five to thirty thousand souls, and for them Protestant Missions make no provision whatever. A few months ago, I was going thro' the Tamil quarter of the town of Colombo. I felt my heart depressed to see how it was "wholly given to idolatry;" it made my heart to ache to find no Missionary there, to tell them, in their own tongue, of the saving work of God. The Wesleyan Missionaries, the Church Missionaries, and the Baptist Missionaries, at Colombo, all expressed themselves strongly on the spiritual destitution of the Tamil population of Colombo. Now, Sir, I will not believe that the Methodist Body will allow 30,000 souls to remain with one Missionary I will not believe that our Committee, proverbially cautious as it is, will refuse to send a man, when they know the facts. I do not believe that God withholds the men, and I cannot believe that you will withhold the means. But while I indicate unoccupied fields which I desire the Society to enter, I feel it a duty to tell this meeting that the existing Missions of the Society greatly need to be more liberally cared for and more vigorously supported. When the Indian Mission is commenced, all parties concerned should have their wits about them. If you do not lay the foundation broad and deep, and if you do not sustain it by an ample and regular supply of men, you had better let it alone and leave the work to others. Why, Sir, I could almost say of your eastern Missionaries what the Duke of Wellington said of the English soldiers, that they are men who can do anything or go anywhere. But in sending the Missionaries to India by units, in telling a miserable handful of men to take a stronghold which has stood for 3,000 years, and which swarming millions defend, you have been expecting too much. You may not know, Sir, that it is a law of Methodism that its agents shall never flinch in a perilous service, that they shall never turn their backs to desert the post of danger, that they shall never go sneaking home, like the French Abbe Dubois, and say, "It cannot be done.' I will say of those Eastern Missionaries that they have kept this law. Why, Sir, I have wept at the grave of Missionaries, who, humanly speaking, would have been living to labour now, but that they have been left to struggle alone with impossible tasks. I never go to the port of Madras without visiting the burial ground connected with the Cathedral there. A few months ago, I stood between two graves; the dust of Joseph Roberts slept on one side and the dust of Thomas Cryer slept on the other. I felt that I stood on classic, on sacred ground, and I fell into a reverie thus:—"Those brave, good soldiers bore the brunt of the battle for twenty years; many of their old companions they had buried; the rest were disabled in the conflict, and borne from the field; but they stood steady, true to each other, and to their trust. They did all that men could do; they struggled against mighty odds, until, overpowered by numbers, and by fatigue, and crushed by anxious care, they fell at their posts. They who had been companions in arms so long, sleep side by side; in their death they are not divided; brave men, I venerate your memory, I reverence your very dust, and I will tell it on the house-tops of Methodism, that you died in obedience to her laws!" I learned something the other day, and I may as well give this audience the benefit of it. I took up a book on India, in which the writer paid certain compliments to Wesleyan Missionaries. He said that we were a very decent sort of men, with the best intentions, but he did not think that we were exactly adapted to the Indian field. He thought we did exceedingly well amongst negroes, savages, and cannibals; that Africa was just the place for us; that we might pray and preach in Africa, from one end to the other, but that we did not possess those special attainments which the Indian demanded. India, with its ancient superstitions, its complicated mythology, and its abstruse phylosophy, was not fitted to our capacities. Now, Sir, I did open my eyes when I read that statement, for, whilst I think well enough of our Missionaries everywhere, I have been accustomed to think that our predecessors and companions in the East were men equalled by few, and surpassed by none, in Methodism or out of it. I deny that any Society has beaten us in the quality of our men. Talk of scholarship!—why look at Daniel Gogerly and Spence Hardy! Talk of capacity!—why look at the late Richard Griffiths, and Ebenezer Jenkins, of Madras. If Indian Missions have failed at all, let me say they have not failed in India, but in London. You have sent us the right men, but the men have been miserably few; the force has been pitiably small. The founder of our Indian Mission is a man whom we never think of without pride; a man whose moral character we cannot study without self improvement,—I refer to the truly apostolic Dr. Coke. We claim our descent from him through a noble line of such men as Clough, and Lynch, and Squance. The relation of Dr. Coke to Ceylon is a perfect study, of which, I am sure, Dr Etheridge will make the most. That beautiful island seems to have taken complete possession of all his sympathies; he was prepared to sacrifice everything for it, not only his fortune but his very life. There are few things on record more touching than the scene witnessed at the Conference of 1813, when Dr Coke, urging on his candid brethren the claims of India, declared that, if they did not let him go there, they would break his heart. There is nothing in all the history of the missions, which is a history of noble sacrifices, to match the self devoting eloquence of our father—'I had rather be placed naked on the shores of Ceylon, without clothes, and without a friend, than not go there" Dr. Coke died on the way, but he died on his knees, praying, as I believe, for the poor pagans of Ceylon; and I believe that we have felt the influence of those dying prayers of that apostolic man all the way through. The weeping band committed their chief to the waters.

So Lycidas sunk low and mounted high,
Thro' the dear might of Him that walked the waves.

