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 Our Post Office address is Rev. E. McLeod, Frederic-  
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## Religious Intelligencer.

SAINT JOHN, N. B., JULY 17, 1863.

## THANKS! THANKS!

We cordially thank our grateful thanks to the  
 numerous friends of the *Religious Intelligencer*, who  
 have so promptly forwarded us their subscriptions  
 for the current year. The number of renewals and  
 new subscribers during the last few weeks has been  
 greater than during the same weeks in any previous  
 year. Of course we need scarcely say to our friends  
 that the expenses of publishing the *Intelligencer* this  
 year is much greater than during any former  
 year, and we not only require strict compliance to  
 our terms of payment in advance, but we also need  
 a large addition to our subscription list. We are  
 not a little gratified to know that our paper never  
 stood higher in the public estimation than at present;  
 and our brethren and friends in both Provinces  
 could, with a little effort, we think, increase our list  
 of subscribers very considerably. Added to the usual  
 amount of preaching and pastoral duties with other  
 brethren in the ministry, which we perform, we scatter  
 broadcast nearly one hundred thousand copies  
 annually of this paper; and as it weekly goes forth  
 our prayer is that the great Head of the Church may  
 make it a blessing to its thousands of readers. We  
 are anxiously waiting to hear from the few subscribers  
 whose time of subscription has expired, but who  
 have not yet renewed. Brethren, please forward the  
 payment. TERMS—ONE DOLLAR AND FIFTY CENTS A  
 YEAR IN ADVANCE.

## THE GENERAL CONFERENCE.

NOVA SCOTIA BRETHREN.  
 Last week we gave a brief sketch of our Conference  
 up to Sunday evening. We may add, that the ser-  
 vices in the different places of worship, as far as we  
 have learned, gave satisfaction. The illness of brother  
 Sullivan, delegate from Nova Scotia, was a source of  
 much regret. An appropriate and earnest address  
 delivered by him on Saturday won the hearts of the  
 people, and created a great desire in many to hear  
 him preach. His health had been failing from the  
 time of his arrival in St. John; and on Saturday  
 evening he was suddenly taken worse; and on Mon-  
 day, was obliged to leave for home, much to the  
 regret of the Conference and friends generally. Bro-  
 ther Porter, who accompanied brother Sullivan from  
 Nova Scotia, preached at Woodstock on Sabbath, ac-  
 ceptably; and also at Southampton on Monday  
 evening. The brief visit of these brethren to our  
 Province won them many friends, and they will be  
 cordially and gladly received whenever they visit us  
 again. Brother Noble also made the long journey  
 from Cornwallis, where he now labors, to meet his  
 former fellow-laborers in the work, in Conference.  
 The warm and unalloyed attachment of brother Noble,  
 notwithstanding his distant and separate field of  
 labor, to the brethren and Conference in New Brun-  
 swick, is above all praise, and is indisputable evi-  
 dence of the deep, abiding Christian union which true  
 religion begets in the heart. It was deeply regretted  
 that his stay was so brief; he also leaving for home  
 on Monday.

## MEMBERS OF CONFERENCE.

The number of ministers belonging to our Con-  
 ference, exclusive of licensees, who reside in New  
 Brunswick, is twenty-seven; of these, eighteen were  
 present at our late meeting. Besides these, there  
 were present about twelve delegates from district  
 meetings, which, with licensees, and some others,  
 admitted as members, made up the whole membership  
 of the Conference to nearly forty.

## BUSINESS.

On Monday, at 8 o'clock, A. M., we assembled for  
 business. Every separate session, of course, opens  
 and closes with thanksgiving and prayer; and we  
 never felt, more especially than at our late Conference,  
 that God was the hearer and answerer of fervent, im-  
 portuning supplication. Our business sessions con-  
 tinued, with the necessary intermissions, during  
 Monday and Tuesday; during which the business  
 of our Conference was conducted with as much har-  
 mony as we ever witnessed at any previous year.  
 Those questions which occupy our attention at every  
 annual meeting—such as Sabbath schools, temperance,  
 home missions, finances, and the care of the  
 Churches, were separately committed to committees,  
 and reported upon; while, in addition to these, nu-  
 merous other matters connected with the welfare and  
 prosperity of our denomination, were also introduced  
 and discussed.

