to make this expression of gratitude, and both husband and wife falling down in prayer, thanked God for the blessings they had received, and prayed for my safe journey to England. I think angels might well hover over these poor people, commending their pastor to the keeping of God, and weep tears of joy on beholding them. I wish I had with me a letter which I received from a Christian whose wife was much about our mission, and who died on our premises. He tells me of the death of his wife, and that she charged him after her decease to be faithful to the gospel of the grace of God. She called her children around her, and mentioned the kindness she had received from Mr. and Mrs. Scarborough, and told them with her dying breath never to forget the kindness Dr. Smith and these dear friends had shown to her and her children. She then charged her eldest son, who was a profligate, to mend the error of his ways. She then asked for a copy of the New Testament, that she might die with it in her hand as a proof of her faith, and then after that her husband and children knelt down and prayed. My colleague, Mr. Scarborough, who happened to pass the door at this moment, saw the woman dressed in her gayest apparel—for that is the custom when a person is dying—the children standing by her side, and the first one, a little girl, who had spent about a year with Mrs. Scarborough, was commending her dying mother to the care of God. Then the husband, in Scriptural language almost, commended his wife, and children about to be motherless, to the Fatherly care of God, and Mr. Scarborough stood and wept as he saw that father thus commending the dying parent to the God whom she had but known for a few years. That same mother had killed three of her own little girl upon their birth before she had heard the gospel of Christ, and I think angels would weep tears of joy over that scene that was enacted there. I just mention these facts to show that we have the presence of God with us in that place, and if you could read some extracts from these documents which I hold in my hand, which are appended to the minutes of the last district meetings, showing that my brethren preach five or seven times in every week in those cities the unsearchable riches of Christ, preaching every week to over 2,000 souls, I think you would be satisfied that our work is not without success.

I shall conclude by giving a few suggestions as to the means by which the Word of God may be promoted in the mission. I should say that the first thing is the great necessity of this Society getting rid of that debt which hampers us. I do not doubt that there will be responses to the offer made by Mr. Heald of £2,000 towards the redemption of that debt; and one gentleman has intimated to me his readiness to give £500 to the same object if nine other persons can be found who will give the same amount. I would refer you to a letter which you will see in the last number of the *Recorder* from Mr. Calvert on this subject. It is not right that we who are labouring there with a difficult language, and under many disheartening circumstances, should be hampered by the feeling that there is that heavy debt hanging upon the Society. We have had that pressure upon us since this new mission was commenced; and I do most earnestly pray that we may go forth free from this encumbrance. The next thing I would suggest is this: that it is desirable to make some effort in the direction of girls' schools. I am delighted to know that the Ladies' Committee have promised to take up a school in China. If I had time, I could show the great importance of this work; and that nearly the whole of the women in China are, from their state of ignorance, slaves to idolatry through the idle stories which are told them by travelling Budhist nuns. Nearly the whole of the services rendered to idolatry, excepting those which are official, are rendered by women, and we can scarcely reach women in China. Not one in 5,000 of the Chinese that we have preached to has been a woman; and thus it is absolutely necessary that women do endeavour to raise the condition of their sisters in that vast land. There is a field there and it must be occupied sooner or later by our Christian sisters. I rejoice, therefore in the expectation that a girls' school is to be established there by the Ladies' Committee, and I am glad to know that funds for building that school have been liberally provided by some Christian friends, for £300 has already been subscribed for this purpose. Then my brethern say that unless they have two good men appointed, the mission must inevitably suffer; for it takes from two to three years before a man is efficient for work. Do you think there can be four or five efficient men working there with half-a-dozen native agents, and preaching places provided, without the work extending, expanding, and requiring an increase of agency to sustain it? The very outgrowth of missions depends on increase of men, and it is sad to let men be invalided and sent home without others being prepared to take their place. But we must have men of high ability. There is a sphere of work in China for men of all kinds that have a heart to work for Christ and his kingdom, but we want men with strong heads, able to undergo long and continued application to that difficult language literature, and an educated man can do all that an uneducated man can do amongst the lower classes of society. I do not see why the educated sons of our wealthy friends should not go out and join our mission work. I do not see why Christian fathers and mothers should pay down large premiums for their sons to be started in this profession or launched in that business, and that every applicant who comes to this Society should need the funds of the Society for his support. I do not see why some of the educated children of our godly families should not go to work with us and support themselves without cost to the Society. They can come and try it for a time, and can retire whenever it is unsatisfactory to them; and what can be so noble a thing as thus to consecrate the life to Christ? It is not for our mission that I ask this, it is not for the Methodist Missionary Society as a grand organization that I suggest it. But, oh, ye men and women who hear me, I bid you remember that He who was rich for your sake became poor, that you through his poverty might become rich, and I challenge some of you young men, whom God has blessed with Christian education, and some of you educated young women, thus to give yourselves to that Christ who for your sakes became poor. Come and join us; come and work with us; there is not a man on our mission that will not share his meals, or his house, or anything he has with any of you that will come out and work with us on that soil, and God's blessing will be upon such workers. In conclusion I would make one other suggestion; and it is a very brief one. It is a very old one, and I will not long detain you with it, but it is one which I would like to write upon every heart. It is a thing in which you will all agree, and you will all say it is most excellent. I know it is usual to praise it, and preach about it, in fact, do anything but practise it. The thing is just this, to go to your closets, and in close, earnest, continued intercession, ask for the Holy Spirit upon your missionaries' labour. As we are here assembled in this beautiful room, I cannot but think of my colleagues in China who are preaching Christ's Gospel to the heathen. We can touch them by our prayers immediately, by securing the power of the Holy Ghost to accompany their ministry. And I may give you one instance of the power of prayer. We have now amongst us an educated man who had obtained his degree, and I may tell you we have very few of that class in our churches. A colleague came to me one day and asked me if I had time to pray with him, and we knelt down and prayed for the conversion of his teacher, Lo-sien-sen. One of my colleagues, had a class-leader who he remembered as a man of great prayer, and he wrote to that class-leader and asked him to mention the case of this man in his closet prayers. He also wrote to a praying widow in York, and asked her to do the same. The man was our second convert in Wuchang. I took him with me on one of my missionary excursions, and as it is our manner to anchor our boat alongside of another boat, in order to insure protection from the pirates, we generally gather the boatmen of an evening and pray with them. I asked this old man to take the evening service, and I was delighted with the simple, lucid manner, in which this educated man expounded to these poor people God's precious truth. I reported this to my colleagues, and I was afterwards delighted to hear Lo-sien-sen preach his first sermon. He expounded to them the parable of the sower, and they listened to it with a most profound attention. And there is this remarkable fact in connection with that case, that the widow woman at York had died, and after her death there was found in her portfolio an unfinished letter addressed to my colleague in Wuchang. It was written only on one page, and it began by telling him that she had had such a blessed season in closet prayer that morning, she had been urgent in prayer to God for the conversion of that Lo-sien-sen; and her soul had been so blessed—as your souls shall be blessed if you copy this example, my brothers and sisters—her soul had been so blessed as she drew nigh to God in prayer, that she must write and tell him of the circumstance. She could only write thus much, and the letter was unfinished. She was called home, and that unfinished letter came out to us whilst we were rejoicing in the conversion of this man who was joining with us in our various missionary services. If I have any influence with you this morning, do not forget that when I am again yonder in China I shall think of this morning's address, and that the most anxious and earnest word I spoke to you was to beseech your closet prayer, that you may go and ask on our behalf the power of the Holy Spirit that we may have the wisdom that winneth souls. Oh, my brethren, if you will but go there, you shall know these blessed seasons, and as Daniel was visited by the angel Gabriel as he was interceding for the desolate Israelites, you shall hear a voice sweeter than angels' whisper—the voice of Him who seeth in secret, and He shall reward you openly.