—His mantle fell on Clough and his companions, and there is a race of Missionaries in the far East, in whose veins the blood of Coke still flows; whose souls the zeal of Coke still fires, and whom his sainted spirit will not disdain to own. I am now led to the last thing. I feel my heart strongly moved on this occasion to pay my humble tribute to another name—the name of a living man. Forty years have passed away since a noble ship was on her way to Madras. Caught in a thunder storm off Ceylon, she was struck by lightning, she took fire, and was entirely consumed. The passengers barely saved their lives; they carried to the shore nothing but the clothes they stood in. One of those passengers was a Wesleyan Missionary, and he landed at a station where I myself have lived for seven years. The destitute condition in which that Missionary reached the shore, was the nearest approach to the idea of Dr Coke landing on the coast of Ceylon without clothes. I was looking the other day over the official records of those times, and I found that at the following District meeting, the brethren taking into consideration the destitute condition of that Missionary, it was unanimously resolved that he be furnished with three pairs of nankeen trousers. I am sure that that is a vote which would have the cordial sanction of the Methodist world. That Missionary was the Rev. Dr. Hoole. I feel sure that in the presence of a man of Dr. Hoole's years and services, I may refer to such a subject as this without impropriety. Few men have rendered more substantial or enduring services to your Indian Missions than Dr. Hoole. I do not refer to those official services which he renders as Secretary, invaluable they are, but I refer to his personal services as a working Missionary on the spot. His Tamil version of many of our hymns all the Missionaries there regard with especial favour. Other hymns have been written since; but the older hymns are better, the people unanimously say, having tried them, and they are all of them pre-eminent favourites in our service of song. They are quoted in the Class Meetings, they are committed to memory by the children in the schools, they are sung by native Christian families at domestic worship, and they are repeated by native Christians when they come to die. I will just mention, before sitting down, one circumstance which I am sure will greatly gratify Dr. Hoole, and it will greatly interest you A few months ago I was called to visit a native Christian who was dying of cholera. I found him unable to speak, but he signified by signs his desire to receive the Sacrament of the Lord's Supper. When I had administered to him the elements he seemed to gain strength, and gradually raising himself on his mat, he feebly repeated in the Tamil version these lines:—

"Fearless of hell and ghastly death,
I'll break through every foe;
The wings of love and arms of faith
Will bear me conqueror through."

The head fell back on the pillow, but the spirit had fled to the paradise of God. Now, I felt, Sir, that one such scene as that would have amply repaid me for all the service of a life.

Provincial Wesleyan

WEDNESDAY, JULY 4, 1860.

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 correspondents

Opening of the Conference.

The sixth Conference of the Ministers of the Wesleyan Methodist Church of Eastern British America commenced its session, in the Wesleyan Church, at Fredericton, N. B., on the morning of June 27th, 1860, at 10 A. M. The President took the chair, and Dr. Pickard read the 1st chapter of the 1st epistle to Timothy, after which the first and fifth verses of the 564 h Hymn, beginning, "Infinite God, to thee we raise," were sung, and prayer was offered by Fathers Temple and McNutt.

The names of the ministers delegated by the different Districts to attend this Conference were then read, and their number was found to be 47, of which nearly all were present; besides these there were present brethren from various Districts; and an unusually large number of young men, who, having completed their probation, had come up to Conference to receive ordination. The ballot for Secretary was then taken, and on counting the votes there were—for Dr. Pickard 30, Mr. McMurray 10, and scattering 5 Dr. Pickard was therefore duly elected. The Journal Secretary was next chosen, and, as in the former case, by ballot; the votes were—for Mr. McMurray 34, scattering 11, and Mr. McMurray was declared duly elected. The Secretary then nominated, with the approbation of the Conference, James Taylor and R. A. Temple, Assistant Secretaries, and the Journal Secretary nominated G. S. Milligan his Assistant.

The President then addressed the Conference, expressing his feelings of unfeigned thankfulness to God that he was permitted, on this interesting occasion, to meet so many of his brethren, and feelingly referred to the loss the Connexion had sustained by the death of two aged ministers—Fathers CROSCOMBE and KNIGHT, and to the loss he had personally experienced by the removal from earth to heaven of his beloved friend and co-labourer, Dr. Knight, and offered a grateful tribute to his memory, as an able Conference officer, a Christian minister, and a man; and glowingly expatiated on his triumph and death. He gave utterance to his gratitude to God for the health he had enjoyed during the past year, and esteemed it a privilege, a blessing and a duty to be consecrated to the service of Christ, to which he had been never more fully devoted than during the past year, of which he had spent less than two months in his own home.—He offered his devout thanksgiving to God for the spiritual enjoyment, peace, and success which He had vouchsafed; but of the efficiency of his services he would leave others to speak.

The Rev'ds E Botterell and S. W. Sprague were appointed letter-writers to the Conference.

