The Provincial Wesleyan.

The cultivation of the liberal and polite arts contributes to the prosperity of a nation because they enlighten and embellish society, and are sometimes carried to such a degree of perfection as to contribute to the relative riches of nations; but their usefulness cannot bear comparison with the mechanic arts, though their professors are generally held in higher estimation.

Agriculture is the most essential to a nation because, independent of its being absolutely necessary to the subsistence of any people, the trade that issues from it is more certain and more profitable: it increases population, and thus augments the relative riches of a nation.

It is the most certain, because the sale of absolute necessaries must be much more certain than that of superfluities.

It is the most profitable because, by a judicious system of husbandry, the produce of the earth may be increased to an almost indefinite extent; and because the sale of that produce is almost always certain, and the returns immediate.

Agriculture deserves the attention of a wise legislature, in the highest degree; for, however flourishing the commerce may be, it is constantly liable to serious checks, and even to total destruction; but a nation can never be reduced to the extremity of distress while due attention is paid to this most important art.

A neglect of agriculture injures other branches of industry. For when from a scarcity of the necessaries of life, they become dear, the price of labour in our manufactories, must be raised in proportion. This of course enhances the price of manufactured goods, and affords foreign nations an opportunity of underselling us in the market.

The next principle on which an extensive commerce depends is, the establishment and support of manufactures. Thus, in the early stages of society, the real wants of mankind were confined to bare subsistence,—thus roots, fruits, water, milk, flesh, fowl, and fish, prepared in the most simple manner, served for food; the skins or fur of animals for clothing; and a few rude instruments to fit these for their several uses. But, as society enlarged and grew more refined, imaginary wants multiplied upon them; and notions of property beginning to be entertained, those who had none endeavoured to obtain a share, by exerting their ingenuity in administering to the luxuries of those who had.

The advantages of manufacturing are many. First, a manufacturing nation will procure, from its own immediate territories, more of the natural products of the soil than one that has no manufactories.

Secondly, the art of giving new form to, and improving those natural products, will furnish increase of employment, and thus encourage population.

Thirdly, many of the works of art, being sought for by other nations, will be the means of bringing great wealth to the manufacturers, either in foreign products or money.

Fourthly, this increase of wealth and population will render a manufacturing nation stronger, and more capable of defending, itself against its enemies—*cæteris paribus*—other things being equal—than another that has no manufactories.

It is essential to the establishment of a manufactory, that if on diligent enquiry a reasonable expectation of success may be entertained, an advantageous situation for its establishment must first be chosen; or, if this cannot be obtained, the defects must be remedied as much as possible by art.

Generally speaking, a situation is advantageous for its proximity to navigable rivers or canals—a neighbouring population sufficient to afford hands on reasonable terms—a facility of procuring provisions and fuel—and a salubrious air, by which the health of the persons employed may not suffer.

For the success of a manufactory, it is necessary that all goods be made of the best material that their quality requires, finished in the best possible manner; that the internal management should be regulated with the utmost exactitude, all confusion, riot and waste being diligently prevented by those whose duty it is to superintend the concern. To rely on economizing cost and judicious sales.—*United States Economist.*

[FOR THE PROVINCIAL WESLEYAN.]

Obituary Notices.

MRS. JANE ISNER—ST. MARGARET'S BAY.

"Oh what a vision of glory I have seen
My Saviour in shining robes! Why does He tarry so long? Not my will but thine O Lord be done." Such were amongst the expressions of a youthful saint just called to rest. Leaving a vacant place in home's loved circle, and fond and desolate hearts to wander alone through scenes of earliest remembrance; amidst the mild glow and fading tints of the changing year, she has reached that "land of pure delight" where

"Everlasting spring abides
And never withering flowers."

Whilst in large and populous towns the dropping away of gems from the circle of life is almost unobserved, the small community, having one common interest, feels and is stricken throughout when touched by the pale destroyer's finger, and every member wearing the aspect of mourning, lets fall the sympathetic tear as the remains of the departed are gathered into nature's lap, and the sound of "earth to earth" upon the coffin lid tells of fancies faded, and and the laying low of fondly cherished hopes.

Thus has it been in the little village of St. Margaret's Bay, by the somewhat unexpected removal to the Spirit-land of Jane Umlah, the beloved wife of Mr. Robert Isner, in her twenty-second year.

Jane was the eldest daughter of David and Helen Umlah, and inherited a disposition the most amiable and prepossessing, while the figures of beauty stamped on her countenance, reminded one of the dwellers in a brighter clime. Eight months ago and she became a wife. Three of these elapsed when under a religious awakening along with others, she was found bowed before the Lord in the sanctuary, and in strength of that redeeming grace, a pledge of which was then received, she walked till God "kissed her willing spirit from her lips." Consumption marked her as a victim, and though when Spring came, like the wild flowers of her native village, she bloomed in health and loveliness: like them she faded, and the scar leaf of Autumn now falls upon the turf mound that marks her rest in the quiet churchyard.

