presented to the Rev. C. Churchill, A. M., for his indefatigable and faithful labours as Book Steward and Editor. A resolution to the following effect passed the Conference:—That in consequence of the annually increasing arrearages of the subscriptions of the *Provincial Wesleyan*, it is desirable that inquiries be instituted in the District Committee as to the fidelity of each person responsible for the collection of such monies.

Dr. Richey stated to the Conference that he had built a church at Martock, near Windsor, which had been recently opened for Divine service. He requested the Conference to take it immediately under its control, under the care of the Superintendent of the Windsor Circuit, and stated that he intended as soon as practicable to convey it to the Conference by giving a legal title.

The Rev. Joshua Jordan, a Missionary from St. Kitts, having come to this Province by direction of the Missionary Committee for the benefit of his health, and his case being recommended by the Committee to this Conference, the Stationing Committee was directed to give him a circuit.

A request preferred by Rev. Mr. Cardy to be allowed to rest for one year on account of ill health was granted by the Conference.

Session opened in the afternoon with the usual devotional exercises. The collections to the various Conference funds were reported. A memorial from the Annapolis District, was received and referred to the Conference property Committee.

A letter from the Miss. Committee was read, in which the Conference was informed that the Committee intends sending the monthly magazines published by Mr. Mason to the ministers and preachers on trial belonging to this Conference. The letter contains also an invitation to the President to attend the meeting of the British Conference to be held in Camborne, engaging to meet the expenses incurred. The thanks of the Conference were presented to the Committee for their generous donation of the magazines. The Revs. Dr. Pickard, C. Churchill, A. M., and James England were appointed our Representatives to the British Conference.

At 4 P. M., the doors were thrown open for the admission of the public to hear the report of the Delegation to the Canadian Conference, the Revs. C. Churchill, A. M., and J. Allison, A. M. The highly interesting and instructive addresses of the talented ministers in reference to the great feature of the work of the Canadian Conference were listened to with evident delight. The Rev. Dr. Forrester, Superintendent of Education for the Province, then gave an address, by permission of the Conference, on the subject of Education.

A session was held in the evening, commencing at half-past seven. Opened with the usual devotional exercises.

The accounts of the Male and Female Branches of the Mount Allison Academy, were read and received. The very clear and full reports read by the Principals of the two Branches, exhibited the most gratifying success in connection with the combined institution, both in its finances and in the prosecution of its great work of education and training. The report presented by Dr. Pickard referred to the measures taken for the inception of the proposed College, and to the erection, already commenced, of a Hall for the recitations of the College classes. A lengthened debate ensued in reference to this matter, and to various points connected with the establishment of a College.

The session opened on Wednesday morning with the usual devotional exercises.

The debate on the College question was resumed, at the close of which the Conference passed a resolution, which will be found in the Minutes.

The afternoon session opened at three o'clock. The Rev. G. Milligan, A. M., was appointed to a Professorship in the College at Sackville.

The portion of the Contingent Fund reserved to meet special claims and contingencies was reported. The grants recommended by the Committee of this Fund to meet special claims, were reported, and received the sanction of the Conference.

The Co-Delegate and Rev. Mr. Stewart, who had been appointed to prepare a list of books for reading and study for the probationers for our ministry, presented the list suggested by them, which was adopted by the Conference.

A suggestion was made to appoint a Committee to examine the candidates for ordination.

The letters prepared by the letter-writers, expressive of the sympathy of the Conference with the bereaved friends of our departed brethren, the late Rev'ds. S. Avery, W. C. McKinnon, H. Holland and W. S. Shenstone, were read and ordered to be transmitted.

The Rev. S. Humphrey, A. B., whose case had been overlooked, requested and received permission of the Conference to rest for another year.

The session on Thursday morning opened as usual at nine o'clock, with singing, the reading of the Scriptures, and prayer.

The Minute in reference to the Mount Allison Academies—presenting the thanks of the Conference to the Principals and Preceptress, and expressing the fullest confidence in the working of the combined institution—passed the Conference.