The first in the regular order of questions was then asked, viz: "Who are now admitted as ministers in full connection with the Conference?" Answer:—John Cassidy, Wm. Alcorn, Henry Holland, S. T. Teed, W. W. Perkins, S. Humphrey, A B, G Butcher, J. Winterbotham, A. W Nicholson and Thomas Fox.

In answer to the question,—"What Preachers now remain on trial?" It was found that there were ten who had travelled three years: of this number D. Chapman retires for one year for want of health. There were eleven who had travelled two years, and two who had travelled one year. The hour of twelve having now arrived, the doors of the Conference were thrown open to admit the public to the Conference prayer meeting. A large and highly respectable audience assembled, and the brethren H Daniel, J. England, J. Addy, H. Pope, 2nd, W. Smithson and E Botterell offered prayer, and a very gracious measure of Divine influence was vouchsafed to the devout worshippers.

The afternoon session was opened at 3½ P. M., with singing and prayer by Brother Snowball.

The question was now asked,—"who are now received as Preachers on trial?" and the very gratifying fact was elicited, that eleven young men of promising talents, moved by the Spirit of God to undertake the work of the ministry, had creditably passed their examination before the various Districts from which they came, and were cordially recommended to be employed in the Circuits of our Conference; besides these there was one placed on the President's list of reserve. The hours of session were then fixed as follows—from 9 A M. to 12½ P. M., and from 2½ P. M. to 5 P. M. The examination of candidates for ordination was appointed to take place on Saturday morning, at 9 A M.

On Sunday evening next a funeral sermon on the death of the lamented late Co Delegate, Dr. Knight, will be preached by the President of the Conference.

Session closed with prayer by Brother Desbrisay.

The cares and infelicities of life, which are spoken of as "hindrances to grace," may be hindrances, but they are the only helps it has in this world. The voice of provocation is the voice of God calling us to the practice of patience.—*H. W. Beecher.*

Letter from England

From our own Correspondent.

ENGLAND, June 15th, 1860.

The capture of Palermo by the troops of Garibaldi, the great guerilla chieftain, is one of the most unprecedented events of history. Before a mere handful of undisciplined men a city with a garrison of eighteen thousand soldiers, and protected by several ships of war have been compelled to succumb; and the tricolour of liberty now floats from the walls The details of the capture are most thrilling The bravery and tact of the patriotic Garibaldi, as well as the daring of his recruits, are beyond all praise. He is unquestionably the most popular man of his day. Great questions of national policy have for a time lost their interest, while cabinets and people have looked on, and witnessed the sudden lapse of half a kingdom from the Bourbon throne.

The young King of Naples, a true son of his despotic and execrated father, has acted just as tyrants do in the hour of their peril. Infuriated by the success of the insurgent troops, he despatched one of his generals, with sealed orders, to Lanza, the commandant of the garrison of Palermo, ordering him to bombard and destroy the entire city. The wise Lanza, more prudent and more humane than his master, replied that such a step would be impracticable, as his own troops were going over to the insurgents, and could not be induced to sack the city. He advised the capitulation of the garrison, to which mortifying arrangement the King was compelled to submit. The Neapolitan troops, therefore, passed out of the city, with the honors of war, and were embarked for some other port, leaving Garibaldi in full possession. The King has promised and vowed all sorts of constitutions, but it is now too late; and the one favor which the Sicilians ask of him is that he will take himself away from them for ever.

The first appeal of the King to the European Powers was refused with dignity.—Even Austria declined all intervention, and left the young tyrant to his fate. The attitude of England was firm and decisive. But it is to be feared that a second appeal to France has met with a more favourable response, and that the French Emperor is anxious to have "a finger in the pie." Indeed it has been reported that he has a scheme for constituting Sicily a vice-royalty, under the King of Naples, and putting another Bourbon into the vice-regal position.—This will hardly be allowed: the Sicilians, after long and intolerable oppression, have thrown off the yoke of tyranny. They have shown themselves capable of managing their own affairs,—and why should they not be left to do so? The presence of the eagle of France in such a sphere is neither for protection or counsel:—the French eagle is too fond of picking the bones.

The papers are full of the reeking atrocities which have been committed by the Neapolitans. Hospitals, with all their helpless inmates have been burned. The dead bodies of women and children, frightfully mutilated, have been discovered; and an eye witness, writing to the *Times*, describes a visit to one of the state-prisons, in which were found the putrid bodies of many miserable victims of tyranny, in all attitudes of agony and torture. No imagination could have conceived of such horrors in the nineteenth century. Such relations have been made, that it will not be wonderful if the slaves of such a government rise in one mass, strip their king of his royal functions, and send him forth branded with the curses of a nation, a wanderer and a vagabond on the face of the earth.