From the time of her conversion, by a calm resting on the atonement, her peace was almost uninterrupted. Her latest moments, especially gave evidence of strong faith, and retaining consciousness till the period of dissolution, her words of love, and blooming hope, cheered the rifted hearts of the youthful watchers around her pillow, and told in the impressive language of experience, that however virtuous and innocent may be the life-path, the medium of access to the "Church of the first born" is *alone* through the blood and righteousness of a crucified Redeemer.

We buried her on Sabbath morning last, improving the solemn occasion before a large and tearful audience from John xi. 35—amid sorrow rejoicing in the assurance that the same voice that broke the prison house of death for the one that "Jesus loved," would open the resurrection gates of life to this glorified tenant of the grave, and give her a part in the salvation of God of the ten thousand times ten thousand of the saints when Christ shall come.

Since then I have lingered near the spot, and marking the grassy hillocks and monumental stones of the departed, have thought—How humbling to the proud heart to remember we are but dust, and that in the grave whither we are speeding,

"How loved, how valued *once* avails us not."

How pregnant with instruction the lesson of the churchyard, and especially to us who bask in joyous days and ardent fancies of youth's bright morning. Too prone to forget that earth is frail and changeful, we build upon that which disappoints and then wake up to blasted hopes and chilling winds of sorrow. This evening's breeze sings more than the requiem of flowers that fade, because of sleeping Summer. Since last the busy sprites of Autumn danced upon the hills, and with pen dipped in the hues of the rainbow, traced their perished beauties on sward and forest leaf—many a blooming form has been folded in the cerements of the grave. The mother mourns the loss of her darling babe, and the child the death silence of a cherished parent. He of the powerful form and manly arm is gone. We miss the venerable and the aged,—and sigh over the monument that marks the repose of the fallen great; and yet, ere the spirit of the season shall have told the desolation that cometh in her train, many more will lie down to await a final visit from the angels. Oh youthful traveller to eternity! there is beyond this tear-washed shore, a better country—a brighter world.

——"Climb where Moses stood
And view the landscape o'er,"

and then in anticipation of its inheritance live so that if before the year's fleeting breath be blown from his nostrils, you too be called to leap the bounds of time, your spirit's home may be with God.

"Oh kindly list thou, Mighty One
To youthful earnest prayer;
And bless each heart that yearns to be
Where thy dear children are.

Those who followed thee below,
To whom thy rest is given—
Who bore the cross—who wore the crown;
Guide us like them to Heaven."

October 1, 1852. F. W. MOORE.

MR. JAMES MAGEE, OF COVERDALE, N. B.

Died, on the 15th inst., Mr. James Magee of Coverdale, in the 24th year of his age, being the eldest son of William and Sarah Magee, of that place. Last Autumn it pleased the Lord to visit the families of some of our friends on that part of this Circuit, with a fatal epidemic, which removed some of the choicest flowers from among the youth; the gracious Lord sanctified those painful bereavements to the living, from which a revival of religion followed; and about fifty persons were converted to God. Among those converts were some promising young men, four of whom have since begun to preach Christ.—Brother James Magee became deeply convinced of sin during this revival, and after a severe struggle, his soul was liberated through faith in the blood of the Lamb. He was unutterably happy in God, and soon evinced the reality of the change by endeavouring to persuade sinners to turn to God. He advanced rapidly in graces and gifts, and beginning first to hold prayer meetings with exhortation, in connection with his young associates in the faith and patience of Jesus, he, after some months had elapsed, ventured to read a passage of God's word, and address the people therefrom. In this manner he employed his Sabbath, and the leisure hours and days of the eleven months which passed, from his conversion to his death.

Those exercises were pleasing and profitable to our people on the different parts of the Circuit visited by him, and it is confidently believed that sinners were awakened and brought to God through his humble exertions. The last Sabbath but one that he was on earth, he preached to a large and deeply affected congregation from John iii. 16. This was his last effort. He was preparing to attend the Camp Meeting in Hopewell, when on the night before he intended leaving, disease fastened on the poor youth, and looking up into his father's face, he said with feeling "Father, I shall die, but I will be better off." Death approached, but it had no terror for him. He sent for one of the young men who had been converted about the same time, and with whom he had been associated in doing good; and most affectionately did he charge him to be faithful to the end. His class leader also called to see him, to whom he said, "I am going to heaven."—He was soon deprived of the power of articulation, but he was much engaged in prayer until his ransomed spirit took its flight to the Paradise of God. It is rare to find a young man so devoted, so zealous and faithful as was Bro. Magee. Last Sabbath I preached his funeral sermon from Philippians i. 21, and it pleased the Lord to pour out his Spirit upon the people, the whole congregation was in tears.

In the evening seven young persons presented themselves as penitents, and last evening there were fifteen; thus the gracious Lord has again visited us with the beginning of good, and thus also may it continue, until it reaches every part of this Circuit, and the whole Province. "Blessed be the Lord God of Israel, and blessed be his glorious name; and may the whole earth be filled with his glory. Amen and Amen." WILLIAM ALLEN.

