The Provincial Wesleyan.

The social means of grace, peculiar to the Methodist Church, were not only observed by her, but highly prized, and frequently proved to her a source of comfort and consolation.

She loved the habitation of the Lord's house, and delighted in the public worship of God. To the poor she was a true friend, and always charitable according to her means. With the suffering she sincerely sympathized, and sought by every means in her power to alleviate them. She was a kind and affectionate mother, and longed to see her children converted to God, and living to his glory—for this her prayers were frequent and fervent at the throne of grace. *May they all be answered.* The week before she died, she expressed herself in class (in the presence of the Leader, the Rev. Mr. Cooney) in the most satisfactory manner. Her faith was then strong in God, and her hope bright for heaven. Happy was it for her to be found in such a state, as her death was sudden. She was seized with apoplexy, which soon terminated her life on earth, when she entered into the blessedness of those who die in the Lord to join in the song of the redeemed forever. J. S.

Correspondence.

The Modern Crusade.

MR. WILSON'S LETTER CONTINUED.

In the pamphlet which Mr. L. has endorsed, p. 17, it is said of Israel, at the time of Gog's invasion: "They are restored to their own land, and are there said to be dwelling in peace and safety; but though thus restored, it appears they are *not converted.*"

That the seed of Abraham will again be brought into and possess the land of their fathers, seems clear from various parts of the prophetic writings; but that they will be restored *as Jews*, in their present unbelief and blasphemy, is contrary to the teaching of the book of God.

The Apostle Paul says of the Jews, Rom. 11, 20: "Because of unbelief they were broken off." That "unbelief" still continues, and as the cause is the same so the effect is the same, therefore their banishment continues, and it must continue until their conversion; for it is written in the same chap., 2, 25, 26: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in And so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." "Ungodliness must be turned from Jacob," before he is restored. But if Israel is to be converted, and as an evidence thereof be restored to their own land, or rather to the land of their fathers, they surely will not *then* be punished by the invasion of their land by an army so terrible as the army of Gog! For what should such a calamity be permitted to occur? Will God pardon and afterwards punish? No purpose of either mercy or justice could be effected by such a proceeding

To suppose such a *mighty* belligerant array as the army of Gog, in order to invade such a *small* country as Palestine, which does not contain an area half so large as Nova Scotia; and that this huge host is to be overthrown; is to "fall upon the mountains of Israel;" and that "unto every feathered fowl, and to every beast of the field," it is said: "Ye shall eat the flesh of the mighty, and drink the blood of the princes of the Earth—ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice (margin, slaughter) which I have sacrificed (slaughtered) for you. Thus ye shall be filled at my table with horses and chariots, (Heb., charioteers) with mighty men, and with all men of war, saith the Lord God." To suppose this would be absurd in the extreme.

And we might ask, by whom is this dreadful "*slaughter*" to be effected? According to our far-seeing critic, by *nobody!* Russia, or Gog, is not to be defeated by "Persia," "Ethiopia," "Libya," "Gomer," and "Togarmah," for those nations according to Mr. Lithgow and his friends, are the "*confederates*" of Gog; not by the Turks for says Mr. Lithgow, "there are prophecies *which ensure the destruction* of the Turkish Empire, (query, where?); not by Austria, for she is already at the "feet and under the control" of the great Autocrat; not by France, for according to our author she is "Gomer," therefore "*a confederate*" with Russia, and "will invade God's people the Jews," (pamphlet, p. 7); not by England, for she will be powerless—"she will expostulate with him, Russia, but to no purpose;" not by the Jews themselves, for though many of the Jews will suffer much, it does not appear they will fight on the occasion," (See p 23), in fact, it is an invasion without purpose; a combat without a foe; a conquest without a conflict; "a great slaughter" without slayers, with a total defeat and a complete overthrow of the mightiest Empire that ever existed, with all their *confederates*, without opposing armies or any visible power calculated to produce the effect; and all this the reader must receive on the bare authority of an anonymous pampleteer, "alias" J. R. Lithgow, and lest you incur his censure of "privately interpreting" the sacred word, and of being "a blind guide," or of teaching false doctrines, of giving unscriptural interpretations, and that "will not believe the words of Jehovah, be they spoken ever so plainly."

But Mr. Lithgow, who gives particular cautions about "private interpretation," has *found out*, and tells exactly how Gog's army is to be overthrown. Hear him: "I would just remark, therefore, that Gog *will 'be turned back,'* something in the *same way* that Sennacherib was when he came against Judah, in the reign of King Hezekiah, with an overwhelming force—an angel of the Lord slew in one night 185,000 of his army."

