by which that College has been resuscitated, and the distribution of its funds on equitable principles among the several denominational Colleges, thereby removing all reasonable ground of complaint, and employing those funds for the promotion of Collegiate education to the best advantage.

6. That the principles enunciated in the foregoing resolutions be embodied in a Petition from this Conference to the Nova Scotia Legislature; and also in a Petition to be earnestly recommended to our people for signature, to be presented at the next Session of that Legislature; and that our friends on the several circuits in Nova Scotia be requested to make arrangements to obtain signatures to the last named petition.

7. That in order effectually to carry out the views of the Conference on this subject, the following Ministers and lay gentlemen be requested to act as a Committee for that purpose:—

(For names of Committee, see Printed Minutes of Conference).

Obituary.

MR. LEONARD GAETZ, MUSQUODOBOIT HARBOUR.

Mr. Leonard Gaetz of Musquodoboit Harbour, departed this life on Wednesday the 8th of June, at 9 o'clock P. M. aged 64 years, in full assurance of faith, and triumphant hope of immortality. Mr. Gaetz was a native of Lunenburg, where he became the subject of saving grace, and publicly professed Christ in a revival of religion which took place during the labours of Rev. Mr. Orth in 1822. He immediately connected himself with the Methodist Church; from which he was never disassociated, until his triumphant spirit forsook the Church militant to join the disembodied host. For the space of 42 years he maintained an unimpeached christian deportment, manifesting in his life the power of divine grace to save from sin, and in his death the mighty charm of evangelical faith.

Since 1827 he resided at Musquodoboit Harbour. Through his indefatigable efforts, Wesleyan ministerial labours were secured for this locality, which with other efficient agencies accompanied by the operations of the Holy Spirit, have been successful in rolling back the tide of iniquity by which this community was merged 40 years since. During a lengthened period of his residence here he sustained the position of prayer and class leader, a sphere to which his matured graces eminently adapted him. For 37 years he led the Methodist choir; and three weeks previous to his death sang in the congregation almost as lustily as ever. His voice now mingles with the church of the first born, in anthems of praise to the Lamb.

Mr. Gaetz was but a short time laid aside from active labour, and almost, "ceased at once to work and live." During his illness no murmur escaped his lips. His only concern seemed to be, to see his children before he died. He often contrasted the misery and suffering of earth with the bliss of Heaven, and frequently expressed his readiness and willingness to exchange. His end was most emphatically *peace*. Without a struggle or groan his happy spirit left the mortal tabernacle. Of none could it be said more truly,

"We thought him dying when he slept,
And sleeping when he died."

While thronging mourners waited with painful emotions a final assult from the last foe. So the monster was robbed of his sting, and death was swallowed up in victory. A devoted wife and eleven children mourn their irreparable loss, but having all professed faith in Christ, cherish a well grounded hope of re-union. His mortal remains were interred on the 11th ult., by Rev. Mr. Stewart. The afflictive dispensation will be improved D. V. by Rev. Mr. Martin on 3rd inst. May the spirit accompany the appeal to the living, and support the afflicted with divine consolation.

Musquodoboit, July 1, 1864.

Provincial Wesleyan.

WEDNESDAY, JULY 13, 1864.

The Methodist Missionary Jubilee.

The frequent references in our columns during the past few months to the celebration of the Missionary Jubilee of the Wesleyan Methodist Church in Great Britain, and the copious extracts in relation to it, given occasionally from *The Watchman*, have rendered our readers familiar with the nature and objects of the Jubilee. The resolutions of the late Conference upon the subject, as published last week, indicate the course which it is deemed most advisable for our Church in these Provinces to adopt, during this year, in regard to this great Missionary movement. But some further observations upon the matter may not be out of place.

We are not summoned to celebrate the commencement of Wesleyan Missions—that event dates back nearly a century—but the period, fifty years ago, when public Missionary meetings were first held, and a Society organized for carrying on the Missionary work throughout the world. Previous to the departure of the Rev. Dr. Coke and his band of Missionaries for India in 1814, the funds necessary for sustaining the Methodist Missions were obtained principally through the personal efforts of that devoted man. But his removal suggested the desirableness of a different course; and the necessity of enlarged means to meet the exigency then presented, led to the adoption of the system which has been so successful in connection with Missionary operations. That success justifies the present celebration, and has led our fathers and brethren on the other side of the water to recall the dealings of the Lord with our Missionary Society during the fifty years now closing; and to determine, not in the spirit of boasting or of self-gratulation, but in deepest humility and adoring thankfulness, to erect a Memorial offering to the Lord, inscribing upon it, EBENEZER, HITHERTO HATH THE LORD HELPED US.