## OUR CHURCHES.

To supply our Churches with proper pastoral care,  
 and maintain Scriptural discipline and order in them,  
 are among those things of greatest importance to our  
 future well-being. The fact cannot be disguised,  
 that in former years, a strong feeling existed in a  
 portion of the ministry as well as churches against  
 system and order in the maintenance of public wor-  
 ship and other necessary means of grace. The labor  
 under which our denomination was gathered, and its  
 origin, partook so largely of the revival element,  
 that the idea became deep-rooted, that only by itinerancy  
 and revivals could pure spirituality be maintained.  
 Hence, loud invectives were sometimes uttered  
 against "hiring preachers" and "dry sermons." The  
 idea of money being connected with the Gospel,  
 or being necessary to its support, was strongly re-  
 pudiated; and even a collection on the Sabbath was  
 shocking to the spiritual nerves of some good brethren,  
 and more than that, to some who were not over-  
 zealous in keeping the Lord's day holy in some other  
 way. We are now in a state of transition. A great  
 change has already taken place in preachers and  
 people; and many of our Churches have become  
 fully convinced that they cannot maintain their  
 spirituality, nor long retain their visibility, without  
 system and order. A great advance in this sentiment  
 has taken place within two years; and it is question-  
 able if more difficulty is not now felt in obtaining the  
 men who feel that they are adapted to pastoral work,  
 and constant preaching to the same congregation,  
 than in inducing the Churches to supply themselves  
 with pastoral labor to the extent of their ability. The  
 system adopted a few years since, of appointing to  
 each preacher a certain district of care, was at that  
 time a step in the right direction; and had it been  
 persisted in, would have saved both preachers and  
 Churches. As it now is, each Church secures its  
 own ministry, and each minister chooses his own  
 field of labor. Our Conference has strongly recom-  
 mended that each Church endeavor to secure pastoral  
 care such a portion of the time as they have ability to  
 support him. And we have no hesitation in stating,  
 that limited, stinted contributions to the support of

the Gospel, is one of the most direct ways to spiritual  
 destitution and barrenness of soul. "The liberal  
 soul shall be made fat;" and "there is that that  
 withholdeth more than is meet, and tendeth to po-  
 verty."

## MISSION PASTORS.

How to supply small and feeble Churches, and set  
 them in order, has been the inquiry of some. Our  
 Conference have determined to meet this inquiry by  
 such provision as the circumstances of our denomina-  
 tion warrant. Elders Hartt and Taylor have been  
 engaged to labor during the ensuing year among those  
 Churches who are unable to supply themselves; to  
 exercise discipline among them, and set them in or-  
 der. Their labor is to be more in the character of  
 missionary pastors than any thing else. Their support  
 is to be met by the General Conference fund and  
 other contributions from the benevolent and liberal.

## A GOOD EXAMPLE.

A good example in liberality was set by a brother  
 at the General Conference, which has already pro-  
 voked emulation, and we trust, will be followed by  
 many similar contributions. On Sabbath evening, at  
 the close of the services, brother George W. Bowyer,  
 of Victoria Corner, put into our hands a TWENTY DOL-  
 LAR note, to aid in supplying the destitute. We had  
 no little gratification, on the following day, in making  
 this the first contribution toward the missionary la-  
 bor already referred to. Several pledges for similar  
 sums immediately followed; and we trust that our  
 Churches and friends will not fail to aid in this work.  
 We shall be glad to be the medium of similar favors,  
 and will make the proper acknowledgments.

## ELDER F. P. BARBOCK.

This brother, who resides at Campbellton, was  
 formerly in connection with the Christian denomina-  
 tion in the United States; but at our district meeting  
 last November, requested admission with us. A  
 committee at that time examined him, both in relation  
 to doctrine and practice, and were so well satisfied,  
 that they recommended him for full fellowship. Af-  
 ter necessary questions, &c., which were answered  
 with great plainness and candor, brother Barbock  
 was unanimously received as a minister in full fellow-  
 ship with us. We commend him to the confidence  
 and esteem of all our Churches.

## ELDER B. F. RATTAY.

We regret to state that this brother has received  
 his dismissal from our denomination. It is well  
 known that one of the chief peculiarities of our body,  
 is OPEN COMMUNION; that is, the admission of all  
 evangelical Christians to the Lord's Table. Brother  
 Rattay has embraced the strict or close communion  
 views; and hence, as he stated to us, could not con-  
 scientiously take the pastoral care of an open Commu-  
 nion Church. Brother Rattay very frankly  
 stated before the Conference this change in his views,  
 and requested, in consequence, his dismissal. This  
 was unanimously granted, commending him to God's  
 grace, and the fellowship of whatever Christian body  
 he may seek a home among.