Obituary.

REV. J. B. STRONG.

MR. EDITOR,—A Biographical notice of our esteemed and lamented father, the Rev. J. B. Strong will doubtless be furnished for your columns by some of the older brethren. In the meantime I may make reference to the last few days he spent with us on earth. About the middle of February last, Father Strong came from Bedeque to this circuit, on a visit to his children here resident. His health, then, and indeed for some months previous, had been failing, and the iron constitution was beginning to give way. With all the energy of his spirit, he struggled against this natural decay, and at times he seemed to look forward to again working for God. Once when I expressed to him the possibility of his yet preaching to us, he smiled hopefully, and said, "I shall yet praise Him, who is the health of my countenance and my God." This, however, was denied him in the sanctuary, but well did he exalt God's praise and glory in the sick and dying chamber. Day by day his strength was seen to waste away, by them who watched over Him with filial love; and it seemed that as his heart and flesh failed, so God became increasingly the strength of his heart. It was often my privilege to converse with the aged saint. to read and pray with him, and on these occasions he always expressed himself, as resting most rejoicingly on the blood of the Everlasting Covenant, and finding in himself the glorious support of that gospel which he had so long preached unto others.

The gradual wasting away of his life without pain, without uneasiness save that which naturally resulted from the loosing of the strings of nature; and this in the bosom of his family, surrounded by all the comforts which loving hands could bestow, "sustained and soothed by an unfaltering trust in God," reminded us of some peaceful sunset. "Mark the perfect man and behold the upright, for the end of that man is peace."

On the last Sabbath before his death, Bro. Ryan, having exchanged appointments with me, visited him. To him, he said, "Tell them I am going well, not a cloud doth arise to darken my skies, or to hide for a moment my Lord from my eyes." What a message was this to the congregations to whom he had preached Christ, and also to his brethren and sons in the ministry.