Will Mr. Lithgow please tell us where he learned this? To a plain man it seems that to "*slay an army*" is a sort of Hibernian way of "*driving them back.*"

But our critic again: "Concerning the turning back of Gog, it is written, 'I will turn thee back, and leave but the sixth part of thee.'" The sixth part not of Gog's *empire*, but of his *armies.*

As Mr. Lithgow does not "privately interpret," he will perhaps inform us how he knows that a "sixth part" of Gog's "*armies*" not of his "*Empire*" is intended. In the mean time it will strike the reader that if *five sixths* of Russia's "*armies*" are destroyed, to mention her present Empire in its integrity, would be impossible, and its dismemberment would certainly ensue.

I would here observe, that two of the principal points mentioned in "The Modern Crusade" are "THE COUNTRY INVADED," and the CONFEDERATION AGAINST GOG. I have shown that "the country invaded" by Russia is "Turkey in Europe," and that the characteristics of the country as given by the Prophet, chap. 38, 8–13, are so remarkable that, taken as *a whole*, they can be applied to no other country upon Earth. See "Modern Crusade," 35–50.

The remarks in "The Modern Crusade" have been further sustained in my strictures as seen in the *Provincial Wesleyan* of May 3rd, by an additional argument founded on Ezek. 38, 12: "That dwell in the *midst* of the land." I have shown that the Hebrew "TAVBUR HA-ARETZ" means "*The navel of the land*," a phrase which applies to the point of land on which the city of Constantinople stands, with remarkable propriety and minuteness.

Into these arguments Mr. Lithgow does not even attempt to enter, but tries to throw dust into the eyes of his readers by the following remark: "One of his (the writer of this) conclusions is, that Turkey in Europe is the invaded country referred to by Ezekiel; now, if I could quote from the prophecy a distinct declaration that the country to be invaded is 'the land of Israel,' was I not at liberty to state his conclusion, and by a 'thus saith the Lord' prove it to be false."

If he could prove that Gog would not invade Turkey, but *some other country*, he undoubtedly had a right to do so, and thereby effectually "Expose the Errors of the Modern Crusade." But this he has not only not done; but the arguments adduced he has passed over without a remark. And as it respects the oft repeated phrase, "The land of Israel," I again say, that properly speaking there *now* is no such land on Earth, and while found in the Bible, and *once only*, meant the land of Palestine; yet the phrase as the name of a country is now obsolete.

If he write again, let me request that he will prove, or try to prove: 1. That Palestine is called "the land of Israel" under the Gospel dispensation. 2. That Palestine is the country described by the prophet Ezekiel, chap. 38. To attempt evasion will not again answer his purpose. The second principal point is, "The confederation *against* Gog."

In the "Modern Crusade" it is argued that the nations mentioned Ezek. 38, 5, 6, are confederated *against* Gog, and the reasons are given p. 76–96. To these arguments the anonymous pamphlet, p. 4, simply asserts: "It is manifest those nations are to be confederates *with* Gog."

In my strictures as found in your issue of April 23rd, I have entered into a critical examination of this question, and have shown from the grammatical construction of the passage both in English and in Hebrew that those nations are really and truly confederates *against* Gog.

Does Mr. Lithgow not understand the grammatical construction, or is it obstinacy? Regardless of the plain grammatical sense of the passage, our critic blunders on about Gog's *confederates*, and after quoting v. 9: "Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands, and *many people with thee*"—he asks: "What words could more clearly denote a confederacy of nations *with* Gog?"

To this I would answer that the words do not denote any such thing; and moreover as said before, the grammar of the whole is against the supposition; and while as every one knows, "many" tribes or "people" are under the dominion, and therefore "with" Russia, yet this can have nothing to do with a great confederation of independent nations.

The *fanciful* idea of a confederacy *with* Gog has been extensively entertained, but upon the character of that confederacy great men have materially differed. Bishop Newton says "Gog is the Turk;" Bagster says, of this supposed confederacy, it is the "Turks, Tartars, or Scythians, from the northern parts of Asia, perhaps uniting with the inhabitants of some more southern regions, will make war upon the Jews, and be cut off in the manner here predicted." Mr. Lithgow informs us there is, or will be, a confederacy of nations "*with Gog*" whom he admits to be Russia, but who the confederated nations are, deponent sayeth not.

The truth is, the prophet says nothing of a confederation *with* "Gog," but *against* him; and that the confederated nations shall ultimately effect his overthrow in "The Valley or *Gai* of the passengers on the east of the Sea." This "Valley" I have shown is in South Russia near the rivers Don or Volga, the great inclined plain which MALTE BRUN in his Geography tells us the Russians call "*Visckoia plotska*," which signifies the "*high Valley.*" Before the declaration of war had reached these shores, and therefore long before the invasion of the Crimea was planned, and while the war was only between the Russians and Turks, the following sentence was written in "The Modern Crusade, p. 140: "Down this '*gai*' Russia has sent and is sending her munitions of war to the South; down a portion of this Valley many of the troops of Russia have marched to the shores of the Black Sea, Sebastopol and the Crimea is the Southwest extremity of this '*gai.*' If the Russian armies should be defeated by the Turks, they must retire to some portion of this Valley. Towards this *gai* the Anglo-French armies *will make their way;* that valley is a central point for Russia to assemble her armies from distant parts of her empire, and is sufficiently *extensive* for them all to act. Somewhere then in this '*gai*,' near the Don or the Volga will Gog or Russia make a final stand, and there will be *overthrown!*"

The above was written *fifteen months* since; and the history of the war, and the present position of the allied forces will show as to whether they were correct or otherwise.