We do not now purpose to take a survey of our mission work during the past half-century. Let it suffice briefly to give the statistics of the Society, then and now; and yet this view will very feebly present the wonderful work of God carried on by the instrumentality of our missions during that period. Fifty years ago our mission stations were 31, on which were employed 60 Missionaries, with a membership of 18,765, the annual income for the support of Missions then being about $50,000. We now occupy over 600 mission stations, on which are employed nearly 900 missionaries, with a missionary membership of over 140,000, the ordinary income for the support of our missions being for the last year $675,000. These figures represent the missions in connection with British Methodism, and do not include the missions of the Methodist church in the United States. Does it not become the friends of Methodism to unite on this Jubilee occasion in grateful homage before the God of all grace, whose prospering hand alone hath conducted the Society thus far in its history; and hath given us to rejoice over thousands now in glory; and thousands more on their way thither, recovered from darkness and from sin—many of them from the deepest degradations of heathenism—as the fruit of Missionary toil?

The results of a right celebration of the Jubilee, cannot but be in a religious sense of the highest importance. "Thou shalt remember all the way which the Lord thy God led thee in the wilderness," was an injunction given to Israel, and one which may appropriately apply to us, at the present period. A survey, in a proper spirit, of what God has done by us and for us, by means of Wesleyan Missions, and our consequent indebtedness, cannot but deepen our humility, awaken our gratitude, enkindle our zeal in Christ's cause to new ardour, expand our hearts with christian liberality in the support of that cause, and thereby prove to us an occasion of spiritual advantage. The remarks of Rev. Robinson Scott at our Conference, when referring to the effects of the Jubilee meetings in England and Ireland, will not soon be forgotten by those who heard them. Said that excellent brother, "You cannot touch the Jubilee movement, but it will do you good." He then adverted to the spiritual reaction of large-hearted liberality in the work of God—its effects in curbing the selfishness of our nature, and removing some of the hinderances to a growth in grace, and that a refusal to co-operate in this movement would be a calamity to our church. The manner in which the Jubilee services have been conducted in Great Britain, the meetings for special prayer and christian fellowship held in connection with those services, rendered them peculiarly profitable; and we hope that in our celebration there will in each locality be given a sufficient time for arrangements of this nature to be carried out, so that the occasion may prove to be, to our whole Connexion, a time of "refreshing from the presence of the Lord." Surely the Spirit of God must have richly rested upon our brethren at home during the Jubilee services. How else would their hearts have been so enlarged as to have prompted them to contribute towards the Fund the magnificent sum of £200,000—or $1,000,000! And this has been done without at all abridging the ordinary income for home or missionary claims. The principal objects of the Jubilee Fund may be briefly stated:—

1. The founding of a College for the special training and preparation of candidates for the Missionary ministry. This object has commanded largely the approval of our people in England, and has called forth examples of liberality worthy of any age of the Church.

2. The Missions in Africa and the West Indies present claims of the strongest kind upon the Jubilee resources. The difficulties of the African languages, and the unfavorable character of the climate of a large portion of that Continent to European health and life, show that hope for the evangelization of Africa must mainly rest on the employment of a native agency. It is necessary that several Institutions shall be formed for the training of such Agency, to be sustained by a liberal appropriation. Some similar arrangement is desirable for the West India Missions, and it is believed that by a moderate degree of aid those Missions may soon be made self supporting.

3. The Missions on the Continent of Europe, especially in Italy, present inviting openings, and claim liberal assistance.

4. The enlargement of the Missions in India and China are not to be forgotten, presenting strong claims for special liberality.

5. Among other objects demanding aid from the Jubilee Fund, we do not forget the wants of the work in connection with the Conference of Eastern British America; and these, we have good reason for believing, will receive the kindest and most liberal consideration from the Committee of apportionment. It will not be forgotten by our fathers at home, that the oldest Wesleyan Missionary ground is included within our sphere of operation—that very much of our work in these Provinces is still purely Missionary, and must be so in the nature of things for some time to come,—and that in the youthful state of our Conference there are connexional interests which we have been struggling to maintain, but which cannot be efficiently conducted without some help not at our command from other sources, but for which we confidently look from the Jubilee Fund.

Influenced by these considerations, and also by a due regard to the objects of world-wide importance contemplated by the formation of the Fund, our Conference regarded it as both a duty and a privilege to unite in the movement, and thereby proportionably to strengthen the claims of our Connexion to participation in its benefits.

The Jubilee Meetings held in this city during the past week are worthy of remembrance as seasons of blessing. Sermons on the occasion, able and appropriate, were preached on Sabbath the 3rd inst., by the President, the Ex-President, and the Rev. Mr. Scott. A hallowed and interesting service was held on Monday evening in Brunswick St. Church, at which addresses were delivered by a large number of the Ministers present, and which could not fail to recall to many a heart a deep sense of obligation to redeeming grace.

On the Tuesday evening a meeting of a financial character was held in the same church. After the delivery of speeches appropriate to the occasion, in which the objects of the Fund were distinctly presented, cards were distributed among the audience, that the subscriptions of friends might be readily indicated; these were collected subsequently, and various sums announced, amounting to about $1500. We regret to say local circumstances were allowed to interfere with the flow of Missionary liberality to some extent. But for this the offering upon the Missionary altar would have been, we doubt not, highly worthy of our Halifax friends. Yet we may venture to hope that the completion of the List for this city will present a showing of at least $2,500.