The Rev. Mr. Botterell obtained leave to present the Report of the St. John's Wesleyan Academy. Rev. Mr. DesBrisay presented the account of the Conference collections, and of the disbursements of this fund.

The Minute on the Book Room affairs was read and adopted.

Some legacies to the Contingent Fund—which will be referred to in the published Minutes—were reported. These sums were ordered to be invested.

The Conference resolved that where "Donation Visits" are made to any of our ministers, the cash value of the contributions shall be entered as part of the income of the Circuit, under the designation of *special income.*

The Conference requests the Superintendents of Circuits to call the attention of our people to the desirability of the regular payment of class and ticket money.

The Conference expressed its high appreciation of the courtesy and Christian kindness of the Quarterly Meeting of the Shelburne Circuit toward their late minister in his afflictions, and its sympathy with them in their deprivation to a great extent of their religious services.

It was announced that the Missionary Committee have made a special grant to meet in part the deficiencies of ministers in the Newfoundland District; also, a grant of £200 sterling annually, to aid in carrying on the work in the interior of the Island; also a grant of £250, which it is expected will be continued, to aid the work in the Provinces. A committee was appointed to arrange for the disposal of the last named sum, so as to aid in the erection of Parsonages, and the payment of debts due on others at the present time.

The Minute in reference to the Home Mission and Contingent Fund was read and adopted.

Session opened in the afternoon at 3 o'clock.

A recommendation was presented from the Halifax District Meeting, of a request from the Lunenburg Circuit for a Missionary for the "Ovens" gold fields.

A recommendation to meet certain pecuniary claims from balance of the Contingent Fund on hand was adopted.

The Pastoral Address was read and adopted.

The ballot was then taken for the election of a person to be recommended to the British Conference as our President. The Rev. C. DeWolfe, D. D., was declared duly elected. The Rev. E. Botterell was elected to be recommended as Co-Delegate.

An evening session was held, commencing at 8 o'clock.

Rev. Mr. Botterell intimated his gratification at the expression of confidence in him bestowed by the Conference, but declared that domestic circumstances made it necessary for him to seek a transfer to the Canada Conference at the close of the present year, and that he must therefore decline the proposed honour. The vote was then again taken for the election of Co-Delegate, resulting in the choice of the Rev. Mr. Davies.

The Report of the Supernumerary and Minister's Widow's Fund was read and received.

The Advisory Committee withdrew, and appointed the Chairmen of the several Districts. On their return the names of the Chairmen were announced; who immediately nominated the Financial Secretaries.

On Friday morning some miscellaneous matters were considered. The results will be found in the published Minutes.

A resolution passed the Conference expressive of its affectionate recognition of the valuable services in connection with our Conference of the Rev. C. Churchill, A. M., who now returns to England; and requesting the British Conference to afford to him a congenial sphere of labour.

The thanks of the Conference were presented to our late President, the Rev. W. B. Boyce, and to the President and Co-Delegate, for their valuable services. Thanks were also presented to the Secretaries, Assistant Secretaries, Letter-Writers, and Members of the Committees, for their faithful labours.

A resolution which was read in the pulpits in Grafton and Brunswick Street Churches on the Sunday after the Conference, passed the Conference, expressing its thanks to our friends in the city, who have so kindly and hospitably entertained the ministers during this session of the Conference.

The Contingent Fund Committee met at half past two, to make the apportionments for the year.

At half past four, P.M., the Conference met to hear the Minutes read; after which the Conference of 1862 closed with the usual religious exercises.

Conference of E. B. America, 1862.

STATIONS OF THE MINISTERS AND PREACHERS ON TRIAL.

I.—HALIFAX DISTRICT.