Mr. Lithgow may talk as he will about the "*destruction of the Turkish Empire,*" the "*onward progress of Russia,*" and the "*hopeless struggle* in which the *Mother Country* and her noble allies are engaged;" but for such talk, or such thinking, he has no warrant in the book of inspiration. Of the destruction of Mahometanism, the sacred record seems clearly to speak, but not one word about the "destruction of Turkey as to her national existence or her political influence; on the contrary, it is said of Turkey: "And they shall dwell safely, all of them." Ezek. 38, 8.

The *yet* "onward progress of Russia" is another wild idea entertained by our own censor. I say *wild* because there must be a culminating point to all human greatness as well as to the orbs of light; and to that culminating point Russia has evidently arrived. For Russia is now the largest unbroken Empire that ever existed: within the last 150 years, she has advanced her frontier five hundred miles towards Constantinople, six hundred and thirty miles towards Stockholm, Seven hundred towards Berlin and Vienna, and one thousand towards Calcutta. The Empire extends from the Arctic Ocean to the confines of China; from the Baltic Sea, eastward, round the North Pole to the British possessions in North America; covering forty-five degrees of latitude, and two hundred of longitude; she occupies *one sixth* of the habitable globe, and is forty-one times as large as France, and one hundred and thirty times as large as England; and if she had employed her mighty power for the good of nations and the spread of Gospel truth, she might even yet progress; this she has not done, but rules her own sons with an iron hand, and has enslaved all the tribes which she has subdued. She has banished all Christian Missionaries from her dominion, destroyed every spark of religious liberty, and interdicted the circulation of the Bible. The Earl of Shaftesbury in a speech in the House of Lords said, "No *association* is allowed in Russia for *religious purposes;* no printing presses for printing the Bible in modern Russ: and no versions of the Scripture are allowed to be imported into Russia, except those that are in English, French, Italian and German. Not a *single copy* of the bible in *modern Russ*, the only language *which the people understand*, is allowed to be circulated. This is *forbidden under the severest penalties*, and it is believed there has not been a copy of the Scriptures printed in Russia, in the language of the people, since 1823. There are two millions of Jews in Russia, and the Emperor Nicholas would not allow a single copy of the Hebrew Scriptures to pass his frontiers for even these unfortunate exiles." And Russia, not content with extinguishing every ray of religious light among her own people, has commenced a "*Crusade*," a religious war with other nations, and declares in her manifesto, "*We shall go forth to fight in the Orthodox faith.*" And can we suppose that a righteous and Holy God, will allow such a nation to continue, advance, and increase in power until the whole world is at her back; until the mission cause is entirely destroyed; until the Bible is snatched from every hand; the conversion of the world effectually prevented; the hopes of the Church blotted; and Europe recede into the darkness of the middle ages! Justice, righteousness, reason, say No: and the Book of God, in reference to this very nation, says: "I will turn thee back and leave but the sixth part of thee."

It is difficult to understand why Mr. Lithgow should call the present struggle on the part of Britain and her Allies a "*Hopeless Struggle.*" Alma, Balaklava, Inkerman; and now recently, Kertch, Yenikale, Arabat, and Genitchi, with the complete control by the Allied squadron, of the Sea of Azof: show that this cause is a *hopeful one;* it is a righteous war; a war which will, however dreadful, be crowned with success; and in which the present position of the conflicting force are fast approaching "the *gai* of the passengers on the East of the Sea," where the final conflict will take place, where proud Gog will be humbled; where the civil liberties of the human race will be won; and where a way will be opened to diffuse Protestant truth, and circulate the Bible through the nations of the East.

Before I close I would just say that I have taken no notice of the different texts quoted from other prophecies by Mr Lithgow, because they are irrelevant and refer to other matters. While I have assumed, and still maintain, that the prophecy concerning Gog and as found in the 38 and 39 chapters of of Ezekiel is perfectly isolated: upon this ground "the Modern Crusade" was given to the world; and no argument has yet met the eye of the writer, calculated to convince him that his position is untenable.

WILLIAM WILSON.

Yarmouth, June 26th, 1855.

Letter from Annapolis.—Patriotic Fund.

MR. EDITOR,—Early in the past winter it was suggested, by a few gentlemen, that something should be done in aid of the Patriotic Fund. Accordingly, a meeting was convened, by the High Sheriff, at the County Courthouse, on the 24th day of February; and, after certain preliminaries, a Committee was organised, composed of Dr. Robert Leslie, Peter Bonnett, Geo. Runciman, Arthur King, Wm. H. Roach, Andrew Davidson, and Andrew Henderson, Esqrs. —the latter of whom was appointed Secretary and Treasurer.