On Monday morning the 16th inst., he gently passed away, leaving behind him a name fragrant as ointment poured forth. A name that will be cherished and loved by thousands of hearts in the Dominion of Canada and Prince Edward Island, and that shall remain inseparably connected with the founding of Methodism in British North America. The partner of his joys and and hardships through a long life, remains behind, wonderfully supported by Divine grace. ALBERT S. DESBRISAY.

Summerside, P. E., May 26. 1870.

MRS. DAVID LOCKHART OF EAST LEICESTER.

Mrs. David Lockart of East Leicester who departed this life on the 10th inst., was a consistent member of the Wesleyan church. Early in life she experienced religion among the Baptists and united with that body. Like too many others, whose example she followed, she appeared to take it for granted that the going down into the water and coming up out of the water necessarily involved the submersion of the entire individual, subsequently having attended a discussion on the proper mode of baptism conducted by the Rev. Mr. Wilson, she was led to entertain more scriptural views of that ordinance. This change led her to seek admission to the communion of the Wesleyan church of which she continued a worthy member until death. Her affliction which was long and painful she endured with great patience.

She frequently spoke of her death with the utmost composure, her language was, I am in the hands of my heavenly Father, and I know he will do what is best, and thus with her lamp trimmed and her light burning, the bridegroom's voice created no alarm, peacefully she sank to rest. We trust that the afflicted partner may be sustained under this thrice repeated stroke, and that while the Divine hand may be raised to inflict a further blow, his heavenly Father may discover such submission that he may be led to say it is enough." May these repeated visitations of divine providence lead us to think upon our ways, so that we may apply our hearts unto wisdom.

W. TWEEDY.

River Philip, May 26.

MRS. OLIVIA SMITH OF ST. JOHN, N. B.

Died at St. John, N. B., May 13, 1870, in the 74th year of her age, in joyful hope of a glorious resurrection unto eternal life, Mrs. Olivia Smith, for fifteen years the relict of the late Mr. George N. Smith. It was in the year 1850, during the remarkable revival that occurred in St. John under the ministry of Dr. Knight, that Mrs. Smith sought and obtained an assured interest in Christ Jesus. It was in consequence of her having attained the possession of that priceless blessing that she became in the year of her conversion to God, a member of the Methodist Church, in happy communion with which she continued for the rest of her days. She was the daughter of a most devoted Irish Methodist mother, and the parent of a large family of children, all of whom before she died she had the pleasure of seeing professors of religion in full connection with the church of her own choice—a circumstance that afforded her great satisfaction in her last moments. Mrs. Smith was deeply concerned for the welfare of her family, kind and sympathizing toward the poor, and warmly attached to Methodism. In her later days she suffered much and patiently from heart disease.

In her final illness she was graciously sustained and comforted by the consolations of God; and while passing down through the lone dark valley she breathed out her love and trust and holy yearnings after rest in expressive and touching portions of psalms and hymns and spiritual songs. On the the brink of deep river, while the chill waters were laving her weary feet, and she was about to pass from mortal sight, her pallid features were mantled with joy as she testified that she was washed in the blood of the Lamb.

After the interment of her remains, her sons and daughters and some other relatives assembled together in one of their houses, and solemnly devoted themselves and families afresh to the service of the Most High. May every vow then made be amply fulfilled.

J. R. N.

REV. FITZGERALD UNIACKE.

A few days ago we alluded to the serious illness of the venerable Rector of St. Georges the Rev. Fitzgerald Uniacke, and it now appears that the fears of his friends were too well founded, his death having occurred on the morning of the 1st instant in the 73rd year of his age, after a distressing sickness. A blank is not only left in the Congregation over which he had so long presided, but also in the circle of prominent and valuable members of the community, by all classes of whom he was warmly and deservedly beloved and respected. It will not be easy to supply his place in the church or in the ranks of the benevolent and the philanthropic. He was the last surviving son of the Hon. Richard John Uniacke, for many years Attorney General of Nova Scotia. His education was received at King's College, under the special care of the late Rev. Dr. Cochran, having entered that Institution in the year 1814. Afterwards he went to England, where he was ordained in 1823, and held a Curacy in Chichester for about two years, at the expiration of which he succeeded the Rev. B. G. Gray in the Rectory of St. George's in this City, which he continued to hold until his lamented death. How faithfully and devotedly he discharged the duties of his position, all can bear witness. He spared neither labor, time, nor pecuniary means, to promote the spiritual and temporal prosperity of the Parish in which his life has been spent. Those who can remember the melancholy days of the Cholera in 1834, can testify to the fearless and untiring exertions of himself and his equally devoted and excellent wife, in relieving the sufferings of the afflicted—acting as nurses and physicians, (the north end being without a resident medical man) and, of course, as spiritual comforters also, and guides—and this, both night and day—for many weeks together. The departed Clergyman was emphatically the "children's friend," never more in his element than in the Sunday and Day schools which he established long before any general attention was given to the subject of Education, and he was rewarded by the universal love of the young, on whom this care was bestowed, in fulfilment of his Master's charge, "Feed my lambs."

