

The Provincial Wesleyan.

Provincial Wesleyan
THURSDAY, AUGUST 2, 1855.

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The Close of the Conference.

ITS PROCEEDINGS BRIEFLY REVIEWED.
The first session of the EASTERN BRITISH AMERICAN CONFERENCE, closed last Tuesday, and all the Ministers who took part in its important deliberations, except those destined to Newfoundland and Bermuda, are now on their way to their respective fields of labor, or have already entered on their hallowed toils, with the quickened energy generated by a retrospect of the happy and harmonious adjustment and completion of all the business for the accomplishment of which the Conference was summoned and constituted.

The JOURNAL, which forms the authorized Record of the proceedings of the Conference—and which, as such, will be by the archives of our Connection—received between one and two o'clock, on Thursday afternoon, just before the closing devotional exercise, and the reading of the Stations, the authentic signatures of the President and Secretary, the Ministers all standing up, to witness the affixing of that official sanction to the document, which will go down to posterity invested with an interest, perhaps even more intense than that which it now awakens.

The records of Acts and Resolutions of a large deliberative assembly, afford usually, a very imperfect criterion by which to estimate the amount of collective counsel and painstaking scrutiny and discussion, elicited by the questions that have fallen under its consideration, more especially when that assembly is deeply imbued with a conscientious impression of its responsibility, and feels that it is legislating in regard to the highest interests not merely of living men, but of unborn generations to the close of time.

Such were the views and feelings under the influence of which the Ministers who recently met in Conference in this City, addressed themselves to the interesting subject of their deliberations; and some estimate may be formed of the amount of work accomplished by them, when remembering the peculiar difficulty and gravity of the work itself, we state, that the decisions and solutions embodying the results at which they arrived after thoroughly canvassing every question, occupy, with some preliminary documents, about forty closely-written folio pages.

We shall not, by any detailed statement of the action of the Conference in reference to the multifarious business which so completely filled up the entire period of its session, anticipate the information on all questions contained in the Minutes of Conference, now in the course of publication, and of which the first form is already thrown off. A large Edition of the Minutes, we rejoice to learn, will be published, and four thousand additional copies of the Pastoral Address, contained in the Minutes, so as to secure at once the widest possible dissemination among our Societies of this important and practical attention of all points demanding the strictest of those who would faithfully carry out the varied and important objects of our new ecclesiastical organization.

On the inner side of a leaf in the Minutes, preceding the title page, we observe the following preliminary notice:

The Wesleyan Missions of Nova Scotia, New Brunswick, Prince Edward Island and Newfoundland—On and towards the close of the last century by the Rev. Wm. Hall, being constituted a distinct affiliated Connexion, Minutes of several conferences of the Ministers from those Provinces, and the Bermudas, assembled in Conference, under the Presidency of the Rev. Dr. Beucham, (the Deputation from England) are now published as the Minutes of the first Conference of the Wesleyan Methodist Connexion, or Church, of Eastern British America, under the sanction of the British Conference.

The Minutes, thus introduced to the attention of all who feel an interest in the practical progress which has resulted in giving to Methodism in these Colonies its present advantageous position, we would earnestly commend to the attentive perusal of all whose ecclesiastical relation and status are affected by our Confederal Organization, and to all who are desirous of general response to this intimation; and who, greatly overestimate the interest left by the friends of our cause in this auspicious cause, the whole edition of the Minutes and of the Pastoral Address, large as it is, is not exhausted in less than six months. Such, at least, we are quite satisfied, will be the case, if our Ministers unite, as we doubt not they will, in a determination to bring the whole subject before the Societies and Conventions under their charge, as early and as effectively as possible.

By an examination of those official publications, the intelligent will at once perceive, that the Constitution of our Colonial Wesleyan Connexion, is established upon the surest and most legitimate basis; and that every interest of our Church is provided for, so far as that can be done by law legislation, and prudential arrangement. It is, moreover, borne in mind, that without practical and combined effort, the most beautiful and complete system of Ministerial regime, or of Church polity and economy, must be unproductive and valueless, exhibiting inefficiency in experiment, and humiliating contrast with conspicuous excellence in theory.