Our friends throughout these Provinces will permit us to remind them, that in the Jubilee services now to be held,—we hope in every church and chapel of our Connexion—an opportunity will be afforded of renewing their vows of consecration to the Lord, and at the same time of presenting a portion of their earthly substance upon His altar, the like of which they, in all probability will not again enjoy. An occasion which occurs but every fifty years, will not be likely to come to many of us a second time. Is it not then peculiarly fitting that we should each ask himself, How much owest thou unto thy Lord? and that some tribute of acknowledgement should be made, even though the exercise of self-denial be required for the offering? In various respects will our indebtedness be presented; in agreement therewith let the response be made. For personal mercies—for domestic blessings—for signal interpositions of Providence—as a memorial of saving grace—as an acknowledgment of benefit received through some special agency—as a tribute of affection in memory of loved ones in heaven—or in recognition of some of God's chosen servants who have occupied a prominent place in the missionary work—in view of one or more of these, or of other considerations of deep interest to our hearts, will the friends of our Church, we trust, be disposed to devise liberal things. It will not be out of place, to remind parents and heads of families that a good opportunity is hereby afforded of interesting youth in the mission work, by associating their names with the Jubilee Fund.

In the language of the parent Committee, we may be permitted to say that there is room in this movement for the exercise of the most large-hearted open-handed liberality; that there is an opportunity for the wealthy to consecrate some portion of their property to the cause of God; and that the contributions of the poor are also required, that His treasury may be replenished. There is no possibility of excess. However much may be gathered there will be "nothing over;" and when the utmost has been done, we shall have occasion to say, "We are unprofitable servants; we have done that which it was our duty to do."

The Conference Missionary Meeting.

The annual meeting of the Wesleyan Missionary Society in connexion with the Conference of Eastern British America was held in Lingley Hall, Sackville N. B., on Wednesday June 22nd commencing at 7 P. M. The Rev. W. L. Thornton, A.M., President of the Conference occupied the chair.

The meeting was opened by singing the hymn commencing, "Jesus the name high over all," and by prayer by the Rev. Dr. Richey.

The President said, Reverend Fathers and Brethren, and Christian Friends, I trust the day will never come when I shall not consider it a high and sacred privilege to attend a Missionary Meeting, I regard this as among the richest means of grace, and I hope the day will come when our Missionary Meetings will be regarded as means of promoting the revival of the work of God at home, as well as of aiding the exchequer of the work abroad. I would remind you that we are told "Jesus rejoiced in spirit." What was the occasion? It was not when the disciples had been dazzled by some splendid miracle, it was not when He was saluted by children, crying, "Hosanna to the Son of David," not when the multitudes were ready to proclaim him a king, when the disciples wished to crown Him. It was when He held the first missionary meeting, when the seventy missionaries whom the Lord first sent out returned with a narrative of their mission, and said, "Lord, even the devils are subject unto us through thy name." And he said unto them, "I beheld satan as lightning fall from heaven." And we are told, "In that hour Jesus rejoiced in spirit." Every one must feel a flow of sympathy with the missionary enterprise on an occasion like this. We meet to erect a monumentary column, and to write upon it our Ebenezer; but we must not say that our work is done. We have the clearest indications that it is only begun. If the population of the globe be twelve hundred millions, as is the estimate of some writers on the continent of Europe, or one thousand millions—according to the estimate of others—it will be hard to suppose that two hundred millions of these are nominal Christians. From this number large deductions are to be made—ten millions for the Greek Church, and scores of millions for the adherents of the Romish Church, besides smaller bodies of errorists—before you have those among whom missionary effort is not eagerly demanded. But even among Protestants how many there are who do not bear the marks of a vital Christianity. And here the missionary spirit is sadly wanting. Every man whose heart has been touched with divine love must feel a desire to make known the love of God to others. The true church finds its emblem in the golden candlestick of the sanctuary, composed of the finest gold, yet not having a spark of light in itself, but affording light through the supply of holy oil. The divine oil must be supplied in order that the church may be a living church. Not unto us, O Lord, not unto our fathers, not unto the founders of missionary societies, not unto angels, the noblest of the cherubim, the brightest of the seraphim, not unto these, but to "Thy name give glory." Without the aid of the Holy Spirit our labour must be without avail. However we may toil in the cultivation of the earth we wait the exercise of the powers of nature. Only then we have the joyous spring, or rejoice in the bright summer, or receive the bounties of the rich autumn. Only as God blesses, can we say, Lo the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of the birds is come, and the voice of the turtle is heard in our land. I would congratulate all who love the Redeemer that though our work is only begun, it is begun in the name of the Lord whose work it is. We remember the glowing language of the challenge, "Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in his apparel travelling in the greatness of his strength?" and we have heard the answer of the Redeemer, "I that speak in righteousness, mighty to save." We ask, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" and he answers, "I have trodden the winepress alone, and of the people there was none with me." Yea! and if Christ were now alone, not an angel or a saint with him, He must gain the victory.