In his views and preaching of Christian doctrine, he was strictly evangelical in the full meaning of the term, and he viewed with a jealous eye and uncompromising opposition these novelties in teaching and ceremonial which have of late been creeping into the church of his heart and affection at home and abroad.

These sentiments he fearlessly and strongly set forth at all times—in the pulpit, on the platform, and often in the press. He was accordingly a zealous advocate of the Foreign Bible Society, as well as of the Colonial and Continental Church Society, and the Church Missionary Society, and other associations of kindred spirit, having been for several years President of the Nova Scotia Branch of the former institution.

In private life, all who knew him need not be reminded of his genial disposition and familiar and pleasant intercourse with all classes and denominations. To his brethern of the clergy, especially, he was a warm and consistent friend, often helping them in their local undertakings, and extending to them the generous hospitalities of his Rectory, where there was always "a little chamber in the wall," and a bed provided, especially for those brethren whose means were small.

These will miss his cordial and brotherly welcome now, when coming to the city. Among the memorials of his benevolent efforts may well be mentioned the "Home for the Aged," the "Orphan's Home," in the foundation of which he had a large share, and the pretty "Village Church" (beside which his remains are to repose), the church at Lakelands, and lastly, the new church of St. Mark's in Russell street, to which he was a very large contributor. But now, "he rests from his labors, and his works do follow him."

It will be a long time before this beloved and universally lamented servant of God will pass away from the pleasing recollection of the members of his own bereaved congregation, and of his fellow citizens of all ranks and modes of belief. And in the great reckoning day, no doubt many will rise up and call him blessed.—*Chronicle.*

In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.—JESUS CHRIST.

Provincial Wesleyan.

WEDNESDAY, JUNE 8, 1870.

THE GREAT PROTESTANT CONVENTION SOON TO BE HELD IN NEW YORK.

Much interest has already been awakened among Protestants in Europe and America respecting the projected Convention of Protestant notabilities to be held in New York during the month of September next; and high expectations have been indulged in regarding the good that is to be wrought in favour of truth and godliness, by the labours of that assemblage of eminent men. We trust that every reasonable anticipation cherished in reference to the results of the deliberations of the coming Convention will be completely realized.

Could the Convention be what every intelligent well-wisher of the interests of Protestantism must desire it to be, a great Free Christian Council, composed of the most eminent men of every Protestant communion, intent upon bringing into bold relief the grand evangelical principles held by them in common, anxious to manifest toward each other in respect to questions on which agreement for the present is impossible, a charity that never faileth, and eager to co-operate with each other in advancing the cause of the common Saviour in the world, the good effect of its labours would be great and lasting. There is an inherent tendency in the vital principle of Protestantism—the inalienable right of every accountable human being to worship God according to the dictates of his own conscience—toward segregation. It is the weakness and opprobrium of Protestantism that this tendency, unchecked by the considerations that should have limited its operations, has been fostered to a most unreasonable extent. In many instances the ecclesiastical splitting process has been carried to a degree that seems to demonstrate that Christianity, like matter, is infinitely divisible, and that like a polyp, the more you cut it up into fragments, the more living bodies you have.

Unfortunately, too, the separated bodies, charged with a peculiar kind of electricity, have been chiefly felt by each other at their points of repulsion; and the shocks they have mutually given and received have been numerous and severe. No Christian man of sound judgment and broad sympathies can read the record of needless internecine denominational struggles that have arrested the progress and wasted the energies of Protestantism, without mingled feelings of sorrow, contempt and indignation. Happily, we should hope, the worst is over; but even now there are Churches that are kept asunder by merely traditionary bad feelings—memories of former nonsensical quarrels—or by the thinnest, the airiest of gossamer webs, theological distinctions without a difference, or some paltry observance or practice neither good, bad nor indifferent, if anything in the world can be thus truthfully characterized.

A Grand Protestant Convention that would have the effect of bringing into just prominence the substantial oneness in Christ Jesus of good men of all evangelical denominations, would place in proper subordination the points on which as yet agreement is not practicable, and would proclaim the "truce of God" as to all frippery quarrels on questions non-essential, would be something to praise God for in the most joyful and grateful manner.

We do not expect to see or hear of such a Convention being held in our day. Our age is not worthy, nor yet fitted to behold and appreciate such a vision of gladness. Shibboleth is yet a war cry on many of the battlements of the earthly Zion. Men still fight for shadows, and fancy they are martyrs for the truth; and many Christians cannot bid God speed to other and perhaps better men, who dare to think for themselves on questions that concern them most. Mountains of pride and arrogance will have to be brought low, and floods of bitterness and wrath will have to be dried up before such a Convention as we have spoken of can be held anywhere.

Nevertheless we do not doubt but that the great New York gathering to which many excellent men are looking forward with glowing hopes and earnest expectation, will be productive of much good; and we trust that the Methodism of Europe and America will be well and worthily represented therein, and will do its best to contribute to the success of the Assembly whose objects it cannot but warmly approve.