Before the close of the Meeting, a subscription list was opened, and several gentlemen promptly contributed to the Fund. To facilitate the object as extensively as possible, it was proposed by the committee to address a note to each clergyman in the county, requesting his co-operation in the undertaking, by causing a collection to be taken up in his Church, and the amount forwarded forthwith to the Treasurer.

In accordance with this view of the committee, the Secretary addressed *thirteen* notes, one to each of the officiating clergymen;—and of these Rev. gentlemen five have already responded, and sent in the sums collected in their churches On the 4th ult., the Treasurer remitted to the Provincial Secretary, the sum of Twenty-six Pounds Five Shillings; and, as only one subscription has been received since that time, it is judged advisable to forward the balance, and report proceedings.

The following is a list of the subscriptions which have been received in aid of this benevolent object, namely:—

Rev. Edwin Gilpin, Rector of St. Luke's Church,	£1	5	0
" Jas. Johnston Ritchie, Curate,	3	0	0
Francis W. Pickman, Esq.,	1	0	0
Rev. Geo M. Barratt, Wes. Minister,	1	0	0
Robert Leslie, Esq., M.D.,		10	0
A. Henderson & Son,		10	0
Mr. William Shields,		5	0
" Michael Kernan,		10	0
" David McClelland,		2	6
George S Millidge, Esq.,		10	0
George Runciman, "		10	0
Welcome Wheelock, " Sheriff,		5	0
Simeon D. Tobias, "		12	6
Mr. John Langley,		1	3
Miner Tupper, Esq.		5	0
Geo Robinson, "	1	0	0
Remitted by the Rev. Jas. Robertson, M. A., Rector of Wilmot.—Capt. H. O. Bowles, 25s.; Charles Wiswell, Esq., 30s.; Mrs. Col. Bayard, 10s.; Miss Bayard, 5s; Miss Louisa Bayard, 5s.; Geo. Ince, Esq., 5s.; col. in Wilmot Church, 21s. 11d.; do. Lawrencetown do., 8s. 2d.	5	10	1
Remitted by the Rev. George Armstrong, Baptist Minister, Bridgetown.—Baptist congation, Bridgetown, 51s. 2½d.; do. do Central Meeting-house, 26s. 2½d.; do. do. Wadeville do., 17s. 10½d.; do. do. Roundhill do., 10s.	5	5	3½
Remitted by the Rev. R. M. Stewart.—Reformed Presbyterian congregation, Wilmot.	2	0	0
Joseph Norman, Esq., Brk. Master,		10	0
Peter Bonnett, "		10	0
Mr. John J. Fleet,		5	0
Rev. Aaron Cogswell, Clements—Baptist congregations in Clements, 46s. 4½d.	2	6	4½
Mr. Wm. Howe, late Sergeant Royal Artillery,	1	0	0
" James Runciman,		5	0
	28	18	0
By incidental expenses,		8	0
Amt. remitted to Prov. Secretary,	£28	10	0

My next communication will contain an account of the Ladies' Bazaar, held yesterday in the Garrison of Annapolis—for the same benevolent purpose as the above.

In the meantime,
I remain, Mr. Editor,
Yours, very respectfully,
A. HENDERSON.

Annapolis June 28th, 1855.

Sackville Academy.

To the Editor of the Provincial Wesleyan.

SACKVILLE, *June 22nd* 1855.

A number of us attended the examinations of the various classes of Students in the two Branches of the Sackville Academy, which have just closed this term; a prominent feature we noticed, was the expression of content and pleasure that lighted their countenances as they came to the review; especially the females,—ever foremost in the paths of improvement, they sustained their position nobly on the present occasion, although the males, as usual, acquitted themselves in a masterly manner. The general appearance of the young ladies indicated more years than the boys have seen, and admitting that the female mind comes to maturity earlier than the male, and taking into consideration their superior tastes and habits of order, it was but a fair conclusion to suppose that they would excel in music, drawing, light composition, &c., and, even a tenacious memory might sustain them in History, Geography, and Grammer,—but when it came to the depths of Geometry, and the difficulties of Algebra, the analyzation of language, public enunciation, etc, and we considered that such subjects had been so scrupulously kept from the female, on the ground that she lacked the mind, thus throwing in the way of this early attempt the serious obstacles of a mighty prejudice, and the lack of example and encouragement, we began instinctively to prepare a list of apologies as a cloak to cover the irregularities of their lines and angles, the confusions of their a's and x's, the jumbling of their adverbs, and we had no doubt of their faltering when they came to read their compositions, and we scanned the ranks to catch the imploring eye, but it was not there,—the analyzation of language came up,—they handled in a masterly manner passages from eminent Authors, and the visitors were requested to select for them. A well known critic turned them on the productions of Milton—passage after passage was dissected—the critic paused,—a glance of indifference seemed to say "try again," but he took off his glasses and did not try again. Geometry came up, Euclid appeared an old acquaintance, they shook the dust from his musty lines and angles, and brushed up his ideas, until we fancied we understood the old gentleman better than ever we had done before. The examples in Algebra were given, and faster than we could count, x's y's and n's, paraded the discoveries of Napier, the mighty Newton, and others,—equations, series, progressions, binomials, logarithans, etc.,—all done and done well, there was no hesitation, no confusion, all was clear, correct and plain, and accomplished with little apparent exertion; we watched every letter, every mark, for a great question was at issue, and we felt forced to confess that we never saw letters and marks handled with greater dexterity, and we could not suppress the reflection, that if Society had encouraged those young ladies, as it does young men, to pursue such studies, and thrown the strong tide of prejudice for, instead of against them, how much more of improvement they would have manifested on the occasion. There was no ostentation—all was worthy of woman's modesty; but, it was the index of a mighty triumph to man,—a convincing evidence that the female mind may be made the magazine of knowledge wherewith he is to have dominion over the earth and subdue it unto him.