In vain has the Conference wisely determined upon the adoption of the least conceivable principle in stationing in Ministers, and upon the most equitable and impartial method of appointing Chairmen to preside over the respective Districts; in vain has it directed the immediate introduction of the *Children's Fund*, which has long worked so well in the Parent Body, graduating the scale of contribution by each circuit to that fund, according to the numbers in Society, effectually precluding by this means the serious inconsequence and difficulty inseparable from the disparity in the number of the Ministers' children, on the plan hitherto in operation in these Colonies; in vain has it resolved upon the formation forthwith, of a *Contingent Fund*, to aid the poorer class of circuits and meet other exigencies of the work that will be constantly arising; in vain has it sought to enlist the sympathy and co-operative activities of the laity of our Church, by the appointment of mixed Committees, constituted of an equal number of Ministers and members, to manage the various funds of this Connexion; and by requesting the presence of the Circuit Stewards at the District Meetings during the transaction of the financial business;—in vain, in a word, has it expanded so much as to solicit care and attention on the part of the entire machinery of its economical operations, unless by cordial, concentrated, and continuous co-operation, on the part of the People as well as

the Pastors, the admirable platform laid down and explicated in living and systematic operation. We have thus indicated, in very brief and general outline, the bearing and design of the more prominent measures of which the Conference has sought the introduction, in order co-actively with our existence as a distinct branch of the Church of God, at once to stimulate and direct our energies, that we may as speedily as possible become self-sustaining, in respect alike to spiritual effort for the spread of the Gospel, and to the pecuniary support of all the institutions of our Church.

We must draw these remarks to a close—Standing at the remotest point from any adulatory intention, we can not, nevertheless, refrain from emphatically expressing our conviction, founded upon the concurrent testimony of all those Ministers with whom we have, for the past week or two, enjoyed the privilege of personal intercourse—that for the happy and hallowed spirit which we learn, pervaded all the deliberations of the late Conference, and for the admirable system of discipline and economy which has recognized or instituted, unpeaked obligations are due to its distinguished President, the Rev. DR. BEUCHAM. He has, we believe, so fulfilled his mission as to secure the warm and permanent affection, which he has commanded the profound respect, of all with whom he has been brought officially in contact. And we can affirm from personal observation, that in his private intercourse he has not been less distinguished by those halcyon and attractive attributes which we learn, pervaded all the deliberations which witness their exhibition. Indeed, we happen to know, that he has so endeared himself to the family circle in which he has mingled since his return from Canada, that we believe, our estimable friends, JOHN H. ANDERSON, Esq., and his excellent lady, will cherish, to the end of life, a remembrance equally pleasurable and profitable of his residence under their hospitable roof. It was, therefore, with unfeigned gratification that we received the information that the Doctor has been earnestly requested, on his return to England, to sit for a full-length Portrait, to be placed in the Lecture Hall of the Wesleyan Academy at Mount Allison, with a marble tablet bearing an appropriate inscription.

Departure of the President.

THE REV. DR. BEUCHAM, whose arrival here as a Deputation from the British Conference to the Wesleyan Districts of British America, we just two months ago announced, takes his departure for England to-night—first President of the newly constituted Wesleyan Methodist Conference of Eastern British America. The two months that have elapsed since we first bailed the presence among us of the reverend gentleman whose departure we now chronicle with unaffected feelings of regret, so firmly planted in our affections has he during this too short sojourn become, have been months to him of incessant toil. But the labours to which he has necessarily been subjected, by the ever present desire to discharge with all fidelity and prudence the duties of his high mission to these Colonies with whatever solicitude while yet looming in the future they may have been anticipated, can now, we rejoice to say, be reflected on with no other emotions than those of satisfaction and gratitude—the satisfaction inseparable from the consciousness of having met honourably and successfully achieved the objects which he undertook, and surrounded by such vast responsibilities, and the gratification with which the Christian ever recognizes the blessing of God upon his efforts.

From the hour when his feet touched for the first time the soil of the New World, and he was welcomed to it by the son of the noble pioneer and founder of Methodism in this province, to the moment when casting his last glance over the waves to our reverend President's heart may rest upon our honoured President's heart of having met thousands here who sorrow most of all lest they should see his face no more, we think we may safely say, no event has transpired which in the retrospect could cause one pang of pain.

Had it been necessary to conciliate, in any quarter, approval and acceptance of the new arrangements, the frank and full statements and explanations of Dr. Beucham, his manifest disinterestedness, yet earnest desire, to guard in all respects the interests of the infant conference, and his evident pains-taking to secure it against any future difficulties in the prosecution of its great work, there would be no need to calculate to effect this.

We note, in the name of the Wesleyans of British America, but the esteemed President sincerely affectionate farewell. It is with pleasure unfeigned that we accompany him across the water with the humble, but truthful, tribute of our testimony to the high qualities of mind which in every capacity, in which he has appeared among us, he has uniformly displayed. We in counsel, deliberate in judgment, judicious though devoid in action; as a Preface, contented, dignified and dignified; as a preacher, lucid, luminous, logical; Dr. Beucham has fully sustained in this quarter of the world the reputation so well earned in another.

Address to His Excellency.

On Wednesday, the 25th ult., the President, accompanied by the Co-Delegates, Secretary, Chairmen of Districts, and several others of the Executive Ministry, waited upon His Excellency the Lieutenant Governor, and in the name of the Conference presented him with the following Address:

To His Excellency Major-General Sir J. Gaspard LeMarchant, Knight and Knight Commander of the Order of St. Ferdinand of Charles the Third of Spain, Lieutenant Governor and Commander in Chief of our Queen Majesty's Province of Nova Scotia, and its Dependencies, Chancellor of the same, &c. &c. &c.