## REPORT ON TEMPERANCE.

The following Report was drawn up by the Com-  
 mittee on Temperance, and was unanimously adopted:  
 "Your Committee believe Temperance to be a very  
 prominent principle of the religion of Jesus Christ, a  
 very precious fruit of the Holy Spirit of God in man.  
 A principle that Jehovah has distinctly taught and  
 written in the Bible, and therefore consider that it  
 cannot but triumph at last over the lusts and passions  
 of the flesh. We therefore, in accordance with these  
 views, believe it to be the imperative duty of every  
 denomination, claiming purity of heart and life, to see  
 to it that its members maintain well the principles  
 of total abstinence from all intoxicating drinks.

In the second place we believe it to be our duty as  
 a Christian denomination to enforce pure gospel dis-  
 cipline in every instance where this Christian grace  
 is violated and set at naught by the use of intoxicating  
 beverages; and further, that we cannot help doubting  
 the genuineness of that man's religion which does not  
 restrain him from running into this excess of sin.

As it regards the traffic in intoxicating or alcoholic  
 drinks, your Committee deem it their duty to utter  
 their united testimonies of disapprobation against it,  
 believing that it is productive of nothing good, neither  
 indeed can be; a business which we cannot possibly  
 tolerate in our churches by retaining as members  
 those who may be engaged in it (if any there be),  
 but most earnestly demand their immediate expulsion  
 after proper gospel labor.

We condemn it, not only because of its sad and  
 fatal consequences to those victims who partake, but  
 also upon the premises, that the glass of liquor is not  
 an equivalent for what is received, and therefore must  
 be discountenanced by Christians as a dishonest, as  
 well as a disreputable occupation."

## FASTING, HUMILIATION, AND PRAYER.

We call the especial attention of our brethren and  
 churches to the following resolution appointing a day  
 of fasting, humiliation and prayer, for a more thor-  
 ough and entire consecration to God, and an increase  
 of worthy and faithful young men in the work of the  
 ministry. We would urge upon our entire denomina-  
 tion the religious and strict observance of this ap-  
 pointment; and we hope that on that day, above all  
 others, earnest prayer may go up to God for the  
 objects named, from every closet and family altar in  
 the denomination, and that in every place of worship  
 united intercession may be made, and that a large in-  
 crease in spirituality and true scriptural revival may  
 follow.

## RESOLUTION.

Whereas, The ministers and members of this Con-  
 ference deeply feel the necessity of a more entire con-  
 secration to the service of God, and the want of more  
 laborers in his vineyard; and a general revival of  
 pure spiritual religion among our churches; Therefore  
 Voted, That we set apart the second Saturday  
 in September next as a day of fasting, humiliation,  
 and prayer; and request our churches to meet in their  
 respective places of worship on the morning of that  
 day, to pray that Almighty God would, for the  
 sake of our Lord Jesus Christ, sanctify our hearts  
 more perfectly; lay his hand upon young men of real  
 worth and send them into his vineyard, feelingly sup-  
 port the Bible, Tract, Missionary, Sabbath School,  
 and Temperance causes, for in so doing he will aid  
 materially in lessening the amount of crime in our  
 midst and promote the best interests of the com-  
 munity.

## MISCELLANEOUS.

Various matters, some of local and others of ge-  
 neral importance to the body, were brought under  
 the consideration of the Conference. These will all  
 be published in our Minutes in a few days, and dis-  
 tributed among the churches.  
 Elders G. A. Hartley and E. McLeod were appointed  
 delegates to the Nova Scotia General Conference, to  
 be held near Yarmouth, commencing the third Satur-  
 day in September.

The next General Conference in New Brunswick  
 will be held with the Church in Fredericton, com-  
 mencing the first Saturday in July, 1864. We shall  
 publish the list of the District Meetings, including  
 where and when they will be held, as soon as the  
 Minutes are printed.  
 On Tuesday evening after the close of the Con-  
 ference, brother W. Downey preached to a large con-  
 gregation, on the danger of spiritual sloth and the  
 necessity of Christian activity. Several brethren  
 added their testimony to the truths preached, and  
 the services closed by the congregation singing the  
 Doxology, and Benediction by the writer.

It is true some communications of an unpleasant  
 nature were made to the Conference, all of which will  
 be investigated and dealt with in a proper manner;  
 but the session was one of unusual harmony and

brotherly love. May the great Head of the Church  
 vouchsafe his special blessing on our deliberations,  
 and make the ensuing year one of unusual profit and  
 blessing to our churches.