J. R. N.

WESLEYAN CONFERENCE ARRANGEMENTS.

Of the following lists, the first contains the names of the friends who will entertain the members of Committees and the Candidates for Ordination; the second contains the appointments for the religious services up to the first day of the Conference. The Secretaries of the several Districts are requested to forward the names of those attending Conference at the earliest day possible, in order to our giving timely publication of the completed arrangements.

JOSEPH HART,
JOB SHENTON.

Pickard, H., D. D. *(President,)*	Henry Hood.
Hennnigar, J. G. *(Co-Deleyate.)*	Mrs. Lyman Cann,
Daniel, H. *(Ex-President.)*	W. K. Dudman,
Addy, J. S.	Edward Hilton,
Allen, Thomas	E. Wetmore,
Angwin, J. G.	Joseph McMullen,
Black, A. B.	T. B. Dane,
Botterell, E.	Nathan Moses
Brettle, E.	George Allen,
Brown, W. C.	John Flint,
Cassidy, John	N. B. Lewis,
Chapman, D.	Nathan Butler,
Currie, D. D.	Frank Killam. M. P.
DeWolf, C.; D. D.	A. Lovitt,
Dockrill, C. W.	William Poole,
Dove, James	Nathan Lewis,
Duncan, R.	D. Richards,
England, James	Mrs. Thomas Killam,
Forsey, G.	Nathan Lewis,
Gaetz, L.	Joseph Burrill,
Hart, Joseph	Wesleyan Parsonage,
Hart, J. R.	W. Robertson,
Heartz, W. H.	Mrs. Thomas Killam,
Heustis, G. O.	George Allen,
Heustis, S. F.	W. W. Lewis,
Humphrey, S.; A.M.	Joseph Lovitt,
Johnson, George	W. K. Dudman,
Jost, J. V.	Heman Gardner,
Jost, C.; A. M.	W. K. Dudman,
Lathern, J.	Mrs. Lyman Cann,
Lockhart, C.	John Young,
Lodge, W. W.	Rev. J. Shenton,
Mack, R. B.	Samuel Flint,
McCarty, W.	Heman Gardner,
McKeown, H.	Hugh Cann,
McMurray, John	George Allen,
Milligan, G. S.; A.M.	William Pendrig,
Morton, A. D.	W. K. Dudman,
Nicholson, A. W.	Joseph Lovitt,
Paisley, C.; A. M.	T. B. Dane,
Peach, J. S.	Mrs. Lyman Cann,
Pickles, F. H. W.	Nathan Moses,
Pope, H., junr,	Thomas Allen, Jr.
Prestwood, P.	William Rogers,
Prince, John	W. S. Brown,
Read, John	John Flint,
Reay, J.	Amos Pitman,
Richey, M.; D. D.	Thomas Allen, Jr.
Rogers, T.; A. M.	Freeman Gardner,
Ryan, W.	William Rogers,
Shenton, J.	Wesleyan Parsonage.
Smith, R.	J. G. Allen,
Smith, T. W.	A. F. Stoneman,
Sprague, S. W.	Benjamin Rogers,
Stewart, C.; D. D.	John H. Killam,
Taylor, J.	Nathan Moses,
Temple, R. A.	Dennis Horton.
Tweedy, Robert	John C. Moulton,
Weddall, R.	N. W. Blethen,
Wilson, R.	N. B. Lewis,
Winterbotham, J.	Israel Horton.

PREACHING APPOINTMENTS.

Tuesday, June 14.

Providence Church, 8 p. m., Rev. W. Sargent.

Wednesday, June 15.

Wesley Church, 7½ p. m., Rev. J. Taylor.
Providence Church, 8 p. m., Rev. A. B. Black.

Thursday, June 16.

Wesley, 7½ p. m., Rev. L. Gaetz.
Providence, 8 p. m., Rev. S. Humphrey, A.M.

Friday, June 17.

Wesley, 7½ p. m., Rev. R Duncan.
Providence, 8 p. m., Rev. S. F. Huestis.

Sabbath, June 19.

Wesley, 10½ a. m.,	Rev. H. Pope, Co.-Del.	
" 6 p. m.,	"	D. D. Currie,
Providence, 10½ a.m.	"	M. Richey, D. D.
" 6 p. m.,	"	R. A. Temple.
Tabernacle, 10½ a.m.	"	P. Prestwood.
" 6 p. m.,	"	C. Lockhart.
Kirk, 10½ a. m.,	"	G. S. Milligan, A.M.
" 6 p. m.,	"	S. W. Sprague.
Arcadia, 10½ a. m.,	"	F. H. W. Pickles.
Brooklyn, 3 p. m.,	"	R. Tweedy.
Darl'g Lake, 10½ a.m.	"	James Dove.
" 6½ p.m.	"	J. Winterbotham.
Beaver River, 3 p.m.,	"	"
Chegoggin, 10½ a m.,	"	W. Ryan.