He speaks, and listning to his voice,
New life the dead receive.

He cries "all power is given unto me in Heaven and in earth," and the all-glorious Father says, "Those hast loved righteousness, and hated iniquity, therefore God, even thy God, hath anointed Thee with the oil of gladness above Thy fellows."

We stand on high vantage ground. Never had we such a high position of usefulness; never was the church so filled with missionary feeling, never more confident of victory, we write upon our banner, "Jesus, the first and the last," and the name of Jesus was never preached in vain, from the burning sands of Africa to the frigid pole. "I have tasted honey, I have tasted sugar, but never have I tasted aught so sweet as the name of Jesus," was the cry of one but recently enlightened by the gospel. When after eleven years of effort in preaching the duties of morality, the Moravian missionaries, feeling the want of result began to preach a present salvation by Christ, one Greenlander started from his seat and cried, "How is that? tell me that again," and when afterwards he had found Christ he went to a feast in which the return of the sun was being celebrated, and exclaimed, "O friends, I have another joy, another sun has risen upon me, another light has shined in my heart; formerly I cared not for the gospel, but now, when I speak of Jesus my heart grows soft as the eider fowls bosom." The Tonguese having obtained salvation, went out and cried, "The Lord has come, the Lord has come," and the New Zealanders have gone into the forest and carved the names of Jesus on the trees. Minds from every quarter of the earth come together, drawn by the new polar force, the magnetism of the power of Him who hath said, "and I, if I be lifted up, will draw all men unto me."

Archbishop Tillotson once said, "I cannot imagine that in these days any one will be raised up who will be willing to go to the South Sea Islands; but if it be so I should expect to see the gift of tongues. Better views now obtain than were held by the men of Carey's time. Carey was a poor mechanic, mending shoes;—he did not, I believe aspire to make them, for when many years after on the occasion of his dining with some government officials in India, some one asked if Dr. Carey had not been a shoemaker. Carey having overheard the question, exclaimed, "No, only a cobbler." This poor labourer had his mind drawn toward the eastern world, and having gone to Kettering for an education, he obtained a map of the world—which in those days left whole continents almost entirely blank—and filled it up with information in reference to the religious wants of the countries denoted. He was dining with a ministerial party, and after dinner they retired to another room for conversation. When inquiry was made as to what topic should engage attention, Carey asked, "Might we not converse on the duty of sending the gospel to the heathen?" and was replied to in this wise, "Young man, when God chooses to convert the heathen, he will do it without your help or mine." There is a consistent predestinarian for you. When Carey preached that noble sermon from the text, "Enlarge the place of thy tent," he divided his subject into two parts—some persons require a great many more divisions but Carey was satisfied with two—First, Attempt great things for God, Second, Expect great things from God. This sermon was followed by a collection which amounted to twelve pounds and half a crown. But I may remind you that several years before Carey's time a collection was taken in a Methodist chapel in aid of missionary effort. The first missionary collection was made in the Methodist Conference.

We stand on high vantage ground, if you consider that we have now the Bible in one hundred and sixty-three languages, representing by far the largest majority of mankind; copies of the Bible are on the wings of every wind, and the sun never sets on the English Bible. There is never a moment when some are not reading in our grand old English Bible, there is never a moment when, through the salvation which it proclaims, some souls are not escaping to glory; "He shall see of the travail of His soul and shall be satisfied." And not only are such results realized, but all true progress is procured through the influence of the Bible. All the advancement recently made in medical science, indeed all valuable progress in every direction, lay us under increased obligation to the Bible. The grand and gorgeous horizon of the west would have no crimson, the moon would give no light, if it were not for the glorious sun, and so all the institutions of mercy which we have we owe to christianity.

Our resources are larger than they ever were before. I am bold to say that there is more wealth in the Church than formerly; that the Methodist church is richer than ever before. The church has not grown weaker for her missionary effort; new light has shone upon the teachings she has presented, as she has laboured in this sacred toil. We have always traced a connection between the zeal of a church in regard to missions, and the progress of that church at home. We rejoice in the success of the present. Even the Jewish mind, seeking its true pole, trembles towards the Saviour. There are now seventy Hebrews in the ministry of the Episcopal Church. At a recent Jewish Synod, this language was held, "We do not meet for the purpose of aggression upon another creed, we will regard Christianity henceforth as a sister creed." Mohammedenism trembles before the approach of Christianity. There are around Mount Lebanon, Christian schools, supported by Mohammedens. It was an interesting fact that in India, not a single mutineer had been taught in the Mission Schools. And in India recently petitions from intelligent Hindoos were laid before the government, asking for the entire abolition of polygamy. In China Christianity is advancing, in Africa it has won large triumphs, and in the South Seas there are many islands in which there is not one hut where the true God is not known. There are large districts where the deadful sin of cannibalism once prevailed, where it is now regarded as a social crime even to mention the word. Then throughout the mission field we have native agencies raised up in large numbers to carry on the blessed work.