Great anxiety is entertained as to the future movements of Garibaldi. Probably his next post will be Messina—a far more difficult position than Palermo. If, however, he should succeed in winning over the garrison, or spreading disaffection among them his work will be comparatively light. It is said that he possesses a strong faculty of fascination, and that many of the officers of the Neapolitan army were so charmed by their intercourse with him during the armistice, that they offered him their swords and services. He is now engaged in the formation of a provisional government, and the levying of fresh troops. The minister of the king of Sardinia has addressed a note to the cabinet of the Tuileries, requesting it not to lend its aid, by any intervention, to the King of Naples, but to follow the policy in regard to Sicily which was observed with respect to the Legations. The Neapolitan ambassador has had an interview with the Emperor at Fontainebleau.

There is no hope, at present, of the peaceful settlement of the Chinese question. The Emperor has rejected the ultimatum of the British minister, and the result must be bloodshed. The Anglo French expedition has by this time led to some definite results But what the end will be, it is impossible to surmise. However successful the issue, such a war can never prove satisfactory, and it is to be feared that no settlement can ever be regarded as final. The occupation of Pekin would probably strike terror into the people, but even that terror would prove only temporary. Would that the powers of the glorious gospel of peace could be brought to bear on the millions of China! This is the only full and final solution of the Chinese difficulty.

Intelligence has reached us respecting an insurrection in New Zealand The ground of the revolt is the land question. It appears that the native chiefs have no right to sell land to the British government. Under the native law all land is held by the tribes in common. Hence, when the chief sells land, he compromises the interests of the people. Some of the native tribes have bound themselves by oaths not to sell land The adjustment of this point has been a matter of much perplexity to the government The outbreak is not serious, but there have been some slight skirmishes, which have excited alarm among the colonists.

The Pope's army of Irish recruits is growing rapidly. Volunteers by hundreds are leaving the "emerald isle," not without kindred *greenness*, for the defence of his Holiness. Some of these have already given trouble enough to the government which they are seeking to defend. An Irishman has an intuitive love of a row. Wherever heads are to be broken, there the Irish cluster in troops, not at all particular as to the right or wrong of the squabble,—bent only on the breaking of heads. To the recruits, in their passages through the cities of the continent, many golden chances of a "row" have offered, and have been eagerly accepted. The result is that the authorities have had no little trouble in trying to keep matters straight: and the Pope little dreams what a cargo of combustibles he is importing from distant shores. By the way, the Irish journals have discovered that Garibaldi is descended from a native of the "first gem of the sea." Of course!

The bold attitude assumed by the House of Lords in throwing out the bill for the repeal of the Paper duty has thrown England into considerable excitement and agitation. It is undoubtedly a most grave and questionable strain of prerogative, and one that could not by any means be tolerated, save in extreme cases. The principle that the people should be taxed only by their own representatives is one of the pillars of our free and glorious constitution. But at the same time there may be cases when the action of the Lords may be needed to save the country from drifting into serious error, and it would seem that the present instance is a case in point. The repeal of the duty on paper, in the face of an alarming deficiency in finance, would be a most undesirable arrangement, and all the more so because the benefit of it would be restricted to a mere class. Paper in England is cheap enough to the masses. Literature is cheap enough, almost too cheap. If the duty were taken off, who would get the benefit? Not the public certainly, for what advantage is it to the poor woman who goes to market, that her pound of sugar is wrapped up in paper less course than she has been in the habit of receiving? The publishers of cheap literature, and above all the proprietors of the penny press would reap all the benefit. It is said that the *Morning Star* for instance, a penny paper of eight pages, in the pay of Mr. Bright and his fraternity, is published at a daily loss of some hundreds of pounds. No wonder that such a paper as this should take fire at the conduct of the Lords, seeing all prospect of possible gain taken away from it. The great fault of the present Government, and especially of the Chancellor of the Exchequer, has been that of pandering to the Bright party, from a fear that such a coalition was necessary to the stability of the present Ministry. The proposal to repeal the paper duty was a sop to conciliate the cheap press, and to secure its sanction for the remaining items of the Budget. But it never can be right to sacrifice principle. Cabinets as well as individuals have to suffer the penalty of dishonourable alliances; and the result of this policy is that the Lords and Commons is now ranged against each other, and the whole country thrown into excitement.

Mr Gladstone never had faith in his own scheme, and probably no man was better pleased than himself, that the Lords rejected the bill. But this is a dangerous game to play. The Lords were justified in their course, on the ground of common sense, but the people of England are very chary of the violation of precedent, and such a violation is most unfortunate at a time when such a man as Mr. Bright is going up and down the country, inflaming the popular mind, and almost driving the working classes to open revolt. At present the two Houses are referring the case to a Committee on Precedents, whose decisions are awaited with considerable anxiety.

The Reform Bill, introduced by Lord John Russell, after having dragged out a miserable existence through the session, has at last been withdrawn, to the mortification of all Radicals, but to the sincere satisfaction of all enlightened patriots who would not wish to see England ruled by a mob, and that mob ruled by John Bright. This bill has never been honestly taken up by the Government. It was also a sop to the Bright party, and its withdrawal by Lord John Russell was another melancholy illustration of the vanity of all such miserable coalitions. If Lord Palmerston cannot organize a ministry strong enough to stand without the aid of the Bright party, let somebody else try. Surely England is not so far gone as that every government must truckle to a rampant democracy. Surely there are some men of principle left to us yet.