September 22, 1852.

Provincial Wesleyan

THURSDAY, OCTOBER 7, 1852.

Anxious to crowd as much Conference Intelligence into our columns as possible, with due regard to other departments of the paper, we have, for a few weeks past, purposely refrained from occupying any considerable space with editorial remarks,—with which arrangement we suppose our readers have been as well satisfied, as if, to make room for our own lucubrations, we had excluded various selected articles, which have given continued interest to our pages. We are induced to pursue the same course this week, to secure the insertion entire of the important document which follows,—the CONFERENCE ADDRESS to the Societies. At the present time, this Annual Address has especial claims on the serious and prayerful attention of every member of our Church at home and abroad,—replete as it is with sound, christian instruction, wholesome advice, and earnest, powerful appeal. The perusal of it must satisfy every candid reader, of the high, religious character of the Conference, and of its paramount concern for the spiritual advancement and godly living of the members of that widely extended portion of the Church of Christ, of which they are providentially called to take the chief oversight, as Ministers of the Lord Jesus. Their highest aim is to teach every man in all wisdom, and to be able to present every man perfect in Christ Jesus in the day of the Lord. We therefore commend the Address to the careful notice of our readers, under the full persuasion that they will be greatly benefitted by it:—

The Annual Address

OF THE CONFERENCE TO THE METHODIST SOCIETIES.

DEARLY BELOVED BRETHREN,—We gladly avail ourselves of the renewed opportunity afforded by the recurrence of our Annual Assembly, of addressing you as those in whom we are permitted to rejoice as the seals of our ministry, and for whose souls, having been put in charge of them by the "Chief Shepherd," we earnestly desire to "watch as they that must give account." And we do this with the greater readiness and satisfaction, from the confidence which we have concerning you, that you are accustomed to receive these annual tokens of our pastoral regard in a spirit of reciprocal affection, being ready to acknowledge us as those who are "over you in the Lord," and who, although they do not claim to have "dominion over your faith," are nevertheless the "helpers of your joy," we being "your rejoicing, as ye also are ours in the day of the Lord Jesus."

Let us invite you to join with us in seriously pondering the sacred relation which subsists between you and us, and the important duties involved in that relation, settled by the direct authority of Him who is our common Lord, and who "will hereafter bring us into judgment," for the manner in which we have fulfilled our duties to each other, furnishing also one test, among others, of the manner in which we have fulfilled the supreme obligation of allegiance and subjection to Himself. And let us heartily unite to bless "the God and Father of our Lord Jesus Christ," who, whilst He has called us to fellowship with Himself, and with His Son, and with that Holy Spirit who proceedeth from Himself and from His Son, has also called us to "fellowship one with another," as partakers of the same grace, and heirs of "the common salvation," and as witnesses for God, amidst a "perverse and crooked generation," to the actual existence and effectual working of a life-giving and sanctifying Christianity, not only in the church of God in general, but also in the hearts of all true believers. How glorious the privilege which makes us one with Him, as He is one with the Father, and which, in proportion as it is received and acted on, under the law of that "charity which is the bond of perfectness," makes us also one with each other! And let us rejoice together, amidst all the discouragements of this "day of trouble, and rebuke, and blasphemy," in that the testimony which our venerated fathers were, in the order of Divine Providence, especially commissioned to revive and to set forth, on the behalf of scriptural truth and holiness, is still sustained, not only in the ministrations of our sanctuaries, but also in the living and joyous experience of the tens of thousands amongst you who have the "witness in yourselves," of the heavenly truth and power of "that form of doctrine which was delivered you" in the day when, "being made free from sin, you became the servants of righteousness." Our hearts' desire, and pray to God for ourselves, is, that we may obtain from Him of whom alone is all "our sufficiency," grace to continue faithful in keeping, "by the Holy Ghost which dwelleth in us, that good thing which has been committed" to us. And it is equally our concern and prayer for you, that, receiving the word which we preach, "not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe," "your love may abound yet more and more in knowledge, and in all judgment," and that you may be "filled with those fruits of righteousness," which, whilst they "adorn the doctrine of God our Saviour in all things," also bless and sanctify the world. So that "the savour of the knowledge of Christ" may be made "manifest by us in every place," and in the employment of the "grace given" to us as a people, "according to the measure of the gift of Christ," we may be, in an increased degree, a leaven of evangelical truth and vital godliness in our own country, and a faithful and acknowledged agency for carrying out the gracious purpose and mission of Him who is "set for salvation to the ends of the earth," and who, therefore, claims "the Heathen for His inheritance, and the uttermost parts of the earth for His possession."