Monday, June 20.

Wesley, 7½ p. m.,	"	James England.
Providence, 8 p. m.,	"	John Cassidy.

Tuesday, June 21.

Wesley, 7½ p. m.,	"	H. McKeown.
Providence, 8 p. m.,	"	John Read.

Wednesday, June 22.

Wesley, 12 a. m.,	Conference Prayer Meeting.	
" 7½ a. m.,	"	Missionary Ann.

ORDER OF COMMITTEES FOR 1870.

The committees preparatory to the next Conference are appointed to meet in Yarmouth, N. S., as follows (subject, however, to any changes of the particular order, days or hours here specified, which the President, giving due notice to the parties concerned, may make,) viz.:

1. *Children's Fund and Circuit Finance Committee*—Wednesday, June 15, at 9 o'clock, a. m.
2. *Committee for the Examination of Candidates*—Thursday, June 16, at 9 o'clock, a.m.
3. *Stationing Committee.*—Thursday, June 16, at 2 1-2 o'clock, p. m.
4. *Book Committee*—Friday, June 17, at 9 o'clock, a. m.
5. *Committee on Plan of Conference Education Society*—Friday, June 17, at 2 1-2 p.m.
6. *Educational Fund for Ministers' Children*—Friday, June 17, at 7 p. m.
7. *Theological Institution Committee*—Saturday, June 18, at 9, a. m.
8. *Missionary Committee*—Saturday, June 18, at 3, p. m.
9. *Supernumerary Fund Committee*—Monday, June 20, at 9, a. m.
10. *Parsonage Aid Committee*—Monday, June 20, at 3, p. m.
11. *Church Relief Committee*—Monday, June 20, at 7, p. m.
12. *Contingent Fund Committee*—Tuesday, June 21, at 9, a. m.
13.—*Home Mission Fund Committee*—Tuesday, June 21, at 3, p. m.
14. *Committee on Conference Statistics*—Tuesday, June 21, at 7, p. m.
15. *Sabbath School Committee*—Tuesday, June 21, at 9, a. m.

N. B.—1. The Secretaries of the several Funds are directed to meet in Yarmouth on Wednesday, June 15, for the purpose of preparing for their several committees the accounts of their several departments.

2. The Assistant Secretaries are requested to attend at the same time for the purpose of compiling from the District Minutes, various lists, &c., which will facilitate the business of the committees, and of the subsequent Conference.

3. *Special Notice to Chairmen of Districts.*—They are particularly required to bring, in time for the meeting of the several Funds, on Wednesday, June 15, the necessary copies of the District Minutes, the Circuit Accounts of each Circuit in their respective Districts, and the Minutes of the Financial District Meetings.

ENGLISH CORRESPONDENCE.

THE MAY DISTRICT MEETING.

DEAR MR. EDITOR,—It is "District" week, and consequently your Correspondent has plenty to occupy his time; and a valid excuse for an abbreviated letter. There is not much to report from the inner circle of an English District meeting that can greatly interest your readers, but a few notes may be acceptable to your Brethren in the ministry.

We number about fifty, and our field of labor stretches over two goodly English Counties. We are far enough apart upon our Circuits during the whole course of the year to make our gathering together an event of much interest, and to impart warmth and fervor into the mutual greetings. It requires but a hasty glance around the room, to remark the number of men of mature age, and there are some who although remaining in the *full work* are veterans in the ministerial ranks.

One now before me has travelled 45 years and is yet full of vigor; and appears likely to keep at it for several years to come. Two others rank as men of over 40 years standing; and there are others who for lengthened periods have faithfully served God and His Church. It is rather painful to remember that these men are compelled by the inevitable law of Methodist Itinerancy to occupy Circuits which on account of size, and other drawbacks must severely tax their strength and energy.

We have a number of returned missionaries in our midst, and a selection from their number is expected to sustain the interest of the Annual District Missionary meeting. Business commences on Monday evening when the Examiners appointed by the Sept. meeting meet the Probationers and commence the duties assigned to them. The young men are allowed six hours for the preparation of their papers and seven when the Greek, or Hebrew papers are taken. The value of those papers is carefully ascertained and the result reported to the meeting in connection with the question of their continuance on trial, or reception into full connection. The general business of the District is greatly facilitated by the previous preparation of schedules by the Secretaries. It is required that the Superintendents forward all required particulars several weeks before the assembling of the District to the Financial secretary—the Chapel secretary and the School secretary, and in consequence the lists are all ready and no valuable time is lost.

The inquiry into character, and administration of discipline is minute and searching, and the state of the work of God upon the Circuits carefully reviewed. In cases where decrease is reported, special inquiry is made to the ministers upon the Circuit. It was ascertained that in this District, where for many years there has been a saddening report of decrease, there is at last a turn of the tide, and the prospect is much brighter. The reported decrease is 3, with 337 on trial, and very gracious revivals in progress upon several circuits. On the second day of the meeting, the Circuit Stewards attend in considerable numbers, and take an important share in the financial business, and the claims of needy and dependent Circuits. There are friendly discussions over the amount of the Grant, which resembled those which are not unfrequent on your side of the Atlantic. The warm and intelligent co-operation of so many influential Laymen in the work of Methodism; and its marked increase of late years in this Eastern District, is one of our hopeful signs.