1. *Halifax*—John S. Addy, John Lathern, John McMurray (who is our Editor and Book Steward). Henry Pope, 1st, and Arthur McNutt, Supernumeraries.
2. *Dartmouth*—To be supplied from Halifax.
3. *Musquodoboit Harbour*—Saml. B. Martin.
4. *Middle Musquodoboit*—John J. Teesdale, to exchange with the junior preacher on the Maitland Circuit.
5. *Sambro & Margaret's Bay*—L. Richmond Smith, under the superintendance of Bro. Addy.
6. *Lunenburg*—Charles Stewart, Andrew W. Gray; one wanted; John Marshall, Supernumerary.
7. *Windsor & Falmouth*—Henry Pope, 2nd, Richard Johnson; Fred. Smallwood is allowed to rest another year.
8. *Newport*—Wm. Smithson.
9. *Kempt*—Wm. Alcorn.
10. *Mailland*—Joshua Jordan—who being allowed by the Missionary Committee to visit these Provinces for a change of climate from the West Indies, takes charge of a Circuit in this Conference for the time being.

II.—ST. JOHN DISTRICT.

11. *St. John, South*—Matthew Richey, D.D., James R. Narraway, A. M., A. W. Nicolson; Wm. Temple and John B. Brownell, Supn'ries.
12. *St. John, North*—John Prince.
13. *St. John, West*—Hezek. McKeown, Robt. Taylor.
14. *St. Andrew's*—Wm. Smith.
15. *St. David's*—George B Payson.
16. *St. Stephen's*—Robt. A. Temple.
17. *Mill Town*—Thomas Angwin.
18. *Sussex Vale*— } Duncan D. Currie.
19. *Grand Lake and Canaan*— } Jno. Mosher, under brother Currie's superintendence.
20. *Greenwich*— } Stephen T. Teed.
21. *Kingston*— } Robt. Wilson, to exchange occasionally with brother Teed.
22. *Upham*—James R. Hart,—to exchange once a quarter with brother Prince.

III.—TRURO DISTRICT.

23. *Truro*—Thomas Smith.
24. *River Philip*—John L. Sponagle.
25. *Wallace & Pugwash*—Robert E. Crane, Hmph. P. Cowperthwaite.
26. *River John*—Wm. Tweedy.
27. *Albion Mines & Pictou*—John Cassidy.
28. *Guysborough & Canso*—Geo. W. Tuttle, R. Morton, Joseph B. Hemmeon.
29. *Country Harbour*—Cranswick Jost.
30. *Sydney, C. B.*—Geo. O. Huestis, John G. Bigney.
31. *Ship Harbour*—John W. Howie.
32. *Margarie*—John Johnson.

IV.—P. E. ISLAND DISTRICT.

33. *Charlottetown*—John Brewster.
34. *Cornwall & Little York*—Jer. V. Jost.
35. *Povnal*—Robt. Duncan. The brethren on the two preceding Circuits to exchange with Charlottetown every six weeks.
36. *Bedeque*—S. W. Sprague; J. B. Strong, Supernumerary.
37. *Margate*—Jos. S. Coffin.
38. *Souris & Mount Stewart*—Wm. C. Brown.
39. *Murray Harbour*—Robt. Wasson.
40. *West Cape*—Richard Pratt.

V.—FREDERICTON DISTRICT.

41. *Fredericton*—James England.
42. *Sheffield*—Richard Weddall.
43. *King's Clear*—Edwin Evans.
44. *Woodstock*—William Wilson, Joseph G. Angwin.
45. *Jacksonville*—Stephen F. Huestis.
46. *Florenceville*—Alexander S. Tuttle.
47. *Andover*—David B. Scott.
48. *Nashwaak & Boiestown*—Thos. W. Smith.
49. *Gagetown*—John Read.
50. *Burton*—Geo. Harrison.
51. *Miramichi*—Wm. W. Perkins, Wm. H. Heartz.
52. *Bathurst*—Wm. Perkin.
53. *Dalhousie*—John J. Colter.

VI.—SACKVILLE DISTRICT.

54. *Sackville*—John Snowball; Wm. T. Cardy, and Stephen Humphrey, A. B., allowed to rest for one year.

MOUNT ALLISON WESLEYAN COLLEGE AND ACADEMY.

President—H. Pickard, D.D., President of the Conference.

Principal of Female Branch—John Allison, A.M.

Professor in Institution—George S. Milligan, A.M.

Theological Institution—Chas. DeWolfe, D.D. who, under special circumstances, is appointed to a Circuit for this year.