I have been waiting to hear from you as to what you are doing here, you have here some of the oldest of our mission stations. The Methodists are bound to be missionary, above all people. Their theology binds them to it; their lyrics demand it; their antecedents require it; the Fathers of the Church, the sainted ghosts of the departed, call them to it. We remember how in Addison's Cato, the old Roman appeals to the memory of the departed,

Great Pompey's shade complains that we are slow,
And Scipio's ghost walks unavenged among you.

Hail ye translators of the Bible! Hail ye hosts in the noble army of martyrs, who falling overcame your foes! Tell us if in the midst of the empyreal light ye regret your toil and suffering; tell us if you have repented your self-denying effort; tell us whether now you have found it to be an error to spend and to be spent in this work. Oh no; the scene becomes brighter in the light of the great future. "The soul lets in new light through opening chinks," as we draw nearer to that future, and we feel more deeply the blessedness of the results for which we work, in engaging in missionary effort. The Psalmist exclaims, "Let the whole earth be filled with His glory. Amen and Amen." And then as if feeling that nothing more could be asked for, after the utterance of this prayer, adds, "The prayers of David the son of Jesse are ended."

The Rev. J. Lathern, Secretary, read an abstract of the report. The entire report, together with the resolutions which were passed at this meeting, will be duly presented to the friends of the Society. After the lengthened and effective address of the President, the succeeding speakers felt it to be their duty to be very brief in the advocacy of the resolutions confided to them. The Rev. J. Lathern having finished the report, addressed the audience for a few moments.

The Rev. I. Sutcliffe moved the first resolution. He adverted to his own religious career, to the fact that the great mercy of God had found him out, to his early desire that others should enjoy the great salvation, and to his having been made, on his first attempt at preaching, the instrument of leading two individuals to Christ. He rejoiced in the fact that God had raised up men so honoured as the advocates of the mission cause, and that such blessed results had already followed from missionary effort, and argued that these were such tokens of the Divine favour, that we might anticipate far wider and more glorious triumphs.

The Rev. C. Comben seconded this resolution. He spoke of his familiarity with the work in Newfoundland, of the varied success which had been won in that deeply interesting field of labour, of many men whom he now saw around him, whose honoured names were familiar as household words in that land; men who had laboured and had not fainted, and of the broad fields for evangelistic toil in that land, calling for the means of support for labourers therein. He adverted to his very pleasing labours in the mission work on the Labrador shore, and gave interesting details as to the success of that work.

The Rev. J. England moved the second resolution, and very briefly alluded to the memories awakened in his own breast by Mr. Comben's address. He had spent many years of pleasant toil in Newfoundland.

The Rev. A. W. Turner in seconding this resolution thought if he could be eloquent at all, it would be in speaking of the work in Newfoundland. He referred to the exciting labour and painful privations borne by many of the people of that island, and their large contributions, notwithstanding, to the funds of the missionary society, and gave interesting details of the work, especially in Green Bay. He declared that the people cherished a hearty love for British Methodism, and that amid all their privations, they tried to be happy in the enjoyment of their privileges.

The Rev. Robinson Scott of Dublin, in moving the third resolution, said, Mr. President, your introductory remarks spread before my mind's eye the great field which we are called to cultivate, and made me feel that a greater work is committed to us than that which the Apostles had; certainly there are more inhabiting the heathen world now than there were then. I seem to hear the Master's voice, saying to us, "Go and tell the six hundred millions who worship lords many and gods many, that these gods shall perish, that the God who made the heavens and the earth is the one living and true God." Again, I feel that the command of the master is, "Go and tell the one hundred and fifty millions who worship one God, whom they *ignorantly* worship, that Christ is one with the Father, go and turn them from the crescent—the emblem of a bloodstained triumph, and tell them that Christ reigns and triumphs by His love. Then go to the dispersed of Israel, and say, that "Jesus whom they crucified is both Lord and Christ, and bid them greet him with their Hosannas." Nay, I look at a nominal christianity, and I see a vast system of superstition, and I would go and tell its victims, that there is no other name given under heaven whereby we can be saved; but the name of Jesus; that none but God can forgive sins, that their privilege is to draw nigh to God through the one Mediator which he hath appointed. We are to go to a nominal Christianity, and tell its adherents, that the greater our privileges, the deeper will be our condemnation if we neglect the great salvation; we are to go to the out-casts everywhere, and tell them, that Christ Jesus came into the world to save sinners. Need I say, that this is a great work.