With reference to these important and glorious objects, allow us to remind you, with all affection, but at the same time with 'all good fidelity,' that the real value, both to yourselves and others, of your connexion with the church of God, is to be measured by the degree in which that connexion becomes effectively and plainly conducive to your growth 'in grace, and in the knowledge of our Lord and Saviour Jesus Christ,' and in the full establishment in your hearts, and the clear manifestation in your whole temper and conduct, of a living and all-pervading godliness and purity. It must, therefore, be your first and your perpetual concern, to aim at and secure these objects, as being those without which you can neither 'serve God nor your own generation by His will,' nor 'make your own calling and election sure.' For your assistance and safeguard on this vitally important point, we exhort and entreat you to acquire and to hold fast a steady and undoubting experience of your actual interest in the 'great salvation,' and in all the blessings of the new and everlasting covenant, as being the 'children of God by faith;' and, on the ground of that experience, to cultivate the habit of pressing, with ever-growing earnestness, 'towards the mark for the prize of your high calling of God in Christ Jesus.' With a view to your establishment in this experience and habit, seek, as you would for priceless treasure, "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened, that you may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints.' Look for this 'revelation' and 'knowledge,' especially, in a regular and prayerful study of that sacred word, from which, as the sufficient and only accredited depository of the declarations of 'the will of God in Christ Jesus, concerning you,' the 'Spirit of truth' will 'take of that which is Christ's, and show it unto you.' And wait evermore to 'hear what God the Lord will speak' to you by the self-same Spirit, in the sanctuary and the closet, and in all other places in which your 'prayer is wont to be made.' He who 'giveth to all men liberally' the 'wisdom' which, under the conviction of their 'lack,' and the persuasion of His goodness, they 'ask in faith,' at the hands of the great Author of all 'light and truth,' will 'open your eyes, that you may behold wondrous things out of his law;' and 'the Spirit, which is of God,' will make you to 'know the things which are freely given to you of God.' The 'word of Christ' will then 'dwell in you richly,' and you will 'be filled with the knowledge of His will, in all wisdom and spiritual understanding.' He will also nourish you in all goodness, and 'make you fruitful unto every good work,' and 'preserve you to His heavenly kingdom.' And in thus blessing you, He will 'make you a blessing.' To the extent of your ability and influence, you will, in conformity with the requirement of the great Teacher and Lord, be 'the light of the world,' and 'the salt of the earth.'

We are the more earnest in exhorting you to such a study of the holy Scriptures, not only as they are 'the oracles of God' for your general 'instruction' and edification 'in righteousness,' but also because a thorough and experimental knowledge of them as 'the truth,' which, at the same time, makes you '*free* indeed,' and '*wise* unto salvation,' is, in reality, your divinely-appointed and only adequate protection against the spiritual dangers which, under new or resuscitated forms of philosophy, and infidelity, and superstition, threaten to undermine by stealth, or to overrun, as with a deluge, all that is sanctifying in our faith, or vital and heavenly in our holy religion. It is 'the Spirit of the Lord' alone that can lift up an availing and victorious 'standard against the enemy' that 'cometh in;' and 'the sword of the Spirit,' the weapon by means of which He shall 'turn the battle to the gate,' and 'bring forth judgment' and truth 'to victory,' is expressly declared to be 'the word of God.' This holds good in reference to that general conflict between truth and error, upon scriptural subjects, which, in these and certain other parts of the world, constitutes one of the most prominent characteristics of these 'perilous times;' and is equally applicable for the guidance and safeguard of individual believers.—In this respect, as in others, 'the testimony of the Lord is sure, making wise the simple.' 'It is incredible,' says Bishop Horsley, 'to any one who has not made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures, without any other commentary or exposition than what the different parts of the sacred volume mutually furnish for each other. Let the most illiterate Christian study them in this manner, and let him never cease to pray for the illumination of that Spirit by which these books were dictated, and the whole compass of abstruse philosophy and recondite history shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith.'

To your more diligent care on the subject of your own salvation, we entreat those of you whom it may concern to add a more careful attention to the spiritual interests and religious instruction of your families and dependents. According to your influence over them, and the opportunities you have of ministering to their benefit in this way, is your responsibility to Him who is the Father of the families of the earth and the great Master of us all, for the direction of their feet into the way by which they may be made, in the full sense of that expression, members 'of the family of God,' and 'of the household of faith.' It was one of the distinguished tokens of the approval of Jehovah, conferred upon 'the father of the faithful,' and one of the evidences of his being 'the friend of God,' that this Divine testimony concerning him should be recorded: 'I know him, that he will command his children and his household after him, and they shall keep the way of the Lord.' Now, 'whatsoever things were written aforetime, were written for our learning.' Be followers, therefore, of the godly practice of Abraham in this respect, as you would also be followers of his patient and enduring faith, and inheritors with him of the same heavenly promises. And, as occasion shall arise and opportunity be given, unite with others in endeavouring to provide and to sustain the means of giving to the young persons generally who are round about you a thoroughly religious training upon scriptural principles, through the medium of Sabbath and Week-day Schools, and Bible and Catechumen Classes. The necessities of the present age, full as it is of all sorts of frivolity and dissipation, and of the most inviting and insidious encouragements to sin and error in all forms, imperatively claim this service at your hands. Nor can this claim be neglected, but at the hazard of consequences of the most painful character to those who ought to be herein the objects of your yearning and most strenuous charity; and at the hazard, also, of a fearful condemnation on yourselves, not only as having, by your failure, sealed upon the present generation the curse of that spiritual ignorance which it was in your power, by God's blessing, to remove, but also as having been, indirectly at the least, parties to the guilt of entailing the mischiefs of that curse upon the next succeeding generations.