Students in Theology—Howard Sprague, R. O. B. Johnson.

55. *Point de Bute*—Michael Pickles.
56. *Baie de Verte*—James Tweedy.
57. *Moncton*—Geo. M. Barratt; W. Allen, who is allowed to rest this year.
58. *Shediac and Dorchester*—Geo. Butcher.
59. *Hopewell*— } Robert Tweedy.
60. *Coverdale*— } Elias Slackford.
61. *Richibucto*—Douglas Chapman.
62. *Amherst*—Alex. M. DesBrisay.
63. *Parrsboro'*—William Ryan, Job Shenton.

VII.—ANNAPOLIS DISTRICT.

64. *Annapolis.*—Christopher Lockhart, F. H. W. Pickles.
65. *Bridgetown*—Thomas H. Davies; Geo. Miller, Supernumerary.
66. *Wilmot*—Alex. B. Black; Jos. F. Bent, Supernumerary.
67. *Aylesford*—Wm. McCarty.
68. *Horton*—Henry Daniel, Wesley Colpitts.
69. *Cornwallis East, (Canning)*—James G. Hennigar.
70. *Cornwallis West, (Berwick)*—Richard Smith.
71. *Digby*—James Taylor.
72. *Digby Neck*—Benj. J. Johnson—to interchange occasionally with Br. Taylor.

VIII.—LIVERPOOL DISTRICT.

73. *Liverpool*—Joseph Hart.
74. *Yarmouth*—Ingham Sutcliffe, Chas. B. Pitblado.
75. *Barrington*—James Buckley, Robert. M. Smith.
76. *Shelburne*— } Chas. DeWolfe, D.D., Co-Delegate.
77. *N. E. Harbour*— } C. W. T. Dutcher.
78. *Port Mouton*—Isaac Thurlow.
79. *Mill Village*—James Burns.
80. *Petite Riviere*—George Johnson.

IX.—NEWFOUNDLAND DISTRICT.

81. *St. John's*—Ed. Botterell, Jos. Pascoe; Adam Nightingale, Supernumerary.
82. *Harbour Grace*—Elias Brettle.
83. *Carbonear*—P. Prestwood, J. Goodison.
84. *Brigus*—Thomas Harris.
85. *Port de Grave*—Wm. E. Shenstone.
86. *Black Head*—John S. Peach.
87. *Island Cove*—James Dove.
88. *Old Perlican*—John Waterhouse.
89. *Hant's Harbour*—Joseph Sutcliffe.
90. *Trinity*—Joseph Gaetz.
91. *Bonavista*—Jas. A. Duke, Jabez Rogers.
92. *Twillingate*—Charles Comben.
93. *Burin*—John S. Phinney.
94. *Grand Bank*—John Winterbotham.

MISSIONS OF CONFERENCE.

95. *Labrador*—Supplied during the summer months by J. Goodison.
96. *Petites*—Charles Ladner.
97. *Channel*—Thomas D. Hart.
98. *Exploits Burnt Island*—Alfred W. Turner.
99. *Fogo and Change Island*—Thos. Fox.
100. *Little Bay Islands*—One wanted.
101. *Green's Pond*—John S. Allen.
102. *Spencer's Cove*—One Wanted.
103. *Bermuda—(in connection with Halifax District)*—Frek. W. Moore, Frederick Harrison. Wm. W. Percival.

Address

TO THE REVEREND HENRY DANIEL, WESLEYAN MINISTER, &c., &c.

REV. AND DEAR SIR,—We, the undersigned members and pewholders of the Wes. Methodist Church in this city, avail ourselves of this opportunity of conveying to you our high appreciation of your ministerial labours amongst us for the past two years. Whilst we have listened to your faithful ministrations of the Word of eternal life, we have been profited, and the work of God hath been promoted in our midst. Many of us have had frequent opportunities of witnessing that in your official capacity you have ever evinced a strong desire to further the general interests of the Circuit; and in your pastoral and social relations have exhibited in your deportment those Christian principles which commend and adorn the doctrines of our Lord Jesus Christ. We regret your removal from amongst us before the expiration of the full connexional period.