You dwelt, Sir, on our work, its increased resources, the encouragements afforded, and I thought when you had finished "That is enough for any Missionary meeting." But I felt that I should like to hear from our brethren here in regard to the work among them, and appeal to you, Sir, to do all you can for Newfoundland, New Brunswick, and the other fields of labour under their care. All churches are charged with the great commission, and just in proportion as a church is non-missionary does it become a dead church. It may have a body, but it has not the living soul. We have the promise of Christ, "Lo! I am with you always." But He promises more. He promises ultimate success, it may seem long in coming, but a thousand years are with the Lord as one day. When that day will come I know not, but it will come, for the mouth of the Lord hath spoken it. I think it is clearly taught that before the general conversion of the Jews, there shall be a great ingathering of the Gentiles; but the Christian church is to be purified before the great Gentile harvest. First, then, the woman clothed in scarlet, the church of the mystic Babylon, is to be overthrown. As far as it is a political system it may be overthrown suddenly, but as far as it is a system of error it must be subdued by the preaching of the gospel. Had Romanism the power, would we be thus holding our Missionary meeting to-night? Would we have our schools, our churches, our free Bibles? Ask the Wickliffes, and the Tyndalls of a former age. Where is there to be found a dominant Popery, and a living Christianity side by side? I love Roman Catholics. I shake them by the hand, and tell them I love them; and as long as I have travelled through Ireland, and intimately as I have mingled with the people, I have never received one word of insult. But I dislike Popery. The Pope has long been trying to plant his system in England; he is anxious to get a certain family of our race, the great Anglo-Saxon family, but somehow it is exceedingly rebellious. He claims to be the sovereign of the whole earth; and because he could not secure England and her people, he pronounced long ago a curse upon them, and ever since the days of Elizabeth we have been looking for the effect of that curse, but it does not come—it won't curse for him. He has tried to get English workers trained for his purpose, but neither the English nor the American character will make good priests for him. So he has another plan. In Ireland, besides Maynooth sustained by a large imperial subsidy, there are some nine or ten colleges, in which Irishmen are taught English, in order that they may go forth and reach the Anglo-Saxon mind. In fact, Ireland is regarded as a great stronghold of popery. One of their so-called Saints said long since, "Romanism will surely fall elsewhere, if it ever fall in Ireland." I have no faith in their prophetical power, but I have faith in their sagacity, and I believe that if you take away the propagandism of Ireland, you take away the chief labourers of this system.

The Rev. J. R. Narraway seconded this resolution, in an earnest address which we have not space to report.

The Rev. J. Hart moved, and the Rev. C. Stewart seconded, the fourth resolution, and the meeting was closed by pronouncing the benediction.

From our English Correspondent.

Probabilities of war—The Alabama—The London season—Prince of Wales—Probable Wesleyan Appointments—St. Aidan's College.

The aspect of the political sky is at the present moment exceedingly troubled. The prospect before Europe, and before England in particular, is anything but that of peace and tranquility. It may be that our apprehension of strife and bloodshed are destined to be falsified by the event. It may be that a merciful Providence will see fit to interpose, and prevent the calamity of this country being embroiled in a war with the German States. But the Conference which met to settle the Danish question has broken up without coming to any result. Neither the Prussian on the one side, nor the Danes on the other, will agree to submit the question in dispute to the decision of a neutral Power. Hostilities, which have been suspended during the sittings of the Conference, will be recommenced between the Prussians and Danes in two or three days; and it will then devolve upon the British Parliament to decide whether a naval force shall be sent to assist the Danish fleet in the waters of the Baltic. A considerable squadron is now at the mouth of the Thames taking in stores, and munitions, and provisions of all kinds; and although no official statement has been made beyond the general declaration of Lord Palmerston that the British fleet is ready for any service that may be required of it, yet it cannot but be conjectured that these vessels are being got ready for operations in the Baltic. The war party is ostensibly headed by Lord Derby and the Tories. But it is believed that Lord Palmerston himself, now that all negotiations for peace have proved nugatory, is by no means unwilling to administer to the Prussians the thrashing which their perfidy and extortions so richly deserve. It is impossible to predict the result. Speaking generally the aristocracy and the land owners are disposed to go to war; the mercantile and commercial classes are almost to a man for the maintenance of peace; while the working classes are divided between the two opinions.

The destruction of the Alabama has excited immense interest here. The report of the guns, in the quiet of the Sunday forenoon, the weather also being fine, was distinctly heard upon our own coasts. Beyond the momentary excitement caused by this affair, public attention has been, during the last few days, almost withdrawn from American affairs in consequence of the absorbing interest of matters nearer home. Capt. Semmes has been for two or three days almost as popular at Southampton as Garibaldi himself. He has been invited to a public dinner at Liverpool, but I have not heard that he has accepted the invitation. More than half of the entire crew of the Alabama were rescued from drowning by the boats of the Kearsage, and landed in safety at Cherbourg. But the rescued Southerners, it appears, have not evinced much gratitude to their deliverers. So great is the animostiy between the rival seamen, that it has been with difficulty that acts of violence and slaughter have been prevented when they have happened to meet in the streets of Cherbourg. "A brother offended is harder to be won than a strong city." Every indication seems to point out that the differences between North and South, so far from being lessened, or in any way rendered more tractable by the long and tedious progress of the conflict, are at the present moment more bitter, more exasperated, more irreconcilable than ever. Nor does any ray of light as yet appear to dawn upon the horrible cimmerian darkness of this fratricidal contest.