Three days suffice for the transaction of the business, except in the event of cases of discipline; from which calamity this year we are happily entirely free. The quiet monotony of the sessions is varied by a little side play on the part of the Stewards who in addition to their financial duties are on the look out for some eligible man to file an anticipated vacancy soon to occur, and in the lull of business they are seen making proposals or seeking information. A lively struggle takes place when the question "what ministers go to Conference?" is put to the meeting. In addition to our Chairman and Financial Secretary who go in virtue of their office, we send four young men for ordination, leaving for our whole District, but four vacancies and at least twenty ministers put in an application for leave to go. At length the number is reduced, a few volunteer to make provision for themselves in the Conference town during its sessions many seeing the hopelessness of their case resign, and give up the struggle, and finally by a vote of the meeting it is determined who the elect men are. The public meetings in connection with the District are occasions of deep interest and rich spiritual blessing.

The District meeting now hastens to its close, a few overtures and recommendations are inserted in the Minutes for transmission to Conference. The Twelve Rules of a Helper, and the well-known Liverpool minutes have been read during the first day, to avoid the inevitable haste of the closing hours of the last session. Fervent prayers are offered,—farewell words are spoken and we separate. The next year may possibly find us separated, and some may rest from their labors in the Master's presence before the re-assembling of our Annual District meeting. B.

Lowestop, May 20, 1870.

Brother Sutcliffe writes from England, May 20, 1870.

"I was in hopes that I should have been on my way back before this. I have been prevented by *affliction* and *death*, and from the same cause shall not be able to leave before the fourth of June.

"I hope, by the blessing of God, that we shall be able to be in time for the Conference.—I expect my health will be such as to enable me to take a Circuit, if the Conference can provide a suitable one for me.

"I have just returned from attending the Halifax and Bradford District meeting. This District has largely increased since I stood before it as a candidate for the Wesleyan ministry forty years ago. It now comprises over sixty ministers,—serveral of whom have "borne the burden and heat of the day;" such for instance as the venerable James Dixon, D.D., Wm. Lord, and Thos. Dunn. This District contains in it a large share of the talent and power of the Methodist church of this highly favored land.

"In many of the Circuits it has been a year of great prosperity. The peace and harmony which existed among the brethren during the whole session was really delightful. To me one of the most pleasing sights was the very large attendance of the Circuit Stewards on the second day of the session, and the deep interest which they manifested in the subjects which were brought before them. They were evidently anxious to raise the income of the ministers to a standard becoming their profession, and to support and uphold all the funds of our Church. I could not but wish, and even pray, that the same spirit and energy might be imported to our lay friends and Circuit Stewards of the Conference of Eastern British America. Men of extensive business ... staining other important offices do not think it too much to devote their time to the duties which the Church requires. Chapel and School buildings are being carried forward on an extensive scale in all directions.

"The future of Methodism is destined to tell with even more of good and greater power upon the masses of the people than at the present—and to-day it has a *mighty power!* As far as I have been able to judge, the great business of the ministers is that of *soul saving*—and the *mantle* of the *fathers* appears to have fallen upon the young men—the rising ministry of our Church. This being the case can it be otherwise than that the Church should rise fair as the moon, clear as the sun, and terrible as an army with banners."

Circuit Intelligence.

MR. EDITOR,—The Guysboro' Circuit, like all other Circuits, has its variegated lights and shade, of beauty and deformity, of excellency and defect, of pleasure and pain. It presents to a Wesleyan minister aspects which are calculated to please and encourage, with others that have a tendency to depress and discourage. To a few of these we shall refer.

Everywhere, both in town and country, the minister meets with kindness and courtesy. The friends appear pleased to see the ambassador of Christ, and anxious to make him as comfortable as their circumstances will admit. In some localities he feels himself perfectly at home.

The word preached is also received with seriousness and attention; and, although, we cannot record any special revival of religion; yet, if we may judge from appearances, especially the increase of the congregations in the country parts of the circuit, the interest is deepening, and the good seed of the word has not been sown in vain. The Guysboro' congregation has, upon the whole, been good; and seldom have I preached to one more intelligent, decorous, and attentive. And numbers, who there lay claim to the great truths of Christianity, from Sabbath to Sabbath, are not only hearers but doers of the word.