As a supplement to these advices, let us urge it upon you to maintain, both by your teaching and example, a devout and scrupulous regard to the obligations and the privileges of the Christian Sabbath; the rather, as the habit of neglecting both the one and the other is already extensively established, and the incitements and facilities for a still more general and flagrant neglect are, as we fear, likely to be ere long considerably multiplied. The facts to which we refer, especially as to the various modes now practised of pleasure-taking on the Lord's day, are too well known to need a more specific mention; and the evils which result from them are more than sufficiently apparent. We deeply mourn over the amount of Sabbath-desecration which prevails; and we are, if possible, still more deeply concerned to observe the comparative indifference, not to say the implied or positive approval, with which, in quarters where better things might have been expected, this ominous overflowing of ungodliness appears to be regarded. Whatever may be the opinion or the practice of others in this matter, on your part, and that of your families and households, let the 'Lord of the Sabbath' be acknowledged as such, both in the testimony you maintain, and the habits you observe, in regard to the day which He has sanctified, not only by its actual appointment as a day to be 'kept holy,' but also by the assumption of it as an appropriate and significant appendage to His glorious name; and spare no pains to abate, by all legitimate and Christian means within your power, the mischief of which we have so much reason to complain.

In the review of our experience as a Connexion, during the past year, we have to regret the additional proofs which have unhappily been furnished, that, 'where envy and strife is, there is confusion and every evil work.' But we have not been left without evidences of blessing, or motives to encouragement. In a large majority of our Circuits, our people have been generally proof against the delusion and mischief attempted to be practised upon them; and being content to 'walk by the same rule, and to mind the same things,' they have continued true to the great principles which belong to us as a Connexion, and to the still greater spiritual purposes for which God has 'made us a people.' In several of those places in which the cause of God has seemed to suffer the most severely, there have appeared, during the year, the gladdening signs of an incipient and progressive return to a more healthy and prosperous state of things. The grace of the Holy Spirit has been manifestly poured forth, both on the Ministers and on the people. The labours of 'him that planteth,' and of 'him that watereth,' have been made productive by 'Him who giveth the increase;" and it has thus been made cheeringly manifest, that, although the great Head of the church has permitted the steadfastness of our adherence to righteousness and truth to be severely tried, yet He has not 'hidden His face from us;" and much less has He cast us off, as a people whom He no longer 'delighteth to honour.' We could say more upon this subject, but for the present we forbear; and only add, that whilst ourselves and our people have been pleading with Almighty God—'Show us a token for good, that they that hate us may see it and be ashamed, because Thou, Lord, hast holpen us, and comforted us;' we have been permitted to see His 'bow in the cloud,' and to behold, even in 'waste places,' as it were 'the tender grass springing out of the earth by clear shining after rain.'

It is already generally known amongst you, that, in the course of the last year, a Committee of your ministers assembled in London, under an appointment of the Conference, for the purpose of considering various suggestions made to it, by Memorials and otherwise, touching the practicability and the expediency of certain modifications or changes in the practical application and working of some parts of our established economy and discipline. And it is also known to you that, afterwards, by the invitation of the President of the Conference, who had been previously invested with a discretionary power for that purpose, upwards of three hundred of our lay brethren (out of seven hundred and forty-five who had been invited) met the Committee of Ministers, to confer with them on the results which they had attained. It could scarcely be otherwise than that a numerous and somewhat miscellaneous assembly, convened for such an object, should be regarded beforehand with some degree of anxiety and apprehension: especially considering the extraordinary and unreasonable ferment which was so actively promoted, with reference to that object. But, neither in the separate Meeting of the Ministers, nor in the conjoint Meeting of the Ministers and Laymen, did anything occur, amidst the freest possible discussion, to justify, in the slightest degree, the boding anticipations which, on the part of several of our friends, had been previously entertained. He who 'maketh men to be of one mind in one house' was manifestly present, in the visitations of the Spirit of His grace, on those occasions. And the result was—a oneness of purpose and feeling, which overpowered all differences of opinion, and, to an extent that has been rarely witnessed in the history of our Connexion, united all minds and hearts in one harmonious conclusion. Nor did the spirit of unity and brotherly love which pervaded those Meetings pass away with the occasion, or confine itself to those who had attended them. On the contrary, we have good reason for believing, that the indirect and secondary influence of those meetings was such as very generally to allay, in no small degree, the disquietude with which many hearts had been affected, and to inspire or strengthen the confidence, that, notwithstanding all the rumours and alarms propagated to the contrary, there is still amongst us that spirit of Connexional union which, by the blessing of God, will avail against all the circumstances which have already threatened, or may hereafter threaten, to divide and to destroy us. And the conclusions approved of at those meetings having been, with a few slight modifications, sanctioned by the Conference with an almost equal unanimity, we are inclined to cherish the belief that what was capable of being done, in the way of formal rule and order, to consolidate our union, has now been accomplished, and that we may, therefore, reasonably calculate on the renewed and energetic co-operation of our people, with us and with each other, in the promotion of the more worthy and important objects for which the providence of God originally raised us up, and has hitherto condescended to employ us.