On the platform, they did not make mighty Princes like Philip tremble, like Demosthenes did, or drag to justice noble villains as Cicero did, or sustain the British Empire against the gigantic powers of Napoleon, as William Pitt did; no such subjects provoked their eloquence, but, they made the hearts of those present respond to their arguments, and we believe there were few who did not feel a deeper cord vibrate than ever they had felt before; and, if carrying conviction to the mind and fixing the determination to a proper object, be amongst the noblest aims of eloquence; then, theirs was a triumph accomplished in the true spirit of noblest worth. For we think few left the place without inwardly acknowledging that the germ of all that constitutes the good and great in man is prefectly developed in woman, and that as her mind is elevated so will her son's be, and ready to exclaim, "give us such mothers, sisters, and companions, and we *must be men.* W.

Annapolis Circuit.

To the Editor of the Provincial Wesleyan.

MR. EDITOR,—As I may leave this station shortly, having been here three years, and as considerable improvements have been made in our mission premises, I wish, through your most valuable paper, to bear my testimony to the zeal and liberality of our friends, and their co-operation with their minister in carrying out these improvements. I desire to do so for two reasons—first, that our people here may be induced and encouraged to persevere in the same good works of improvement, until their Mission premises and Chapels shall be put in complete condition and free from debt; and, secondly, that other Circuits may be stimulated to adopt plans for similar improvements where necessary.

Three years ago our Mission house and premises were in a most dilapidated condition, with a debt of £150 against them. Several Circuit Meetings were held to consult what to do with them. It was proposed to sell the property for £100, and raise the balance, £50, by a Circuit subscription, and then rent a house for the time being. But failing to realise £100 for it, in suitable payments, we concluded to keep it, and put it in as good a state of repair as our means would allow; and, by the blessing of God and the assistance of our people, we have succeeded beyond our expectation. During the last three years, we raised and expended on the house and premises, in work, materials, and cash, £87. Last September, our Clemen's friends got up a most interesting tea-meeting, which gave great satisfaction to those who attended, and yielded £14 of the £87. A most pleasing change has been effected in the state, aspect, and comfort of our Mission premises. Good judges say the property is improved by £100. While going on with the repairs, it was judged prudent to use means to reduce the debt by £50. This also has nearly been accomplished; and in consideration of thus repairing the premises and renewing security for the balance of the debt of £100, the holder of the note has kindly and liberally consented to take £90 for his claim of £100: thus we have reduced the debt by £60, and raised the value of the property by £90, at least. We hope our friends will adopt some plan that will meet the whole of the remaining debt. It is bad policy to leave public property in debt.

During the same period a few of our able and willing friends have raised some £16 to furnish the Mission house with stoves, carpets, chairs, &c.

In effecting these changes, the Minister and his family have had to endure some inconvenience, much toil, and be at some expense; but all this has been most amply rewarded by the kindness and liberality of our friends, who in January last made us a donation visit, which proved to be one of the most interesting social meetings we have ever attended. The addresses of our friends were full of affection and good will; while their prayers were most devout for increased prosperity in the Circuit and in the Church at large. All expressed themselves as highly pleased, and, we believed, profited too. The proceeds were well up to £40. About the same time we received a Christmas present of £2 10s., very kindly sent from the Grand Master and members of the Masonic Lodge of Bear River.

With all this giving, our Circuit and Mission receipts have steadily improved each year. In May, 1853, our Circuit receipts were £97 18s., missionary do., £30; in May, 1855, our Circuit receipts were £126 10s., missionary do., £39.

In conclusion, we would say, that the Minister and his family have been most kindly treated by our friends throughout the Circuit. That the Lord may bless them with all needful blessings by Christ Jesus, is the sincere prayer of—

Yours truly, G. M. BARRATT.