MAY IT PLEASE YOUR EXCELLENCY—

We, Her Majesty's loyal and faithful subjects, the Ministers of the Wesleyan Conference of Eastern British America, embracing in its organization the Provinces of Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland, and the Bermudas, assembled for the first time, desire to mark this epoch in the history of our Church in these Colonies, by expressing to your Excellency our warm and devoted attachment to our Sovereign Lady, Queen Victoria, whose dauntless derives its richest lustre from the high moral qualities with which she is adorned.

Taught by the oracles of Divine inspiration that "the powers that be are ordained of God," and recognizing in the incomparable Constitution of the British Empire that combination of political elements which makes it the object of admiration or envy to other nations, the consent and zealous inculcation of the highest principles of loyalty on the part of our subjects, a duty alike consonant with the feelings of our hearts and our sense of moral obligation.

We avail ourselves of the present opportunity, emphatically to assure your Excellency, that no portion of the Christian Church sympathizes more profoundly with our gracious and beloved Sovereign, in the righteous cause in which Her arms are now wielded, than does that which we have the honour to represent: as none more devoutly prays that by the blessing of Him, whose providence controls the issues of war, and the

destinies of nations, those arms may be speedily unrolled with decisive victory.

We beg most respectfully to tender to your Excellency, the assurance of our high appreciation of the solicitude, which, from the day of your assumption of the Government of this Province, you have displayed, to develop its resources and accelerate its progress in all the departments of public enterprise; and our prayer to Almighty God is that your administration may be made a great blessing to this land.

True to those loyal and Protestant principles by which Wesleyan Methodism—its enemies themselves being judges—has been uniformly characterized from the beginning, we desire to connect with this imperfect expression of our sentiments, a dutiful subject of Her Most Gracious Majesty the Queen, our unfeigned desire that you may be graciously blessed with the blessing of heaven may descend upon you.

Signed by order and on behalf of the Conference,
JOHN BEUCHAM, D.D., President.
WILLIAM TEMPLE, Secretary.

His Excellency very graciously received the address, and was pleased to make the following gratifying reply:—

REVEREND GENTLEMEN—

The sentiments of loyalty and attachment to Her Majesty which you have so fervently expressed, are extremely gratifying to my feelings as the Queen's Representative.

That you admire the British Constitution, and that as Christian Ministers you feel it a pleasure and a duty to inculcate its principles to the people under your charge devotion to our Sovereign, is alike honourable to you and pleasing to me.

I derive great gratification from the assurance that the warmest sympathies of your Church are with the Queen in the righteous cause in which she has taken up arms, and I cordially concur with you in the prayer that the existing conflict may speedily terminate in a victory so decisive as to ensure an honorable and permanent peace.

Before I take leave of you, permit me to thank you very sincerely for your kind and approving mention of my endeavors to develop the resources and advance the interests of this Province, and for your invocation of divine blessings upon my administration, on my family, and on myself.

J. GASPARD LEMARCHANT,
Major-General and Lieut. Governor,
Government House, Halifax, July 25th, 1855.

The Stations.

The names of the Ministers who compose the Wesleyan Methodist Conference of Eastern British America, and their stations for the ensuing year, are, we understand, as follows:—