We are now in the height of the London season. All the grandees of England are in town. The parks are impassable with aristocratic equestrians of both sexes, and with carriages of the titled and the wealthy; when a levee or a drawing room is held at St. James's palace, the approaches for a mile or more are literally choked up with splendid vehicles and the beauty and fashion of England are obliged to wait two, three, and even four hours in the streets before they can take their turn to alight at the palace gate, or to enter their carriages in return. It appears to be a system on these occasions to invite five or six times as many as the rooms can by possibility contain, and the heat and squeezing are unendurable. But what will not people undergo for the honour of being introduced to royalty? The Queen has appeared once or twice in public lately. On Tuesday, for the first time since her husband's death, she drove through London in an open carriage. Her Majesty looked very much flushed and excited, as if the effort of facing the people were too great. The Prince and Princess of Wales have a hard time of it. They are expected to be present everywhere and to do everything, and the constant round of fashionable life has told severely upon the appearance of the Princess. The royal couple nevertheless are far from insensible to the charms of domestic life. Mr. Hallé the eminent pianist, was in professional attendance the other day at Marlborough House, when the Prince entered the room, and in his frank and jovial manner enquired, "Ah, Hallé, have you seen the baby?" The professor replied that he had not had that honour. "Oh then," rejoined the Prince, "you ought to see him, for he is quite a musician. Whenever his mother plays the piano he kicks and crows in the finest style imaginable." The royal infant was forthwith brought for the inspection of the gratified musician.

Touching Wesleyan intelligence, I have not much to speak of in the present letter beyond what you may gather from the *Recorder* or the *Watchman*. It is usual, when the Conference has so nearly approached, to hear a good deal of talk respecting the election of President. This year is an exception to the general rule. Everybody appears to understand that Mr. Thornton will be President. Nothing is likely to prevent this issue unless some unexpected event should delay his arrival in this country. But this is so little anticipated that the question of any second name is not seriously entertained in any quarter. If Mr. Thornton should be elevated to the chair, his position as the first of the assistant secretaries to the Conference will necessarily fall vacant. It will probably be filled up by the appointment of the Rev. John Bedford, the active, energetic, and indefatigable secretary of our General Chapel Committee.

It seems also to be pretty well understood that the vacancy in the management of the Book Room, occasioned by the death of Mr. Mason, will be filled up by the appointment of Dr. Jobson. Dr. Jobson is eloquent and effective in the pulpit, and some have thought it a pity to abstract such a man from circuit work, at a time when there is so universal a demand for pulpit excellence. It is therefore possible that the proposal may not be unopposed at the Conference, but practically there is scarcely any doubt of his being appointed. The feeling is widely spread that our Book Room is behind the requirements of the age; that we might as a body, launch out more boldly, as for example the Religious Tract Society has done; that our books might be more tastefully and more cheaply got up; and that such a policy, instead of endangering any portion of the income which the Connexion now derives from the sale of its books, would tend, directly and surely, to augment that income. When it is seen that a body like the Primitive Methodists, with far less than half our number of members, and with scarcely a tenth of our wealth, can make a profit of £2000 per annum upon their connexional books, we surely ought not to be satisfied with the meagre £4000 or there abouts which our Book Room has hitherto yielded. It would not be either safe or desirable to make any sudden or violent change in the arrangements, but everybody is hoping to see a steady and rapid expansion of the concern.

Our newspapers, the last two or three weeks, have been full of correspondence about the invitation issued to Wesleyan ministers by the Principal of St. Aidan's College, Dr. Baylee. This is a College connected with the evangelical party in the Established Church where young men are educated for holy orders. Instigated by one or two who have left our ministry for the Church, Dr. Baylee has been led to imagine that there exists a strong desire on the part of our brethren to enter the ministry of the establishment. He has accordingly sent to most of our younger ministers, a circular letter, offering admission to his college without the usual preliminary examinations, and on reduced terms. There has been quite an outburst of indignation on the part of the brethren so addressed; and poor Dr. Baylee by this time wishes, no doubt, that he had been better advised. The prevalent feeling in our body, both among ministers and people, is decidedly less deferential to the Establishment than in bygone years. W.

London, June 24, 1864.

JUBILEE FUND.—Persons in this city who intend contributing to the Jubilee Fund will please give in their names to the local Treasurer, D. H. Starr Esq., or to one of the Ministers, at earliest convenience; as it is desirable shortly to complete the List. Payments may be made by instalments during the next two years.

The Newfoundland District.

To the Editor of the Provincial Wesleyan:

The ministers of the Newfld. District, knowing that many of the readers of the *Provincial Wesleyan* feel interested in the cause of God in this Colony, consider it their duty to forward for publication some information in reference to the past success of the gospel as proclaimed by Wesleyan Missionaries in this land, and to the present condition and urgent wants of many parts of this old and loyal dependency of the British throne.