The regular weekly prayer meetings in Guysboro' have, in an especial manner, been seasons of interest and spiritual profit. For the last two years they have been invariably well attended. Such prayer meetings have not attended on any circuit, for many years. The attendance has been regular and excellent, and not unfrequently has the Master manifested himself to his assembled worshippers. No artificial fire, no novelty, nor any undue excitement, has been used to induce the friends to attend. They have been conducted under the good old Methodist fashion, and as Wesleyans, we require no other fashion to render them useful. The following reasons may be assigned why such interest has been taken in these prayer meetings. 1. The gracious manifestation of the Divine Being to his devout worshippers. 2. Their regular attendance. 3. That these meetings have invariably been led by a minister, and with but few exceptions, by the Superintendent. 4. That, for the most, two or three, and occasionally four ministers, take part in these services. And last, though not least, we have a goodly staff of praying members who are always at their post. In reference to these we thank God and take courage.

Our Home and Foreign Missionary meetings were interesting; and we hope, notwithstanding the scarcity of money, the removal of some of our supporters, and other unforeseen circumstances, that the former will exceed last year, and the latter will be equal.

The friends in Guysborough have commenced in good earnest to make preparation for the erection of a Wesleyan Parsonage. The trustees have decided to build it in the centre of the lot on which the Parsonage now stands. This is a suitable and healthy situation, with a pleasant view of both water and the surrounding country. They expect, with the assistance they may receive from the Parsonage Aid Society, to complete the premises free of debt. It is to be substantially built, and well finished on the Conference plan. This is certainly a move in the right direction.

But this circuit has its shades as well as its lights; its dark spots intermingled with beauty and excellency; and its sources of pleasure and enjoyment, with anxiety and difficulties.

The distance from one extremity to the other is great, especially since this and Sherbrooke and Goldenville have been added to the circuit. The roads to some of the out-posts are such that they cannot be travelled with a carriage; therefore, with the exception of a short time in which we have sleighing, the minister must ride as in olden times, on horseback. To do all that could be desired under these circumstances, and to satisfy the fastidious and unreasonable, would be impossible. These difficulties, with the fact that a considerable portion of the population, either in whole or in part, are connected with fishing, and are consequently often from home during the summer months, prevent many of the members from regularly attending in class. These difficulties seriously impede the progress and spirituality of Methodism.

Three ministers, instead of two, are essentially necessary to the proper working and spiritual prosperity of the circuit; but when this will be realized is a matter of uncertainty. The great obstacle to an increase of ministers is the want of pecuniary support. The deficiencies are so large and depressing to a Superintendent, notwithstanding the grant; and I see little prospect for some time to come of a sufficient increase to warrant the appointment of an additional minister to what has been for some years called Guysboro' circuit. If our friends could be induced to sustain the financial interests of the Church with liberality according to their circumstances, and not throw obstacles in the way as some of them do, much might be done to meet this emergency. They contribute liberally; yet we cannot think that there is room for improvement throughout the circuit.

Death has also done its work during the year. Some of the friends have passed into eternity. Sister Jost, the beloved wife of Mr. John Jost, after years of suffering has fallen asleep in Jesus. She felt that Christ was her support in death. May we be also ready.

If health would admit I should have been pleased to remain another year on this circuit. The members of the Quarterly Meeting, I have good reason to believe, would almost to a man have invited me to continue with them, and a similar invitation I should have received from the congregation. This, however, is altogether out of the question, as I am not able to do the work of the circuit.

GEORGE JOHNSON.

General Intelligence.

NOVA SCOTIA.

It is announced in the *Gazette* that His Honor the Administrator of the Government will receive gentlemen on business at Government House, on Mondays, Wednesdays and Fridays between the hours of ten and eleven o'clock a. m.; but His Honour will at all times be ready to see any gentleman having urgent business to transact.

FIRE.—We regret to learn that the house of Charles Hall, Esq., near Harborville, Cornwallis, was destroyed by fire on the night of the 23rd ult. The barn contained two horses, two cows, one calf, three tons of hay, one new waggon, one sleigh, one horse cart, harness and all the farming implements, all of which were burnt up. The neighbours saw the fire and hastened to the scene of conflagration, but by much effort saved the house and outbuildings. It is supposed to be the work of an incendiary.—*Kentville Star.*

The adjourned monthly meeting of the Wesleyan Temperance Society was held last evening in the basement of the Wesleyan church in Brunswick street. Interesting addresses were delivered by Rev. Messrs Milligan and James, Mr. Bins and other advocates of the cause of temperance.

Professor Gow and Weldon, and Mr. Bell of Mount Allison, left Sackville on a walking tour on Wednesday, to spend part of the vacation in Nova Scotia.

Y. M. C. ASSOCIATION.—At a meeting of the Halifax Young Men's Christian Association held on Saturday evening, Messrs. John Maclean, James Forrest, Edward Jost, and Roche, Jr., were appointed delegates to the Convention which opens at Indianapolis on the 22nd inst.

PRESENTATION.—At the close of last evening's prayer meeting of the Y. M. C. A., J. S. McLean, Esq., was presented with an address and a valuable gold watch and chain by the members as a slight recognition of his valuable services while President of his Association. The President, J. B. Morrow, Esq., read the address, and W. B. McNutt,