- Rev. JOHN BEUCHAM, D.D., President.
Rev. MATTHEW REEVES, D.D., Co-Deputy.
Rev. WILLIAM TEMPLE, Secretary.
- I.—THE HALIFAX DISTRICT.
1. Halifax North.—John B. Brownell; William Bennett; Henry Pope; Superintendents.
 2. Halifax South.—James England.
 3. Musquodouit.—Hazeliah M. Keown.
 4. Margaree Bay.—William Twelvey.
 5. Lunenburg.—Joseph F. Bent.
 6. Petite Riviere.—Henry Pope, 2nd.
 7. Mills Village.—Richard W. Moore.
 8. Liverpool.—Isaac Sutherland, Saml. Avery.
 9. Windsor.—Roland Morterell.
 10. Newport.—Thos. H. Davies, Joseph Hart.
 11. Maidland.—George W. Tuttle.
 12. Bermuda.—Isaac Whitehouse, Robt. Duncan; James Horne, Superintendents.
- THOS. H. DAVIES, Chairman of the District.
- II.—THE ST. JOHN DISTRICT.
13. St. John South.—James G. Hennigar, Jr., T. Carly, Charles Stewart.
 14. St. John North.—William Smithson.
 15. St. John West.—Richard Knight, John Allison, Superintendents.
 16. St. Andrew's.—Arthur McNutt.
 17. St. Stephen's and St. David's.—Jereamiah V. Jost, Charles Gaskin.
 18. Mill Town.—Edmund Botterell.
 19. Sussex Vale.—John Prince.
 20. Greenwood.—Duncan D. Currie.
 21. Upper St. George's.—George B. Payson.
- R. KNIGHT, Chairman of the District.
- III.—THE CHARLOTTETOWN DISTRICT.
22. Charlottetown.—John McMurray, John Brewster; John B. Strong, Albert Des Brisay, Superintendents.
 23. Pownal.—Thos. M. Albrighton, who will exchange with the Charlottetown Preachers, under the direction of the Chairman.
 24. Bedouque.—Charles DeWolf, A. M., Alex. M. DeBrisay.
 25. Truro.—George O. Huestis; John Marshall, Superintendents.
 26. River Philip and Paspah.—Robert E. Crane.
 27. Wallace.—William McCarty.
 28. River John.—A. B. Black.
 29. Guysborough & Canso.—Jas. R. Narraway, Thos. Gatz, Wm. C. McKinnon.
 30. Sydney, Cape Breton.—Joseph H. Starr.
 31. Margaree, C. B.—James Burns.
- JOHN McMURRAY, Chairman of the District.
- IV.—THE FREDERICTON DISTRICT.
32. Fredericton.—Charles Churchill.
 33. St. John's.—George Johnston.
 34. Woodstock.—Wm. Allen, Wm. Alcorn.
 35. Andover.—To be supplied.
 36. Nashwaak.—Robert Twelvey.
 37. Burton.—George S. Milligan, A. M.
 38. Mirimichi.—John Snowball.
 39. Bathurst.—Robert A. Temple.
 40. Dalhousie.—James Twelvey.
- CHARLES CHURCHILL, Chairman of the District.
- V.—THE SACKVILLE DISTRICT.
41. Sackville.—Wm. Temple.
- JOHN ALLISON IN TRUSTION.
Principal, —Wesley C. Beckard, A. M.
Governor & Chaplain, —Ebr. Evans, D. D.
 42. Point de Bute.—Wm. Smith.
 43. Monkton.—James Taylor.
 44. Hopewell.—Richard Weddall.
 45. Richibucto.—Thomas B. Smith.
 46. Amherst.—Richard Smith.
 47. Parrsborough.—James Buckley.

E. EVANS, D. D., Chairman of the District.

VI.—THE ANNAPOLIS DISTRICT.

 48. Annapolis.—George M. Barratt.
 49. Bridgetown.—Wm. Wilson; Richard Williams; George Miller; Superintendents.
 50. Ariford.—Wesley C. Beckard.
 51. Cornwallis.—Thomas Harris, under the superintendence of Bro. Smallwood.
 52. Horton.—Frederick Smallwood.
 53. Digby & Sissiboo.—Robert A. Chesley.
 54. Yarmouth.—Michael Pickles.
 55. Barrington.—Christopher Lockhart.
 56. Shelburne.—John Lemuel Sponage.

MICHAEL PICKLES, Chairman of the District.

VII.—THE NEWFOUNDLAND DISTRICT.

 57. St. John's.—Thomas Anguin, Samuel W. Sprague.
 58. Harbour Grace.—One to be sent.
 59. Carboneau.—Wm E. Shenstone.
 60. Brigus.—John S. Phinney.
 61. Port de Grave.—Adam Nightingale.
 62. Black Head.—John S. Phinney.
 63. Island Cove.—One to be sent.
 64. Perlican.—One to be sent.
 65. Herby's Harbour.—Paul Prestwood.
 66. Trinity.—Vacant.
 67. Bonavista.—Thomas Smith.
 68. Green Bay.—Under the care of the Chairman.