The District meeting commenced its sessions at St. John's on Friday the 27th inst., and terminated its business on the following Thursday. The Rev. J.S. Peach the newly appointed chairman presided with ability and christian courtesy, and afforded proof of his intimate acquaintance with the religious state of every part of our vast field of toil. His allusion to the contrast, as exhibited in the number of ministers, members in Society, and churches, at the present time, and their number *twenty years since*, was gratifying to every lover of Zion, and reminded us of what God had wrought. True, some of those who were the pioneers in the glorious work of evangelism have fallen asleep, and rest from their labours in heaven, where, they mingle with thousands from this Island, who through their instrumentality were brought to God, yet, the mantle of the departed fathers have fallen upon their sons in the gospel, who by God's grace endeavour to walk by the same rule, and to mind the same things. Bro. Dove, the Financial Secretary was elected District Secretary, and Bro. Harris the Journal Secretary. At the commencement of the Meeting all the brethren, with one exception were present. It was felt to be cause of devout gratitude to our heavenly Father, that none of our Ministers had died during the year; yet, *one* had been called to pass through scenes of deepest grief and bereavement, to whom the affectionate sympathy of the brethren was as a healing balm to his troubled soul. Our venerable father Nightingale who has borne the burden and heat of the day, and is now grown gray and feeble in his Master's service, was present at the Sittings as often as possible, and took a lively interest in the proceedings. The District pray that his end may be blessedly triumphant, and his reward great in heaven.

The various reports of the religious condition of our Circuits and Mission Stations were on the whole cheering, as were also the Sunday and Day-school reports. From many parts of the District the cry is heard, "Come over and help us." There are hundreds of our hardy population residing in secluded coves and harbours, who seldom or never hear the pure gospel of Christ, and have none to guide their wandering feet into the path of peace. A great amount of purely missionary work has yet to be done, and there is an earnest desire on the part of the District to furnish the destitute and perishing with the bread of life; but, the limited means at our command compel us, unwillingly to postpone for the present, occupying these inviting fields, and to pray more fervently that God would arise and plead his own cause.

The brethren in reviewing the past year's labor for Christ, were thankful that they had not spent their strength for nought. On some Circuits the Holy Spirit had been poured out, and accessions to the Saviour's fold were reported. Especially was this the case on the St. John's Circuit, where God in the plenitude of his grace had exceeded the expectations of his people, and wrought great things, for which we are glad. The various services held during the Sittings of the District were seasons of refreshing from the presence of the Lord. The Lovefeast, which was largely attended, was verily a time of the Saviour's passing by. The sermons on the Sabbath by brethren Shenstone, Teed, Gaetz and Rogers, were accompanied with divine power and heavenly unction.

The subject on Sabbath evening "Labour for God, and its reward," was calculated to impress upon the hearts of believers a sense of their responsibility, and to kindle in their breasts an intense desire to work while it is day. The Sacramental service was one of deep solemnity, and crowned with the special presence of Him who was dead and is alive for evermore.

Bro. Allen who had been very usefully employed for two years on one of our isolated "Mission Stations," was appointed to the arduous duties of the *Labrador* Mission for the ensuing summer, and cheerfully acquiesced in the decision of the District. Three of our young brethren, who have spent their term of probation, and laboured with success on the Circuits they occupied, and passed through the usual examinations with entire satisfaction to the District, were recommended very cordially and with great unanimity to the Conference as suitable candidates for ordination.

Bro. Comben was appointed to accompany our chairman to represent the District at the approaching Conference, which it is earnestly hoped may prove the most harmonious and satisfactory that has yet been held in connexion with our branch of the Methodist church.

St. John's, N. F., June 3, 1864.

The following resolutions were unanimously and cordially assented to, at the District Meeting held in St. John's, N. F.

That the Members of the District Board on behalf of themselves and the Wesleyans of this Colony generally, do tender their sincere and grateful acknowledgment to the Rev. Wm. Wilson for the valuable and instructive Letters on "Newfoundland Mission, and its Missionaries" which have appeared from time to time in the *Provincial Wesleyan*, and do themselves the honor sincerely to thank him on account of the excellent matter they contain, and the interesting and truly christian spirit in which they are written, and they beg further to be allowed to recommend that the Rev. gentleman, the author, will if agreeable to himself publish them in a more permanent form, by collecting them together in a volume, which it is the belief of this Board would be very acceptable to the Wesleyans of this Colony, and would find a ready sale, at a reasonable cost.

That should the Rev. Mr. Wilson not feel inclined to publish them as above recommended, that he would kindly permit this Board to take the liberty of doing so.

JOHN S. PEACH, *Chairman.*

REPLY.

To the Chairman and Ministers of the Newfoundland District.

DEAR BRETHREN,—I receive with much pleasure the Resolution of your District Board on behalf of "the Wesleyans of your Colony," expressing their approval of certain letters which have appeared in the *Provincial Wesleyan* on "Newfoundland, and its Missionaries," and requesting the publication of those letters in the form of a volume.