Our hope upon this subject is the stronger, as, both in the Meetings of the Connexional Committees, which were preparatory to the business of the Conference, and during the sittings of the Conference itself, there has prevailed a spirit of fraternal confidence and unity—we may almost say, beyond all former example. To this it may be added, that the numerous religious services connected with the holding of the Conference, and more especially those which have been identified with its more solemn and formal proceedings, have been pre-eminently characterized as seasons of extraordinary grace and power. We have thus been more closely cemented to each other in the holy and delightful fellowship of a common pastorate and brotherhood; and we have, at the same time, been more closely united to 'Him who is our living Head in all things.'—And, as the result of this closer connexion with Him and with each other, we have, in humble reliance on the grace of God, resolved afresh to 'take heed to ourselves and to all the flock over the which the Holy Ghost hath made us overseers, to feed the church of God which He hath purchased with His own blood,' and, to the utmost of our opportunity, to gather into His fold all those who are astray, whether at home or abroad.

In conclusion, we desire to impress it on your minds, and to have it more deeply impressed upon our own, that the great blessing which we should now heartily and perseveringly unite to seek, is a renewed and copious baptism of the Holy Spirit on ourselves, and on our Connexion and Societies at large. Never, indeed, were we more entirely satisfied than we are at present, as to the adaptation of the system of Wesleyan Methodism to the spiritual wants of our own country and the world in general; nor were we ever more resolved to abide by the form of doctrine and the general principles of Connexional economy and discipline, which, by the providence and grace of God, we have received on trust from our honoured predecessors. The doctrines which we preach, we are thoroughly persuaded, are in entire and demonstrable agreement with the 'oracles of God.' And our general economy and discipline are, in our confirmed judgment, such as cannot with any reasonable prospect of advantage be very materially modified, much less exchanged for any other form of ecclesiastical arrangement with which we are acquainted. But we are not disposed to rest in these persuasions and assurances alone. Nor dare we hope for even the slightest measure of success, in the exercise of our public ministry, or in the official administration of our general system, excepting as the Holy Spirit shall infuse His own power, and love, and wisdom, both into the one and into the other. The Lord being our Helper, we will still 'give ourselves to the ministry of the word'—And, in preaching that word, we will endeavour by His grace, to 'be instant in season and out of season;' and to 'rebuke, reprove, exhort, with all-long suffering and doctrine.' But, instructed by apostolic example, and prompted by our own most settled and forcible convictions, we will also 'give ourselves continually to prayer.' And the burden of our prayer shall be, that God may be pleased to vouchsafe to us through His Spirit, during the year, those 'showers of blessing' of which we have already had the promise and earnest, in our public services, and in our mutual intercourse with one another and with our friends in this place, and which, in their more abundant fullness, shall be 'as rain upon the mown grass,' and as 'showers that water the earth.' We most earnestly entreat you to unite in prayer to God for us, and for yourselves, that He may graciously condescend to 'water his inheritance' in general, and especially to 'confirm' such parts of it as have, from any circumstances, been made 'weary,' and have therefore special need that God should 'revive them again.' In the public services which you attend, and in your family devotion, in your class-meetings and prayer-meetings, and on all occasions of 'the assembling of yourselves together,' remember, and plead earnestly for, the interests of Zion. And be encouraged to expect as the result of your fervent and believing supplication, the 'answer of peace' upon yourselves, and upon the Church for the 'prosperity' of which you pray. Your 'prayer shall return into your own bosom;' and you 'shall see the good of Jerusalem all the days of your life, and peace upon Israel.' Nor let your prayer be for us and for yourselves alone, but also for 'all them that love our Lord Jesus Christ in sincerity.' And may 'the God of love and peace be with you!'

Signed on behalf and by order of the Conference,

JOHN SCOTT, *President,*
JOHN FARRAR, *Secretary.*

Sheffield, August 17th, 1852.

Point de Bute Correspondence.

DEAR DOCTOR,—As the columns of the *Provincial Wesleyan* are open for communications, suitable to its pages, and as you have repeatedly solicited its friends and supporters to supply you with interesting and useful matter, I am induced to present you with a brief review of my *last three weeks' labours.* I have no doubt but that this review will be acceptable to some of the numerous readers of your periodical.