self-denial there was in it. To admit that we were coming into a religion less superior to personal interests, or more disinterested, and only indistinguishable, but perfectly atrocious. Whatever was noble in the religion of prophets, we found ourselves here placed in the highest scale of unselfishness. He who resolved to give away but a tenth of his property, and he who resolved to be less than that cast aside all scriptural teachings whatever and set up for himself a standard for which there was no shadow of countenance in any part of the Word of God. Many objections he knew, might be urged to that view of the subject. Some had even said, he was attempting to revive the Levitical laws and times which had become abrogated. He would refer the objectors to that score to those two essays in Gold and the Gospel, which were written by Mr. Morgan and Mr. Constable, for a complete refutation of their objection. Well, the objector supposed that the letter stood: the letter was that a tenth should be given to Levi; but this was not the law of the Word of God. The law of the Gospel was love. Of all laws none was so exacting as love: it was never ended, still beginning. The law of love was, "Thou shalt love the Lord thy God with all thine heart, and thy neighbour as thyself." Could this law of love be involved to save one's money? No: and though many thousands were to be found who never gave away anything like a tenth, yet they thought themselves good people indeed, considered themselves up to a standard, and looked away all the surplus. But when the giving of one-tenth was calculated to reduce the Gospel standard to a mere arithmetical law, under which Christians could never be brought, he would say, that he certainly spoke the language of arithmetic; but he would not speak the language of the Word of God. "Remember the Sabbath-day to keep it holy;" that was an arithmetical law; but it was not the less sacred. A bishop was to be the husband of one wife; that was another arithmetical law; but it was not the less sacred. By comparison and analogy, that the difficulties of the arithmetical objector, taking his own ground, greatly increased. What really was given ever over an arithmetical proportion to the whole of the property or stock that he owned? No: so that there was in fact no getting out of the arithmetical character of the duty, whether a tenth or no amount specifically were mentioned. Others said that the religion of Christ was one of principle and not of ceremonial, and that the whole and not any specific portion of one's property ought to be given away. But was this correct? No. We ought to use some for our own purposes and business; and we ought positively to give away all the surplus. With a few, that meant a noble and incessant liberality; but he feared that with 90 out of every 100 it meant, "Supply my own wants on my own scale, and then give away all that is found convenient." Thousands said, they gave away all that they could spare, but before they had anything to spare, they had met all their own wants, wishes, and notions; and so at last they had scarcely anything at all to spare! We ought not to give all we had to spare, but to give unsparely. Our gift should be the first fruits; for what was the law of the first-fruits? "Ye shall eat neither bread nor parched corn, nor green ears, until the same day that ye have brought an offering unto your God; it shall be a statute for ever throughout your generations in all your dwellings. One reason why it should be so was, that we had a better memory for what we gave than for what we received. It was, indeed, wonderful how long the act of liberality remained on the mind. Some men got more blessed by giving a guinea than by all that they received. Many, indeed, thought they "had never out of their pockets;" and if the accounts of their benevolence for ten years were kept in one column, with all their personal levitations in another, the result presented to them by the great hand that holds the great book would cause them to be terribly confounded. Another reason was, that a man's habits of expenditure were regulated by his ideas of what he had to give; and there was a check now and then on his vanity fund, his pride, his self-love. Another objector repudiated the idea of this law being applied to the poor, and enforced upon them, because they were the objects of our sparing. Certainly we ought to give to them; but who was to be fixed upon as a poor man? He who spent money in gin and tobacco: was he poor? The woman who spent money in fineries? Many well-meaning people, and well-judging too, throw themselves into the way of the poor: he wished such to stand out of their way.—"The worst thing a man could do for a fellow-man was to pauperize him, and he (Mr. Arthur) would say to any poor man, "Never count that man your friend who teaches you to lean upon others; or that you are too helpless to be able to do for a man, and good for nothing, who tells you to rely on your own right hand and the Providence of God above you." He would justly say, that while it was a great and terrible injury to a man to pauperize him, so it was a great benefit to him to teach him to save something and to give it away. One inclined a man to be spending and made him to believe himself a mere useless being, but the other caused him to awaken to the sense of his being, and to take his seat in the circle of benefactors. There was one of old who was no stranger, no stranger, to poverty, and how did he deal with the poor? When he saw the poor widow casting the two mites into the treasury, did he rebuke her? When he saw a man bringing the costly hair of anointment, did he rebuke her? Did he consider it a pity they were poor? Did he consider it a pity they were poor? Let him that stole steel no more; but rather let him labour, working with his own hands to the glory of him that giveth life to the dead, so far from degrading the poor, at once set before them, even before the reformed thief, the glory of becoming benefactors to their race.

The lecturer then proceeded, in conclusion, to plead for practical attention to this sense of duty. He wished for the young especially to decide, in the language of one of our fathers, "of all which Thou shalt give me, I will give a tenth to Thee." Let that resolution, taken in the strength of God, taken irrevocably. It was for this he pleaded. He pleaded that all who had influence, should combine themselves together to spread this work and impression through the churches. He pleaded for individual consecration, for united and organized action on every heart and feeling. It was a matter that affected even life. He pleaded for man's sake, and for their own sake. He pleaded for man's sake, that men might believe that not infidel, suspected that the religion of Christ was but a comely garb that did but beautifully for Sundays; that suspicion was one of the greatest hindrances that existed; that he hesitated not to say, thousands who would come nearer to mercy if they were but convinced that the faith and love