July 4th, 1855.

Provincial Wesleyan

THURSDAY, JULY 19, 1855.

This Paper is filed, and may be seen free of charge at HOLLOWAY'S PILL AND OINTMENT ESTABLISHMENT, 244, Strand, London, where Advertisements and Subscriptions will be received for this Periodical.

No communication will be inserted without the writer furnish us with his name in *confidence*

We do not hold ourselves responsible for the opinions or statements of correspondents unless editorially endorsed

Correspondents are respectfully requested to condense their communications—and write the names of *persons* and *places* very legibly.

The *Provincial Wesleyan* is the largest, and, for its size, the cheapest of the Religious papers of the Lower Provinces. Subscribers will confer a favour by recommending it to their neighbours.

The Inauguration of the Wesleyan Conference of Eastern British America.

The 17th of July, 1855, will be regarded in all coming time as the commencement of a new and important era in the History of Wesleyan Methodism in Nova Scotia, New Brunswick, Prince Edward Island and Bermuda. On that day opened the session of the Conference, embracing in its organization those Provinces,—a measure which has been in contemplation for several years, and from the introduction of which we confidently augur the happiest results to Methodism in those interesting Colonies of the British Empire.

According to appointment, the Delegates designated by the several District Meetings to attend the Conference, assembled in Brunswick Street Church in this City on Wednesday morning at nine o'clock. The Presidential Chair was occupied by the REVEREND DR BEECHAM, the Deputation from the Parent Body, to inaugurate the Eastern American Conference. He opened the Meeting by reading the 1st Chapter of the Epistle to the Ephesians, and giving out the hymn—so expressive of prayerful dependence upon the influence of the Holy Spirit for wisdom in counsel, and strength and success in duty—beginning with the words:—

"Father, to thee my soul I lift;
My soul on thee depends,
Convinced that every perfect gift
From thee alone descends."

The Rev. Enoch Wood, President of the Canada Conference, and the Rev. Arthur McNutt, then engaged in prayer.

The President, after a few preliminary observations on the object of the Meeting, called upon the Chairmen of the respective Districts embraced in the Conferential organization to furnish the names of the Ministers duly appointed to attend the Conference, all of whom were present.

He proceeded at once to lay before the Meeting the Addresses, both lay and ministerial, relating to the organization, which had been presented to him; and the Resolutions on the subject unanimously adopted at the several District Meetings. The more important of those have already been laid before our readers.—These documents being read, the President remarked that the necessity and propriety of the discussion of the general plan according to which it was proposed to give a Conferential form to Methodism in these Provinces, were precluded by the officially expressed acquiescence of the different Districts in all its great principles.—Their course of procedure was therefore clearly indicated. They would, though only *provisionally* a Conference, take up the different questions just in the order in which from year to year they were considered by the Parent Conference. A full opportunity would thus be afforded of looking carefully at any matters of detail as they might connect themselves with any of the questions which defined the course to be observed in their deliberations.

Dr. Beecham then informed the meeting that in accordance with his request the REV. ENOCH WOOD, President, and the REV. JOHN RYERSON, Co-Delegate, of the Canada Conference, had accompanied him to Halifax. He felt great pleasure in introducing them to the Conference, and anticipated from their presence essential benefit in the aid they were so competent to afford in arriving at sound conclusions on the important topics which were to engage their attention. The Rev. Enoch Wood on being introduced said—It afforded him unfeigned pleasure to be present on an occasion of such deep and unprecedented interest in the history of Methodism in these Provinces. In his estimation, this, the 17th of July, 1855, was *the day of days* to Wesleyan Methodism in this country, and he had no doubt would so be regarded by posterity. It was not to be wondered at that he felt interested in this ecclesiastical change, when it is considered that many years of the best portion of his life had been spent among the Brethren constituting that meeting. If he had been of any service to the Church in the position he had been called to occupy in the Western Provinces, he had graduated in these Districts. He had long looked forward with intense desire to a consummation which it was his high privilege this day to witness. More than eight years ago, he had desiderated such a concentration of the energies and resources of Methodism in these Eastern Colonies, as the Organization now about to be introduced would promote and secure. In the expression of such views, he had in those days been, by some of his Brethren, regarded as being *too fast*, but whatever difference of opinion on this subject may have existed in the past, he was happy in the persuasion that in respect to the expediency and necessity of such an onward movement of our cause, there was now but one opinion. Our people—he observed—were not only prepared fully to sympathize and co-operate with us in this matter, but, in this point of fact, they were *before* us.—The Canada Conference was indebted to this movement for the highly appreciated visit of our venerated friend Dr. Beecham, Ex-President of the British Conference and senior Secretary of the Wesleyan Missionary Society; and he was competent to say, that, with the deepest respect to the honoured deputations from the Parent Body with which Canadian Methodism had been favoured,—no Representative of the English Conference, had ever left a richer savor of evangelical influence on the minds and hearts of the Body, than the ministrations both public and private of DR. BEECHAM had done Dr. Beecham had been accompanied by Dr. Richey,—and he could not forget that if he had rendered any important service to the cause of Methodism in Western Canada, he had been greatly assisted by his learned and eloquent friend, the Rev. Dr. Richey, and by the wise and judicious counsels of the Co-Delegate, both of whom had placed the institutions of the Church under deep obligations to them by the faithful and laborious manner they carried out the happy union of the two Conferences consummated in 1847.