## HEALTHY PIETY.

In the highest type of personal religion the various  
 elements of which it is composed are blended so as to  
 balance and stimulate each other. If these elements  
 are separated and some one of them magnified beyond  
 its true importance, the development will be sickly.  
 For instance, divine truth, as we have it in the Holy  
 Scriptures, is essential to genuine Christian piety, but it  
 is possible to exaggerate the importance of ortho-  
 doxy, and men sometimes put the simple possession  
 of the truth for the whole of religion. To hold the  
 truth, with this class of people, is the whole of duty,  
 nothing more is needed to make the person saved.  
 Religion in this view is a lesson given by our heavenly  
 Father to his children to be gotten by heart, and  
 when they have learned it and safely stored it away  
 in the memory, and devoted themselves to the defence  
 and conservation of it in the world, he asks no more.

The tendency of such a view is to prove that "the  
 letter killeth." It indurates the affections by taking  
 religion from among them and confining it to the  
 intellect. The matured results of the religion of mere  
 orthodoxy is well expressed by the Apostle James  
 when he says: "The devil also believeth and tremble."  
 When personal religion deteriorates into formalism,  
 it is not apt to rest in the simple forms which were  
 adopted as a type of contempt for all forms, and as a  
 rebuke to formality itself. It soon becomes conscious  
 of its own character. Having outlived its early  
 history, and forgotten the antagonism in which its  
 simple rites had their birth, the spirit of formality  
 seeks to express itself fully and appropriately. If  
 religion has lost its hold on Divine truth, it still  
 retains the love of God shed abroad in it, still  
 religion, from its very meaning, is the noblest and  
 highest of all things, and, if reduced to forms, must  
 array itself as grandly as possible. Hence all the  
 splendor of ecclesiastical ritual, with their accom-  
 panying music and decorations. But suppose the  
 reader is a highly emotional Christian, who regards  
 all forms of worship and all creeds only as instru-  
 ments with which to excite and feed the religious  
 feelings. Is there no danger of a sickly piety in his  
 case? We think there is. The danger is perhaps  
 no less here than in the other cases mentioned. As  
 forms and opinions become luxuries, and with their  
 demands override everything else, so religious feeling—  
 "many a delight to call experience—becomes a mere  
 excitement, over which they gloat, to the neglect of  
 everything else. The person who is predominantly  
 emotional judges everything by his standard. A  
 sermon is good only in proportion as it fills the  
 mouth of that particular passion, as it excites to  
 tears or to shouts. If the preacher take any line of  
 thought which does not fall in with this demand for  
 fire or water, the zealous disciple sleeps or restlessly  
 listens in pious anger until he can have an opportunity  
 to refresh himself by maligning the sermon as a "dry."

The whole object of such a person's life is to keep  
 the mind in a certain state of enjoyment; he lives only  
 to be happy; that is his single longing. Any, even  
 the slightest fall in the thermometer of feeling, is a  
 source of misery. The whole experience consisting  
 of feeling and nothing else, the loss of that element is  
 the loss of experience, is the loss of Christian char-  
 acter. If such persons speak in love-fest or prayer-  
 meeting, they are entirely and superlatively taken up  
 with their own frame; and whatever else they may  
 prove, they certainly demonstrate their concern for  
 themselves—other people, the perishing world of  
 sinners, seem to be forgotten. They seem unmindful  
 of the fact that God did not make them Christians  
 simply to make them happy, but much more that they  
 might go into his vineyard and work. Happi-  
 ness he intended should come from the performance  
 of duty, and it is only genuine when it is the free  
 bloom of religious industry. We are not to consume  
 our time in watching for joys—*Christian Cabinet*.

## THE RELIGIOUS PRESS.

The Canada *Christian Advocate* in an article on  
 the Church and the Press, makes some good remarks;  
 some of which we transfer to our columns. We cordially  
 endorse the idea, that the religious press, if  
 properly conducted, is a mighty power, not only in  
 directly promoting the cause of Christ, but also in  
 influencing and moulding public sentiment; and we  
 believe the time is not very distant, when dishonest  
 politicians will have a great dread of the religious  
 press than of the secular. The press is one of the  
 instruments of the Church's power; let her use it  
 wisely, and support it freely. The *Advocate* says:—  
 "How many presses are every day vomiting forth  
 their trashy sensation novels, vilifying the taste,  
 sapping the foundations of moral principle, fostering  
 the worst passions in the human mind, and rendering  
 those who read them unfit to engage in many of life's  
 most sacred duties. To wage a successful war against  
 the principles disseminated in these and similar pub-  
 lications, the Church must employ the same agency  
 as the world. In fact, we conceive that it is impos-  
 sible for the Church, in the present age, to meet  
 her responsibilities without giving a cordial support  
 to religious periodicals and consecrating a portion of  
 her surplus wealth to aid in the circulation of reli-  
 gious books. Some who cannot be reached by the  
 pulpit may be influenced by the press, and ultimately  
 brought to Christ.