The National Defence Committee has just brought up its report. The results are sufficiently alarming It appears that an outlay of no less than *twelve millions* is required to make England at all safe against foreign invasion. This is the testimony of men the most competent to give judgment on the question. Nor will it be difficult to persuade the English people that the judgment is correct. Far better would be an outlay of twelve millions than the cost of any descent upon our coasts. We may never be troubled at all, but who can say that we shall not? There can be no safety during the life time of such a man as Louis Napoleon. Perhaps the expenditure of such a sum would be cheap, if only for the sake of allaying the national mind, for it cannot be denied that for the last two years there has been very little confidence in the stability of our present relations with France. The surest way to prevent all descent upon England is to make her impregnable. A very simple plan has been proposed by the highest authority on the subject, for surrounding London with a cordon of forts and earth-works, to be garrisoned in case of invasion by the Volunteers, so as to leave the regular troops to take the field. This plan has the merit of cheapness.

Another question which is exciting considerable feeling in England is that of the Religious Census of 1861. It is proposed to call at every house in the land, and as certain the religious persuasion of each of its tenants. This, it is felt, would not only be a serious intrusion, but would result in a fallacious result, for all who belong to no church would be tabulated as members of the Church of England, thus giving the Establishment, in all statistical records, an overwhelming majority over the non-conformist bodies. The opposition brought to bear against this clause in the coming census arrangement will probably prove fatal to it, and perhaps to the hope of gathering any religious statistics at all.

A very dangerous bill is now before the House of Lords, professedly to restrict, but in reality to license Sunday trading. A number of ministers and congregations were led so far astray, at the outset, as to support the bill by petitions. But they soon discovered their error. Lord Chelmsford in introducing the measure intended probably to secure greater attention to the decorum of the Sabbath during church hours, but he provides at the same time for wholesale desecration during all other hours of the Lords' day. An organized opposition will probably induce his Lordship to withdraw his motion. A far more likely measure is that of the Duke of Marlborough, who proposes to take of the restriction from the use of the Bible in the Government schools and colleges of India. Our own Church largely supports his Grace's motion.

The trial trip of the Great Eastern has proved successful, and it is now finally arranged (if any arrangement regarding this unfortunate vessel can be considered final), that she shall leave Southampton for New York to-morrow. It was thought that she would have waited to accompany the Prince of Wales to Canada, but it was desirable for reasons best known to navigators that she should start at once. The scholars of the Wesleyan Sunday School, Southampton, were conducted over the vessel last week, and they presented Capt. Vine Hall, and each of his officers with a Bible.

The Prince of Wales is to sail on the fifteenth of July, and will doubtless meet with a hearty welcome from his future transatlantic subjects. The dons of Canada will probably come in for a fair share of baronetcies and knighthoods, and there is no one who will grudge Her Majesty's loyal subjects across the sea those honors which they most richly deserve. The visit of His Royal Highness will tend to bind the Canadians more closely to their English Queen, and the royalty of England will henceforth have stronger ties to them. We are to be invaded next week by some three thousand Frenchmen, whose mission is happily one of peace. The Opheonistes of France, a company of amateur vocalists are about to visit London in vast numbers, in order to give performances at the Crystal Palace. The Londoners are preparing to give them a hearty welcome, and the more so because of the loss which the lovers of popular amusement have sustained by the sudden and melancholy death of Albert Smith. For many years he has reigned supreme in a department of popular amusement, as harmless, perhaps, as any now offered to the inhabitants of the great metropolis. Having won the support and almost the affections of all classes, and having amassed a considerable and well earned fortune, he died suddenly a few weeks since, at a very early age

Death has been to work among others of our notable men. Field Marshal the Earl of Strafford, a Waterloo soldier, and long the companion and friend of the Great Duke, is gone. Sir Charles Barry, the architect of the Houses of Parliament, has passed from us. On the day after his death his mighty work would have been finished. The flag staff had been prepared, from which a gay banner was to stream, telling the world that the grandest architectural creation of modern times was consummated Instead of the gay banner was a black standard, "half-mast" high, drooping solemnly over the mortal remains of the great genius, as he was being carried to his grave in the adjacent and venerable abbey. The Rev. Baden Powel, Savilian Professor of Geometry at the University of Oxford, and long known as a rationalist of the very broadest type, has also gone to his account.

There has been quite a stir in the world of bishops. Dr Longley, of Durham, is translated to the archiepiscopal see of York; Dr. Villiers is translated from Carlisle to Durham, and the Honourable and Rev. Samuel Waldegrave, a clergyman of moderate views, is appointed to the see of Carlisle The appointments are all judicious and timely. Dr. McNeile, of Liverpool, who though a most popular clergyman of the Church of England has never yet received a benefice, has in his old age been instituted to the residentiary canonary of Chester Cathedral, with an income of £500 per annum: a very nice picking for a comparative supernumerary. His old adversary, Cardinal Wiseman, is in a very precarious state, and it seems likely that his Holiness will have to set about selecting a successor to the Romish Archiepiscopate of Westminster. If any brains have been left to the old man after all his trials, he will leave Westminster alone and appoint no archbishop at all.