Notwithstanding the wisdom and kindest consideration which had always marked the instructions and decisions of the Missionary Committee in the management of their work here, and he was compelled to say from long acquaintance with the mode and spirit by which these were characterized, that he had never known any instance even bordering upon questionable equity or generosity;—yet, they had now arrived at such a state of maturity that for the sake of the churches themselves, and the many calls for ministerial aid from destitute settlers, greater freedom and independence of action were much needed, more than could possibly exist when the governing body were thousands of miles distant. Whatever fears and trepidations might exist in the minds of the timid and apprehensive, he was confident but a short time would pass before all would gratefully adore the Wisdom and Goodness of the Great Head of the Church for these altered features of the Wesleyan Societies in Eastern British America.

Upon the introduction of the Rev. J. Ryerson, he responded to the courteous manner in which the President was pleased to speak of his services and position in a neat but short address, explanatory of the interest he had for many years felt in the changes which were now taking place, and to the conversations he had held with the Missionary Secretaries in London on several occasions when there on connexional business.—His esteemed friend Mr. Wood having so fully entered into the subject he felt there was little for him to say beyond expressing his entire acquiescence in his sentiments, and a strong conviction both of the necessity and utility of the measure now in progress. He expressed great pleasure in the personal intercourse he had enjoyed with his ministerial brethren, and should greatly rejoice if any experience or knowledge of his could in any way contribute to the completion of this noble design.

The Rev. Mr. Knight, Chairman of the New Brunswick District, and the venerable father of the Conference, the Rev. William Bennett, subsequently expressed at considerable length, and most impressively, the sentiments and emotions with which the occasion inspired them; but from want of space, we must, for the present at least, deny ourselves the pleasure of presenting even a synopsis of their addresses.

At the hour appointed for the public Conference Prayer Meetings, the first day of the session, a large gathering of lay friends entered the Church and united with the assembled Ministers in earnestly imploring the Divine blessing upon the deliberations of those upon whom devolved the grave responsibility of arranging the details of the plan which is to constitute the basis and general code of the new organization. It was eminently a time of refreshing from the presence of the Lord. We shall resume our account of the Conference proceedings in our next issue, and doubt not but it will then be in our power to report the felicitous completion of the great object of Dr. Beecham's mission to this country.

HAVING been kindly furnished by the Rev. J. B. Brownell with the following list of the names of Ministers attending the Conference, and their respective places of abode during their stay in the City, we present it in this place for the convenience of such of our readers as may be desirous of the information it contains:—

REV. DR. BEECHAM, Deputation from the British Conference, Mr. J. H. Anderson's, Rose Mount.

REV. ENOCH WOOD, President of the Canada Conference, Rev. Dr. Richey's, Gottingen Street.

REV. JOHN RYERSON, Co-Delegate Canada Conference, Rev. Dr. Richey's, Gottingen Street.

NOVA SCOTIA WEST DISTRICT.

REV. DR. RICHEY, (Chairman,) Gottingen Street; Rev. Mr Brownell, Mission House, Argyle Street; Rev. Mr. Davies, Dr. Parker's, Argyle Street; Rev. Mr. Morton, Mr. D Starr's, Starr Street; Rev. Mr. Wilson, Mr Nordbeck's, Granville Street; Rev. Mr. England, Mr. T. A. S. Dewolfe's, Upper Water Street; Rev. Mr. Smallwood, Mr. H. Starr's, Starr Street; Rev. Mr. Weddall, Mr. J. B. Bennett's, Brunswick Street; Rev. H. Pope, junr., Rev. Mr. Pope's, Dartmouth.

BERMUDA.

Rev. Mr. Whitehouse, Mr. Frost's, Brunswick Street.

NOVA SCOTIA EAST DISTRICT.

REV. MR. MCMURRAY, (Chairman,) Mr. Geo. Starr's, Granville Street; Rev. Mr. Buckley, Dr. Avery's; Rev. Mr. Beals, Mr. Edward Jost's, Water Street; Rev. Mr. Smith, Mr. S. S B. Smith's; Rev. Mr. McCarty, Mr. Thomas', West of Common; Rev. Mr. Crane, Mrs. Crane's, Maitland Street; Rev. Mr. Huestis, Mr. Barss', Poplar Grove; Rev. Mr. Narraway, Mr. Morton's, Jacob Street.

NEW BRUNSWICK DISTRICT.