of Jesus were something more than mere profession. Every worldly man had a deep instinct on this matter, and believed that man was sincere in anything so far as he paid for it; and if they saw religious men largely and continuously paying for their religion, he believed the habit of doubting their sincerity would be soon broken. These were creatures—and they called themselves Christians too—who would really like to get all the profits of Christianity without their costing anything. If he could possibly take such out of that assembly and lift them up into the light and place them over the sea of glass, so that they might see their images in that sea, with all their earthly manners shown in its blaze of light, would they not shriek out that heaven was the most ungenial and horridly exposing place that a poor wretch could be driven into? He pleaded for man's sake, also, that they might be convinced that providence was benevolent. One of the most ruinous things abroad was the conviction that all were not under the governance of that power. But under the governance of the Lord of the world they were living in, as well as of that to come, that he distributed his gifts, even his pounds, shillings, and pence here as he would crown above, let them see multitudes of men giving largely for the Lord's sake and afterwards blooming in the sunshine of Providence, they would learn to indulge in a new style of thought. He appealed for the Gospel's sake that it might be adorned. He appealed for the Lord's sake, who had poured blessings on men richly to enjoy, and to whom therefore gratitude was due. True, men could not add one hair's breadth to the extent of his dominions, nor one step to the elevation of his throne, nor one ray to the brightness of his glory, nor one moment to the duration of his reign.—Yet he entrusted to men the care of his name, and therefore he should plead for his sake, that his image would be worthily reflected. A God of love existed in the universe; but where should the poor man see his image? He looked into the world outside of his own mind, and there he saw the image of the poor man to see anything that would tell him of purity, pardon, justice, benevolence, or of the love to come? Only in man! Blessed, therefore, was that man in whose goodness some dark mind first got a glimpse of the goodness of God. He would say, "Go then, and deny yourselves, go, and live to do good: let your character disappear in the character of Christ, his mind, his practice, his ways taking the place of your own; and so shall men see his image and glorify your father who is heaven." He met in Conference in this City, that his praise might be rendered. Some poor man whose heart was ready to burst, and who was about to resolve, in his despair to "curse God and die," might be induced to change God, "through the testimony of some who might be induced to give of their property." And were there not ears in heaven? Was such a "Thank God" unheard in heaven? Of all things that made melody in heaven, none, he thought, raised its music so high or so lowly as the effort of some who might murmur to be changed into a simple "Thank God." He would say, therefore, "Live, labour, and give," so that many who were ready to think they had no friends in heaven, or on earth, might heartily thank God for their mercies, and that many a scene in the heathen lands, now echoing to the whoop or the yell of the din of horrible orphans, might speedily echo to the Christian praises of God, from whom all blessings flow. He pleaded for their own sakes, that their mercies might be multiplied, and that they might prosper, and escape the curse of a carnal mind, and that they might finally be admitted to the enjoyment of treasures which neither moth nor rust doth corrupt, and into the repository of which thieves do not break through and steal. It was indeed a singular fact, that such a hermitage was most intimately connected with money and the giving of money. Nay, it was not less singular than true. What said the Scripture? "Make to yourselves friends of the Mammon of unrighteousness, that when they fail ye may have a firm and everlasting habitation." True, these friends of Mammon, alone could not secure those habits, for that was alone effected by the free grace of God through the meritorious sacrifices of Christ. But the meaning of the passage was, that having secured a title and a means for that place of light, we might make friends of the mammon of unrighteousness, that they may receive us into everlasting habitations. It was an astonishing thing to take a piece of money and convert it into a friend, who, when the Lord should lift up our heads in that great day, would, as it were, be awaiting there to welcome us to the land of rest. We would like, then to die poor? He would also ask, who was he that died really rich? He died rich, and he died poor, and he left behind him little, or more, or nothing at all, had in prospect a treasure laid up in heaven. Who died poor? He, who, whatever earthly property, if any, he left behind him, had nothing to lay up for a future life. In very deed, truth, he did die poor. (The Rev. Lecturer, on concluding, was greeted with loud and continuous applause.)

The CHAIRMAN expressed his conviction that the audience would join with them in presenting to the Rev. Mr. Arthur that deed of charity which was eminently due for so valuable a lecture.

The doxology was then sung and the proceedings closed.

DEDICATION OF A CHURCH AT AINTAB.

A letter of Mr. Nutting announces the dedication of the new church at Aintab. This is an event of very great interest, as no edifice had been previously erected for Christian worship on a new site, in all the Ottoman Empire, since the presidency of the Turks. Christians have been allowed to repair their churches, and also rebuild on the same site; but beyond this they could never go. Now a Protestant house of worship stands on ground used for other purposes heretofore, in a city where Protestantism was unknown even by name, seven years ago! The number of persons present on the first Sabbath in January, though the windows were not all completed, and though there was no floor but the cold, uneven and old mats, was nine hundred. The dedication service was attended by thirteen hundred and fifty. On the following Sabbath more than eleven hundred are supposed to have been in "the great congregation." On this occasion, moreover, twelve persons were admitted to Christian fellowship, making the present number of communicants one hundred and forty-two.—Miss Ainslie.