Permit us, dear Sir, to assure you that, wherever you may be appointed to labour in the future, you will be followed by our highest regards and warmest sympathies. We wish yourself, Mrs. Daniel, and family, the enjoyment of every blessing in the present life, and in the world to come life everlasting.

CHARLES YOUNG,
JOHN MORRIS,
W. W. LORD,
And 74 others.

Charlottetown, P. E. I., June 25th, 1862.

REPLY.

My Christian brethren and friends. It gives me heart-felt pleasure to receive your kind expression of high appreciation of my ministerial and pastoral labours in your midst, during the last two years.

The object of my life has been, and still is to glorify God, in the building of his church, and leading sinners to the knowledge of the truth as it is in Jesus. In this delightful work God has been pleased to bless my humble efforts with unmistakable evidences of his approbation.

My labours on your Circuit, both in the pulpit, and in the pastoral relation, as well as in my official capacity in the observance and administration of our admirable discipline, are but characteristic of over thirty years of toil in the vineyard of our common Lord. My intercourse with our dear people in Charlottetown has been exceedingly cordial and pleasant. I shall never forget, while memory holds her seat, your affectionate attentions and deep sympathy to myself and family during severe domestic bereavements; and your devoted co-operation in the work of God. Although we part in body, we are one in heart, and when the toils of this wilderness shall cease, my hope and prayer is, we shall all unite in the upper sanctuary in the song of Moses and the Lamb. I thank you for your kind remembrance of Mrs. Daniel and family, who unite with me in wishing you the richest blessings of our heavenly Father, both for this life and the life to come. I remain, dear friends, yours in the bonds of the Gospel.

HENRY DANIEL.

July 5th, 1862.

Our Prize Essay.*

We are heartily glad whenever Nova Scotia produces a work of literature of any size or pretentions—whether pamphlet or huger volume—good in quality or indifferent. We hail its entrance with delight, and that delight is commensurate with the rarity of the visits we receive from any of the Book race—native-born. The rest of the Anglo-saxon world—with whom we may property contrast ourselves—teems with works of high and original character. The United States, Britain and many of her dependencies, yearly, send from their prolific presses, works of a Metaphysical, Historical, Scientific, and Biographical nature, in such an abundance, that the supply would seem rather to be an indication of the wishes of the publishers, than of the wants of the people. In that land to which we turn for instruction in all things—in England, Geology with all its stupendous wonders is daily laid open to the gaze of millions by busy brains skilled in the anatomy of the earth's rocky structure. There Botany systematizes the flora, and Zoology the fauna of our globe, under the superintendence of men of might in these departments. Philology there expands itself into a noble and instructive science. In that land, History employing workmen apt and able, digs deep amongst the recondite stores of the past, and unveils to our view the doings, the sayings of generations departed; a dead Macauley, "gone who seemed so great"—a living Allison, and scores of others have wrought laboriously and successfully, have uncovered precious veins, long hidden, and have gladdened multitudes with the sight of wealth before unknown. Mental Philosophy—a deep calm upon her face—points with pride to the works of Sir W. Hamilton, D. Stewart and others, living or dead, by whose exertions the regal domains of thought have been divested of their cis-atlantic-forest look of neglect, and robed with a splendid completeness akin to that which attracts in the well cultivated highly prized parks of old world note. But it is different with Nova Scotia. By a very simple illustration her position may be defined. Some time back an advertisement announced that the Pythoness in the Zoological Gardens, London, was passing through the process of incubation. This intelligence created a commotion in the scientific world. That ophidians were oviparous was as strenuously denied by some, as it was asserted by others. It was an open question. Herpetology as a science was not in a state so advanced as to be able to put the question on that imaginary shelf, where so many subjects, agitating the sons of science have been placed by the employment of the Baconian method. To see the huge monster actually enclosing within her horrid folds an hundred eggs or more was therefore a most attractive sight to the savans that throng the vast city. Nova Scotia in some of her features resembles the great serpent. So seldom have works of science or of literature gone from her press, that men have begun to doubt her ability to produce them; the climate, the soil, the people having been severally