At our last Annual District Meeting, held in the lovely and increasingly important town of Woodstock, Brother Chesley and myself were appointed a deputation to assist Brother Bent, on the Sussex Vale Circuit, with his Missionary Meetings. These meetings, according to arrangement, were to take place during the latter part of August. Brother C., however, in consequence of necessary engagements, in connexion with the Camp-meeting, which the Managing Committee had determined to hold the first of September, was unable to render us his valuable assistance. Notwithstanding the absence of one of the aforesaid deputation, the Superintendent of the Sussex Circuit resolved, D. V., to have his Meetings at the time appointed. Having received a letter from Brother Bent, to this effect, I proceeded at once to fulfil, to the very letter, the decision of the District Meeting, so far as I was concerned with these Meetings.

The route which I was necessarily required to take, in consequence of a previous engagement, was by the way of Cape Tormentine. Two of my young and respected friends, who had come within the influence of Cupid, the god of love were to be united in that holy alliance, termed by St. Paul to be "honourable" among all men, and I was the person selected to perform the ceremony. Although this imposed upon me forty miles extra travelling, yet it gave me an opportunity of seeing a part of the country through which I had not previously passed. The ceremony being over, I proceeded on my way, to Sussex Vale, by Chemogue. This section of the Province lays along the north side of Cape Tormentine. The scenery along the shore, both at the Upper and Lower Capes, on the southern side, and the extremity of the Cape itself, and from there to Shediac, is variegated and picturesque. From Shediac I passed on through the Bend, and twelve miles beyond this growing town I lodged for the night. From the Bend to the head of Petitcodiac, the country is rapidly improving. The Bend indicates, by its present appearance and locality, of becoming, at no distant period, a place of considerable importance. The next day, through a heavy rain, I travelled from Petitcodiac to the Mill-stream, the whole distance being about fifty miles. I was anxious to arrive there as early as possible, in order to relieve the mind of my good Brother Bent, who I feared would begin to think, in consequence of the intensity of the rain, that he would be left to conduct his meetings alone. By the good providence of God, I arrived at the Mission House a short time before dark, and was kindly received by Brother B. and his excellent wife.

Several particulars, connected with these meetings, are worthy a place in this relation.—On the holy Sabbath, the day which God has especially set apart for his worship, preparatory sermons were delivered. In the forenoon, I preached, in our neat and commodious chapel, at Smith's Creek, to a large and attentive congregation. The afternoon service was held in the Wesleyan Chapel, located in what is termed the Dutch Valley. Here I had what they designate a good company. Brother Bent likewise held forth the word of eternal life in three other places. The following day, according to previous announcement, our first Missionary Meeting was held on the Mill-stream. The congregation was good; and, if I may judge, from their attention and subscriptions, the people assembled took a deep interest in the cause of Christian Missions. The next meeting was at Smith's Creek, and altho' not so numerously attended as the preceding day, was characterized by good feeling, attention and liberality. On Wednesday our third and last meeting was in the Valley Chapel. The congregation was good for that locality; and the sums subscribed very respectable.

During these services, on account of the scarcity of ministerial aid, I was under the necessity of preaching at each service, and of delivering a speech at the close of every meeting. Brother Bent was also compelled, from the same cause, to advocate the cause of Missions at considerable length, during each successive meeting. Had we been favoured with more assistance, the labour would not have been so great. God, however, owned and blessed the instruments, and the people responded to the calls made upon them in behalf of the perishing heathen, and contributed more largely than last year, to the funds of the Society.

At the close of our last meeting, while the names of the subscribers were being taken, an individual, who professed to be a zealous friend of the great and good temperance movement, in a most intemperate speech, denounced the Wesleyan Ministers, in the Provinces, in no measured terms. He then took a flight across the wide Atlantic, and, in regular fly-sheet style, reiterated some of those numerous slanders that have been propagated against the parent Body, and some of its most eminent ministers. By the request of the superintendent, I replied to his erroneous statements. My duty appeared to me plain. The body, to which I had the honor to belong, was publicly, and without any provocation, unrighteously assailed. My object was to disabuse the minds of the people, and to place the Wesleyan body in its true and proper position. This I attempted in the fear of God. How far I succeeded, I must leave fo those who heard, to determine. I cannot, however, but hope that good will result from what then transpired.—May God, by his mighty power, confine these impure streams, that they may no longer disturb the peace, and prevent the prosperity of his Church; and may he hasten the period, when they shall descend into that perdition whence they emanated!

My mission having terminated, on the Sussex Vale Circuit, the two following days, were spent in returning home. Thus after nine days absence, I found myself, by the blessing of God, happy within my own family circle.