We are very much troubled just now with operative *strikes*. They are beginning to assume very serious proportions. Indeed it will not be Mr. Bright's fault if all the operatives of England are not set against their employers, and deadly feud engendered. Perhaps the system of pampering the working classes has been carried too far. At any rate it is without reason of any sort that masons and builders should refuse to work more than nine hours a day, when tens of thousands of clerks and shopmen, men of education, and with far less emolument, are working for twelve and even sixteen hours.

The Religious news of the month does not contain anything very striking. The Sunday services at the London Theatres were closed last Lord's day for the season. The movement has been very successful. At the Victoria Theatre alone, upwards of 77,000 have heard the Gospel preached, the vast majority of whom would not have entered a regular place of worship. The midnight meetings for the rescue of fallen women have proved very successful. The few that have been held have been attended by nearly two thousand. One hundred and three unfortunates have been induced to enter houses of refuge, ten have been restored to their friends, one has been received back by her husband, and one has got married. It has been determined to attempt some yet further means for accomplishing the noble purpose contemplated by the friends of the fallen.

Your readers will have heard by this time of the glorious increase with which God has crowned the labours of Methodism during the year. A nett increase of nearly *sixteen thousand* members, with more than twenty thousand on trial is indeed a signal mark of the Divine favour No fewer than one hundred and thirty-seven candidates for the ministry have offered themselves to the Conference. We are all busily preparing for the great event of the year, the annual Conference. To most of the brethren it will be more than ordinarily attractive, because of its being held in London. About six hundred will be provided for, but probably seven hundred ministers will attend; many who have no permission from their District meetings being glad to pay their own expenses.

Mr. Arthur has returned from Italy, and is improved in health. He has made the best of his time, and has announced a volume in the press, entitled "Italy in Transition." He has brought home with him some astonishing particulars of the social religious life of Italy, and thinks thinks that the time has come for sending agents of the Gospel into some of the Italian cities and towns. Mr Spencer Wady's life of Grimshaw is out at last.

Letter from Canada.

CANADA, June 22 1860.

I send you my July letter now, that you may have our Conference proceedings in good time; and my last being of unusual length, and certainly more than the column I stipulated at first to occupy, I must—not to satiate your readers—aim, this day, a moderation.

The Annual Conference of the Wesleyan Methodist Church in Canada assembled at Kingston, on Wednesday, the 6th inst., (Committees having began sitting the week before) and it is very satisfactory that its deliberations were conducted with great harmony, though with great earnestness and despatch, and I do not believe that any other legislative body, composed of so many ministers, embracing so many interests, and acting in connexion with so many circuits and missions—widely extended, would dispose of its business in so few days. In this particular and some others, I have temerity enough to remark, that even our garulous civil Legislature is excelled by the Canada Conference: but, then, we have an honest Executive.

The number of Ministers present is not to be deemed by any observer as the whole belonging to the Conference. Candidly, we work along with one Conference, and ought to have Three Annual, and one General delegated Conference. A necessary rule now prevents all from attending; and this year, I suppose, nearly as many were left on the circuits and missions as were present. If it were not important that worthy Juniors should be there to learn how to be Conference men, fairly impartially appointed Ministers would do the business better than five hundred.

The President, the Rev. Dr. Stinson, was in his place, with timely observations on the remarkable unanimity of the Body; the Co Delegate, the Rev. John Douse (one of the "Young men" from England in 1834) read the Scriptures, and prayer was offered by the Rev. Sylvester Hurlburt, and the Rev. Dr. Green. After ascertaining the number of Ministers appointed to be present, and other preliminaries, the public Conference Prayer Meeting was held, and, as of old, the Spirit was found to be there with his servants and people: and while this is the case, there can be no lack of prosperity and joy. We will praise God!

The previously commenced ballot for Secretary was afterwards completed, and the Rev. Kennedy Creighton was elected, the Revs. J. Spencer and William Scott made Assistants, and the Rev. J. B. Howard, Journal Secretary—a very good coterie of permen

These formalities settled, the Address of the honoured Parent Body in Britain was read, and its paragraphs one by one heard with veneration and thanks, and compliance with our request for the re-appointment of Dr Stinson as President, and appointment of the Rev. Richard Jones, Co-Delegate, learned with pleasure. Not that there was any doubt; for though we should deplore independence of the British Conference—as of Canadian independence of Great Britain, we have had since the Re Union very much of what I call Methodist Responsible Government. They know our soundings at home, and, as I am an anonymous unit, I will say, they know our worth and where to look—as Dr. Bunting used to look—for the largest, most active, liberal, and prosperous Wesleyan community out of old England, and trust and love us. One grand scheme of hallowed pioneering absorbs both, and with a slight change in it from what is personal to Methodism, I like at Conference time to read Charles Wesley's fine Elegy on Whitfield:

See where he flies! as if by Heaven designed,
To awake and draw our whole spos alek nd!
He takes the eagle's with the morning's wings,
To other worlds the great salvation brings,
As sent, with joyful news of sins forgiven,
To every ransomed soul on this side heaven!"