A NATION OF METHODISTS.—The mission to the Friendly Islands has been so successful, that the nation is a nation of Methodists; and the whole population, from the king down to his meanest subjects, attend the Wesleyan ministry. These islands sometimes go by the name of Tonga. They consist of upward of one hundred and fifty, and lie in the Pacific Ocean, between latitude 13 degrees and 25 degrees south, and longitude 172 degrees west, and 177 degrees east. They were discovered by the navigator Tasman in 1543, but received their collective names of Friendly Islands from Captain James Cook.—Z.

69. Barin.—Ellis Brettell.
70. Green Bank.—John S. Peach.
THOS. ANGUIN, Chairman of the District.

FINANCIAL SECRETARIES.

The Halifax District.—Roland Morterell.
The St. John District.—Edmund Botterell.
The Charlottetown District.—Wm. M. Carby.
The Fredericton District.—George Johnson.
The Sackville District.—Wesley C. Beckard.
The Annapolis District.—Frederick Smallwood.
The Newfoundland District.—Samuel W. Sprague.

Canada.

PRESENTATION OF THE CONFERENCE ADDRESS TO HIS EXCELLENCY THE GOVERNOR GENERAL.
On Wednesday the 25th ult., the President and Co-Deputy of the Conference, accompanied by the Rev. Dr. Beucham, Dr. Robey, and the Rev. Wm. Pollard, Pastor of the Wesleyan Church at Quebec, were introduced to the Governor General by the Hon. Robt. Spence, Postmaster General, to whose polite attention the deputation are under great obligations; when the President on behalf of the Canadian Wesleyan church, read the following address, and received from His Excellency the gratifying reply, which we now publish:—

To His Excellency SIR EDMUND W. HEAD, Esq., Governor General of British North America, &c. &c. &c.

MAY IT PLEASE YOUR EXCELLENCY—We, Her Majesty's faithful and loyal subjects, the Ministers of the Wesleyan Methodist Church in Canada, assembled in Conference, gladly avail ourselves of the opportunity afforded by your present annual meeting, to offer to Your Excellency our most respectful and cordial congratulations on your assumption of the Government of United Canada, and your appointment as Governor General of British North America; and to avow our confidence in the expressed intentions of your Excellency to administer the Government for the benefit of Her Majesty's Canadian subjects generally, irrespective of political or religious party. In the promotion so was and just a purpose, we are persuaded your Excellency's complete success will be desired and aided, not only by upwards of the one hundred and seventy-five thousand members of our congregations throughout this fine Province, and the aboriginal inhabitants upon the nineteen Indian mission stations in this country and in the Hudson's Bay Territory, under our supervision and pastoral care, but by the inhabitants of Canada generally, the great body of whom are equally anxious with your Excellency to cultivate peace and charity, and to strengthen and perpetuate the connexion happily existing between the parent state and this important country.

In your Excellency's past history, as well as his high qualifications, we have a satisfactory ground for the indulgence of these delightful hopes; and we are confident that our own Church, associated as are its laborers with the earliest history of the Province, and the best history of the aboriginal Indian tribes, will receive from your Excellency that consideration which has been bestowed upon the other principal religious denominations in Canada.

To the throne and constitution under which it is our privilege to live, we beg to express our devoted affection; and also to express an earnest desire for the triumph of the arms of Britain and her allies in the righteous cause in which they are at present engaged. While we strongly sympathize with the widows and orphans of those who have fallen in maintaining the cause of the oppressed against the oppressor, we pray the God of armies speedily to terminate the strife, and establish a peace, and a permanent peace, on such principles as are calculated to secure the liberties of Europe. To fear God and honor the Queen, we regard as obligatory on every British subject; and it will continue to be, as it has heretofore been, our aim and employment to inculcate those important duties upon the congregations of our charge, who yield to no class of Her Majesty's subjects in loyalty to Her Majesty's Royal person and Government.

For the better education of the youth of our church and of the Province at large, we have established, and in many years conducted, and have recently enlarged, a college for the youth of the country, and we are now receiving a liberal education; and we express the hope that Victoria College will receive that countenance and support from Your Excellency which are its due, and which are essential to its accomplishment of the christian and patriotic objects for which it has been established.

We earnestly pray that Your Excellency may be protected, guided and prospered in all your deliberations and measures, that the institutions of our beloved country may be settled upon the most solid and permanent basis, and that the various interests, more extensively promoted, and true religion and charity established and perpetuated among us to the latest ages. (Signed.)

By order and on behalf of the Ministers of the Wesleyan Methodist Church in Canada, assembled in London, this twelfth day of June, One thousand eight hundred and fifty-five.
S. D. RICE, Enoch Wood, Secretaries.

REPLY.

REVEREND SIR,—Since I assumed the Government of this Province, I have received many addresses expressing loyalty to the Queen, attachment to the mother country, and congratulations to myself on the trust which Her most gracious Majesty has been pleased to repose in me.