REV. MR. KNIGHT, (Chairman,) Mr. Knight's, Brunswick Court; Rev. Mr. Temple, Mrs. Loveland's, Hollis Street; Rev. Mr. Pickard, Mr John Starr's, Hurd's Lane; Rev. Mr. Hennigar, Miss Jost's, Argyle Street; Rev. Mr. McNutt, Mr. David Starr's, Starr Street; Rev. Mr. Johnson, Mr. Strong's, near Johns' Foundry; Rev Mr. Chesley, Mr. Oxley's; Rev. Mr. Smithson, Mr. Coleman's, Spring Gardens; Rev. Mr Pickles, Mr. Jos. Bennett's, Brunswick Street; Rev. Mr. Sutcliffe, Mr. Billing's, Brunswick Villa.

NEWFOUNDLAND DISTRICT.

REV. MR. ANGUIN, (Chairman,) Mr. Joseph Bell's, Brunswick Street; Rev. Mr. Addy, Mr. T. A. S. Dewolfe's, Upper Water Street; Rev. Mr. Sprague, Mr. Shannon's, Spring Gardens.

☞ On Sunday next the REV. DR. BEECHAM will preach in Grafton Street Chapel in the morning, and the REV. JOHN RYERSON from Canada in the evening. In Brunswick Street, the REV ENOCH WOOD, President of the Canada Conference, will preach in the morning, and the REV. RICHARD KNIGHT in the evening.—This evening, the Rev. H. Pickard will preach in Brunswick Street Chapel, and to-morrow evening an ordination service will be held in the Grafton Street Church. We were favored on Sunday last with the ministrations of the Rev. C. Churchill and Rev. J. Whitehouse in Brunswick Street, while the Rev. J Sutcliffe and Rev. R. Weddall preached in Grafton Street, and the Rev. E. Botterell and Rev. F. Moore occupied the pulpit of the Wesleyan Chapel at Dartmouth On Tuesday evening the Rev. W. Temple preached in the Grafton Street Church.

☞ We regret to find in looking over the address of the Rev. Dr. Beecham before the Conference in Canada, as it appeared in our last, that after correction of the proof a line at the foot of the column where the Rev. Dr. alludes to the appeal of an Indian Chief, was inadvertently dropped in finally making up the form. We repeat the sentence entire, (it is worthy of a reperusal) indicating by italics the part omitted:—

"As an Englishman (Dr. Beecham said) his conscience smote him when the Indian said, 'All the land on which this city of London now stands, and the land on which you now meet, was once the property of my grand*fathers,' and then went on to show in his own* figurative and touching style that when the white man first came, he was a poor helpless child and the Indian as a father pitied and nursed him; but now the scene is changed, the Indian has become the poor helpless child; and he himself, the descendant of the owner of this very soil, almost overwhelmed with trouble,—his house having been destroyed, and his son, who was the support of his declining years, having been taken from him by death,—he himself, helpless and afflicted, now comes and casts himself upon our sympathy and kindness."

Canada Conference.

In a copy of the printed minutes politely furnished us by the Rev. Enoch Wood, President of the Canada Conference, we find among the miscellaneous resolutions, the following:

"*Resolved:* That this Conference desires to express its high gratification and pleasure in the visit and intercourse of the Rev. Dr. Beecham, Ex-President of the British Conference, senior Secretary of the Parent Missionary Society, and representative from the British Conference to this, whose ministration in the pulpit, and counsels and suggestions in the Conference have tended so much to its instruction and edification. And while thankful to the Great Head of the Church for the protection afforded him while journeying hither, offer its earnest prayers that after a successful termination of the great objects for which his journey to this country is determined, he may be safely returned to his native land to prosecute for years to come, with increased measures of the divine blessing, the great work in which he is engaged.

"*Resolved:* That we have have listened with very great pleasure to the observations addressed to the Conference by our beloved Friend and Brother, the Rev. Dr. Richey; and while we assure him that his visit has afforded us no ordinary satisfaction, we beg also to assure him that should it occur in the Providence of God that he might again labour with us in Canada, we shall receive him with unmingled pleasure, and rejoice to have him again co-operating with us in advancing the cause of God in this extensive Province"

We take also an interesting extract from the Address of the Conference in Canada to the Conference in England.

"The greatly extended and highly important Missionary department of our Church prospers more than at any past period, under its present judicious and able General Superintendency, appointed by the Parent Missionary Committee in England. The Rev. John Ryerson, Co-Delegate, was last year our authorised Deputation to the Wesleyan Missions in Hudson's Bay, and he has since then, we are thankful to say, returned from his long, arduous, and perilous tour in health, and with intelligence of the moral state of that wide Territory, and of the Missions, which has awakened the sympathies, and elicited the best feelings of our community. Many new localities are reported by him as being eligible for Wesleyan Missions; and though three Missionaries with their families accompanied him into the Territory, and additional ministerial help is now being sent, other