The Rev Dr. Enoch Wood moved, with sincere commendations, thanks to the retiring Co Delegate, Mr. Douse. Eight Committees were appointed. The Annual Meeting of the College was organized and adjourned. The hours of the Conference regulated, and then the serious, not tearful, question of Character was put, and continued the next day.

On the Morning of that day, though our Representatives to it had not the gratification of meeting the Revs. Dr. Richey, Churchill, and Allison, your Representatives to the late General Conference in Buffalo, Eastern duties having prevented their attendance, our Conference had the honour of receiving your friendly Address, and welcoming your Representatives to us, the Rev. Dr. Pickard, and the Rev. James Narraway, M. A.: and there was something beautiful in their early and hearty introduction by Dr Wood, long a colabourer of yours, and a Wesleyan friend whose providential personal services Dr. Pickard touchingly acknowledged. Their addresses were heard with much kind feeling and admiration, and when they had to return, a resolution moved by the Rev Dr Ryerson, and seconded by the Rev. Lachlan Taylor, and the President's parting address, brought out the cordiality and well wishes of the West for them and the Eastern Connexion. Two very different men, indeed. Dr. Pickard learned and sagacious, what the Principalship of your Mount Allison Institution requires. Mr. Narraway full of Wesleyan rhetoric and manly grace. He conveyed the love of the young Methodism on the Atlantic to the young Methodism of Canada, and, like Dr. Pickard on another theme, soon obtained approving hearts. While he properly distinguished a portion of Methodism as young I—not queriously—want to know where Methodism is not young? The Methodism of the Eastern British American Conference, of the Australian, French, and Canada Conferences, looks robust, and is youthful; but I do not think England's Methodism can be exceeded in fresh piety, expansive generosity, and joyous and wonderful activities We in the Colonies get replenished with talent, piety, and money, and very largely robust English Methodism has replenished us all. The age of beloved English Methodism is mere boyhood before Millennium centuries. God bless your Pickards and Narraways, the successors of Black and Knight of the young Eastern Conference! That and ours are companion Conferences, the high destiny whose fraternal and vigorous zeal is, to bless British North America with Wesleyan Methodism, from Lake to Pole, from Ocean to Ocean

The President called upon Dr. Wood, and he addressed the Conference—and in his own lucid and convincing manner—on the subject of a Connexional Proprietory Female College, and a resolution was adopted opening the way for a Lay Deputation from the city of Hamilton Subsequently this important project was discussed and decided upon, and a very intelligent respectable Committee appointed to carry it out whose proceedings I hope from time to time to report to you.

The Rev. Dr. Sargent, of the Baltimore Methodist Episcopal Conference, was introduced to lay, and was not long unesteemed.

The enquiry for men eligible for full Connexion and Ordination brought up two or three interesting special cases. The Rev J H Johnson, a minister of a seceding body in Canada, of piously calling itself the Methodist Episcopal Church, and till lately Principal of the Belleville Academy, was, after due examination of his qualifications, and views of our discipline, received Dr. Freshman, the converted Jewish Quebec Rabbi, whose case I rather largely stated in my last, was presented, and his peculiar position deep piety, preference for Wesleyan Methodism and various learning, made his reception for full membership and ordination cordially unanimous, and at present his residence will be Hamilton with ministerial duties among the Germans, under the direction of the General Superintendent of Missions. We now have our Dr. Nast. When called to the platform, and this welcome Hungarian Jew received the hand of fellowship from the President, emotion was deep whilst he acknowledged that Wesleyan Methodism had brought him to Christ.

On Friday the Official members of the Kingston Circuit were admitted to the Conference with an address congratulating the Conference on its reassembling in Kingston. The reception was very agreeable, and it was not untilt, how acceptable are the acts of a well ordered, loyal Laity.

In the evening the Recognition of the young men for Ordination took place—a joyous and weighty occasion; the statements of the candidates were unexceptionable, and the addresses and aid of the Rev Messrs. Douse, Dr Green, Dr. Sargent, H. Williamson, and L Taylor were most appropriate and effective. So long as this annual ceremony is sanctioned—as it has ever been—by the Holy Ghost, our doctrines, spirit, agency, and system are safe and beneficial.

Saturday. The College Report was under consideration, and did not fail of much attention.

Sunday The people poured in from the country, and they and their ministers at different sanctuaries delighted in it as a day of grand undgrace. The Ordination sermon by the President, and impressive services, were in Sydenham street Church, and the number ordained this year is between thirty and forty. Uninterrupted Apostolic succession!