The well-earned reputation of the Wesleyan church in Canada, convinces me that the address which you have done me the honour to present, breathes all these sentiments with a heartiness and sincerity equal to that of any set of men in Her Majesty's dominions. Your exertions in the cause of christianity and education, whether among the native Indians or the white settlers, most claim the sympathy and aid of every one to whom the progress of religion and civilization is dear.

Personally, I thank you for your prayers and good wishes on my behalf, though I feel that the terms in which you speak of me are founded on anticipations more flattering than any which I can hope to realize. E. W. HEAD.

The Church Tenure Law in Spain.

The law recently enacted by the Constituent Cortes of Madrid, generally known as the law of Madoz, from the name of its illustrious author, after having passed in that patriotic assembly by a majority of 168 votes against 44, met with the most powerful and obstinate opposition on the part of the Queen, who finally consented to give it her royal sanction only when General O'Donnell declared to her, in the plainest and most positive terms, that a further resistance to this measure would raise the whole nation against the Court, and finally deprive her of the Spanish crown, and her daughter of her legitimate succession.

However, we are not at all surprised to find such an exalted feeling of sympathy and attachment to the interests of Rome within those very walls which remind us of the awful orgies and crimes of the *Tour de Nesles*.

so well described by the excellent pen of Victor Hugo, and at the hands of the Queen, who, although very young, has in her respect and benevolent heart, says in French, of Isabel of Baviere, and of Messieurs of old.

The law is a very good and an effective one, and its effects cannot fail to operate favourably on the general development of agriculture and commerce, and on the prosperity of the sale of that important national property by the state, directed by wise measures of economy and humanity, and its proceeds appropriated to useful objects, and the bettering of the poor, new-made barracks, and suitable public buildings.

The property destined by the law for public sale, comprises all sorts of real estate, both in cities and in the country, belonging to the State, the clergy, to the military, orders, and to the hospitals of Spain, Algeria, Jerusalem, and elsewhere, all the lands belonging to the chapters, abbots, to the religious, to the funds of public instruction, to the palaces and buildings erected for the public service and establishments erected for the general service, but likewise the palaces and dwelling-houses with adjacent gardens, belonging to bishops, prelates, curates, the nuns of Almaden, and the lands of public utility.

The sales shall be made at auction, and 10 per cent. shall be paid immediately, 30 per cent. in each of the two following years, and 6 per cent. a year for the next three years to make up the balance, so that the whole payment shall be made in 14 different instalments in 14 years.

The proceeds of these sales shall go to cover the deficit of the budget of the State, 50 per cent. of the future instalments shall be applied to the amortization of the public debt, and the remaining 50 per cent. shall be spent in works and undertakings of public utility, and 30 millions of reals shall be appropriated to repairs and construction of churches and public edifices.

The total valuation of the national property to be sold is of 7,000 millions of reals, besides the rents, which are specified in the following and are the specification of Property belonging to the secular clergy, which was returned by the law of the 23rd of April, 1854:

1. 548,125,181 reals.
2. Investigating Committees for liquidations, etc., 112,707,189 reals.
3. Sundry ecclesiastical titles, etc., 65,041,853.
4. Amount of sale of clerical property up to the year 1854, annual rent, 550,218 reals.
5. Number and value of all landed property belonging to the State, and late to the Knights of St. John of Jerusalem, the Inquisition and other corporations, Total \$4,914,277 reals.
6. Capital of the landed property belonging to the property in Navarre, Girona, Sicily, and the Canary Islands, 33,682,510 reals. Which several amounts will summed together give the aggregate sum of 7,000 millions of reals, as we stated above; and the real is something like 12 1/2 of our currency, we have the figure of 420,000,000 of dollars.

Therefore, a measure involving such immense interests on the part of Rome, and of her numerous and influential allies, was very natural should meet with such a powerful resistance from the clergy. But every one did his duty, and justice prevailed!—N. Y. Crusader.

The Sabbath.

"Not a car runs on the Sabbath in the State of Maine." "Honor to whom honor." Happy would it be for the community at large, if the same sentiment were to prevail, who remember not the Sabbath-day to keep it holy, could the same be said of every State in the Union. Faithfully are the laws of morality, religion, property and life apprehended by the public at large, or even by the religious portion of it, if we may judge from the faintness of the resolutions made to the desecration of holy time upon many lines of the railroad and canal. It is refreshing to know even so much, as that a bill is before the Legislature of New York, providing for the closing of the canal locks and toll offices on the Sabbath. May it pass, and that great State be relieved from the guilt of longer encouraging its citizens to tread under foot the authority of Jehovah. It is estimated that more than 25,000 boats and 60,000 boys are employed during the summer on the canals of the State, and cut off by their occupation from all Sabbath observance! Let them be compelled to spend their labor, and they would find it necessary to provide for themselves either amusements, or the means of moral improvement, their circumstances would render it easy for the Bethel