Having preached, on the sabbath, at Point de Bute and Fort Lawrence, the following evening found me in Sackville, in company with several of my Brethren, who were about to commence their journey to the Camp-Meeting, to be held in the Parish of Hopewell, County of Albert. In the morning we embarked, at Dixon's wharf in a schooner, which had been engaged, by the managing Committee, to take such persons as might be disposed to attend the meeting. The whole day was spent in beating down the Bay against a strong head wind, and the scene on shipboard I shall not attempt to delineate. The tide running against the wind, agitated the waters, and caused considerable sea: the greater part of the passengers been unaccustomed to float upon boisterous waters, experienced those sensations peculiar to most on their first attempt at sea-faring life; but here I will not enter into details. Suffice it is to say, that after spending the night on board, we were safely landed, the next morning, within two miles and a half of the Camp ground.

Our kind friends, at Hopewell, now transported us and our luggage, in their waggons and Carriages, in the wilderness, where we intended to worship God, in an extraordinary manner, far from the busy haunts of men. We arrived, in safety, on the long expected spot, which was rendered sacred by the manifestations of God. Here we remained five days and nights, in conjunction with our Brethren, Messrs. Knight, Cardy, Desbrisay, Hennigar, Beals, Allen, Chesley, Star, and Gaetz. At the close of the meeting we were favoured with the presence of Messrs. Pickard and Temple. The God of Elijah was with us, to revive his work in the hearts of his people, and to convince and convert sinners. I shall not, however, enter into particulars, lest I should forestal the information, which I expect you will receive from the Committee, or some other member of the meeting.

The Camp-meeting being ended we returned by the same mode of conveyance, back to Sackville. The wind and weather being unpropitious, we were compelled to remain another night aboard the schooner. The next morning however, the vessel came safe to Dixon's wharf. After eight days absence we were all safely landed on terra firma. To God be all the praise!

Immediately after the Camp-meeting our missionary meetings, at Point de Bute, Bay de Verte, and Sackville, were held. The evening of the same day, which we landed at Sackville, the missionary meeting, at Point de Bute took place; the following evening at Bay de Verte. At these meetings we were assisted by the Brethren, Messrs. McCarty, Hennigar, Beals, and Pickard, who all, faithfully and effectively, advocated the cause of the heathen world. As is generally customary, in this District, the superintendent confined himself to the reading of the report, leaving the advocacy of the great mission cause principally, in the hands of his Brethren. This he did, not because he had lost his interest or zeal in the salvation of his perishing fellow men, but from the consideration that the assistance, which he then could command, was sufficient for all reasonable purposes; and that to prolong the meetings, by lengthened remarks of his own, would only display zeal without knowledge. The chairman of the District, who was with us, was one of the deputation for this circuit.—The sums subscribed were equal to last year.

The next evening the Sackville Missionary Meeting was held. Here we were favoured with a galaxy of talent. Dr. Richey, Dr. Evans, Mr. Temple, and a whole posse of Brethren, from various quarters, gave their countenance, advocacy, and support, to the noble missionary enterprise. I shall not, however, refer to particulars, as you will, doubtless, receive all necessary information from the proper quarter.

I was forcibly reminded at that Meeting, of the language of the inspired Apostle,—"Love as brethren." "*Be courteous!*" The original Φιλόφρονες, *philophrónes*, implies, be *friendly minded*, or acquire and cultivate a friendly disposition. Benson says, "Courtesy is such a behaviour towards equals and inferiors as shows *respect mixed with love.*" And this should especially be the case among brethren who are *equal.* It is one of the glories of Methodism that it recognizes its ministers as equal. It acknowledges no order distinct from that of presbyters He who stands at its head is not regarded as superior to the rest in rank, but merely a *primus inter pares*, the *first among equals.* In this the venerable Wesley closely followed the Scriptures and the primitive Church.

During the *three weeks*, now under review, *I have travelled upwards 500 miles, attended thirty-three meetings, and either preached or took an active part in sixteen services*; therefore I leave it to you, and the numerous readers of your paper, to judge whether I have, or have not, eaten the bread of idleness! Well would it be for Methodism if its friends had proper conceptions of the labours of its ministers. Instead of finding fault, as they sometimes do, they would pity, and pray for them!

You will, at once, perceive that I have, in this narrative, enclosed my Homer in a nut-shell!—And I have no doubt but that you will, with a smile, exclaim, *multum in parvo!*

Adieu, dear Doctor, for the present,

GEORGE JOHNSON.

Point de Bute, N. B., Sept. 21, 1852.

Relative Strength of Churches.

A correspondent requested us a short time since to furnish the number of members in the Baptist and Methodist Churches in the United States. We had not the necessary documents at hand, and, although we ordered them, they have not yet reached us. In the meantime we find in the St. Louis Christian Advocate, an article upon the general subject of Church statistics, which, while it goes beyond the request referred to, will supply the information desired by our correspondent. We copy it into our columns, under the belief that it is sufficiently accurate to show the relative numercial strength of the leading Churches in the country. It was prepared by the Editor of the St. Louis Ch. Advocate for the purpose of showing the superior efficiency of an Itinerant ministry in carrying out the objects of the gospel. The Editor says:

"1. The leading Protestant denominations of this country are the Congregationalists, the Presbyterians, the Baptists, the Episcopalians, and