Monday. The Pastoral Address Committee reported Dr. Green and the Rev. John Hunt read the report of the Book Room and Guardian Office, and the effect of the universal monetary crises had not yet spent its force on that establishment. As an auxiliary for spreading our doctrines and pure religion, we highly appreciate it, and Dr. Green has the confidence of the Connexion: and he having been elected for three years, there was no election of Book Steward. The able Rev. Wellington Jeffers was elected Editor by a large majority, and the Ex-Editor, the Rev. James Spencer afterwards had a gold watch presented to him, and the thanks of the Conference His new patent taking him to England, he is our representative to the approaching British Conference.

On Tuesday it was asked, What preachers remain on Trial? Many were reported Resolutions were adopted by the Conference relating to Victoria College, the Rev. William Scott appointed Agent, and in the Evening a Public College Meeting was held under exciting circumstances, and it was seen how much were appreciated the services of the President and other Ministers who lately were before the Parliamentary University Committee: the cordial cooperation of the Laymen of our Church, and especially the unselfish devoutedness to, and most admirable defence of the Conference and College, by Dr. Egerton Ryerson, Chief Superintendent of Education in Upper Canada. I must not enlarge by supplement the long paragraphs on this absorbing subject in my last letter, nor need I now give details of local College matters.

Wednesday brought the question.—What preachers are received on Trial? and before disposed of, it was ascertained that between twenty and thirty were accepted The loved John Sunday much debilitated after many deaths in his family, said farewell to the Conference. For every qualification, and commanding usefulness, the late Peter Jones will long maintain his high position as our most popular Native Laborer, but for unstained piety, originality, and energy Sunday has never been excelled.

This day it was by a large majority decided to request of the British Conference the re appointment to the Presidency of Dr. Stinson, and for Co-Delegacy, the Rev. Henry Wilkinson. Capital selection; for these are brethren beloved.

I regret that, with others, very unsatisfactory health has placed the Rev Saml D Rice on the list of Superannuated Ministers this year, a man of known acuteness and activity Still, we are sure to have from him all the services he can render for his valued Canadian Methodism.

Thursday Mr. W. Scott presented the Address of the British Conference and the Rev. James Hughes the Report of the Sabbath Schools, and a resolution was carried, on motion of the Rev. Asahel Hurlburt condemnatory of the use of the gown in the Wesleyan pulpits of Canada, without however intending to abolish the use of it in two churches accustomed to it in Eastern Canada.

The imposing Missionary Committee was appointed on motion of the General Superintendent of Missions, and its names will tell you what Canada thinks of her important Missionary Department. The Conference consented provisionally to the ordination of a Native Missionary, Ashquabe, going to Lac La Pluie in Hudson's Bay. O that we had a dozen more like him, and funds for another dozen in the North West!

When I commenced I charged my ingenuity to put much in little, and yet I have reached the limits of my space with an omission of some things and partial attention only to others. Closing after hurry, I rejoice to copy this statement from the Pastoral Address.—"By the blessing of God upon our instrumentality, the labours of the past year resulted in an increase of about three thousand to the membership of the church. Fifteen hundred more on trial. Then, last year we had 253, this year 268 Circuits and Missions, besides our French Missions. I must count the Itinerants.

The Pastors have gone to their affectionate people in faith, thinking of a great spiritual future for Canada Wesleyanism, when others shall have entered into their labours, and the Labourers of 1860 shall, as James Parsons used to say in London pulpits—shout their "their harvest home" in the world of immortality. The benediction of the Lord of the Vineyard be upon the two brotherly Wesleyan Conferences of British North America!

ANGLO SAXON.

From the Christian Guardian.

Conference Proceedings.

REPRESENTATIVES FROM THE WESLEYAN CONFERENCE IN THE EASTERN PROVINCES.

We have pleasure in presenting our readers with a full report of the beautiful address of the Rev. J R. Narraway, delivered on his introduction to the Conference in Kingston, which we were reluctantly compelled to defer from our last issue for want of space.

MR PRESIDENT, FATHERS AND BRETHREN,—

My learned friend and valued brother, Dr. Pickard, in whom the vigour of youth, the caution and sagacity of age happily blend, well represents our educational enterprise, with which his name has been long and honourably identified; nor less effectively does he symbolize the tact of our executive and the wisdom of our legislative body. But I, if the exponent of ought beyond my own individuality, may claim to represent Young Methodism of Eastern British America. Not, indeed, as youthful as when eighteen years ago I began my ministerial career, yet am I only just now emerging from my *teen-hood*. Among you I might soon be as venerable as my friend, Dr Cooney, whose expressive face is fringed with the silken, silvery flake of advancing years. With us there is not the same ecclesiastical precocity as with you. Whether it be in our changeful climate, our salt sea breezes, our oft scanty soil, or in some occult natural law, physical or mental, Young Methodism in the East does not so early walk alone as Young Methodism in the West,—does not so soon get out of leading-strings, or exchange is long clothes—is pettico