To the religious press we attribute, in a great  
 measure, the change that has taken place during a  
 few years past, in the tone of very many of our pe-  
 riodicals. A few years ago, many of these papers  
 scarcely dignified to notice a revival of religion, or  
 if they did it was only to hold it up to ridicule. But  
 now it is altogether different; a large portion of them  
 are ready to publish the proceedings of Conference  
 or Synod, and chronicle the leading events in the  
 religious revivals in our midst. Formerly the prayer-  
 meeting was passed by unnoticed, but now a notice  
 of it is inserted in a conspicuous place in the editorial  
 column. We rejoice to know that a great change  
 has taken place, and we think much of the great ex-  
 tent, to the influence which the religious press has  
 had, and is still having upon the public mind. Let  
 the Church be careful, then, to give a liberal support  
 to those periodicals that are disseminating the prin-  
 ciples of truth, justice, and morality among the people.  
 Let every lover of his race contribute liberally to sup-  
 port the Bible, Tract, Missionary, Sabbath School,  
 and Temperance causes, for in so doing he will aid  
 materially in lessening the amount of crime in our  
 midst and promote the best interests of the com-  
 munity.

## DEACON BLUNT'S HUMILITY.

The following illustration of the false idea which  
 some very sincere persons entertain relative to Chris-  
 tian humility, we heard related recently by a minister  
 as coming within his own knowledge. We are  
 assured that the circumstance is literally true. We  
 may not give it in the precise words in which we  
 heard it, but we do not vary from the facts. The  
 brother that related it was the deacon's pastor at the  
 time:—

In the town of L—, (saith the minister), where  
 I resided several years ago, there lived a good deacon  
 whose name was Blunt; he was usually called "Old  
 Deacon Blunt." He had a large property, and was  
 well able to appear as respectable as any other man  
 in the town. At one time the deacon was going to  
 B— on business, a distance of a hundred miles or  
 more from his home, and intended to remain over the  
 Sabbath. Just before he left home his pastor called  
 at his house, and found him about to leave in a carriage  
 that was absolutely shabby and mean. The deacon  
 had good clothes, but would not wear them. His  
 pastor remonstrated with him, and was joined in his  
 remonstrance by the deacon's wife, who said, "Why,  
 formal reception was deferred to the following even-  
 ing. The examination of character occupied the  
 Conference during the remainder of the day. Only  
 two or three cases were laid over for further investi-  
 gation. A few minutes before adjournment, the an-

brethren in B—, where he expected to attend  
 church, and set them an example in *humility and  
 religion!* Accordingly, the deacon left on his jour-  
 ney looking more like a beggar than a man of prop-  
 erty. He arrived in B—, and on Saturday afternoon  
 was asked by a brother, who was a merchant in the  
 city, if he intended to remain over the Sabbath. On  
 signifying that he did, the merchant kindly invited  
 him to call at his house in the morning, and accom-  
 pany him and his family to church. Accordingly  
 the deacon went, and occupied a seat in the mer-  
 chant's pew with himself and family. On the return  
 of the deacon home, his pastor called on him and  
 said, "Well, Deacon, how did you get along at B—;  
 did you go to church?" "Oh yes," said Deacon  
 Blunt, "I went, and I was very comfortable, and  
 I sat in his pew, and he and his family were all  
 dressed in the fashion, and looked very fine; and I  
 think," continued the old deacon rather emphatically,  
 "they had more religion than I had."

## PRESBYTERIAN SYNOD AND WESLEYAN CONFERENCE.

Our absence from home the last two weeks pre-  
 vented us from noticing at an earlier date the meet-  
 ing of the Presbyterian Synod at Charlottetown on  
 the 24th ult., and the meeting of the Wesleyan Con-  
 ference at the same place, on the same day. There  
 were over a hundred members of the Synod present,  
 including ministers and Elders, and a number of sub-  
 jects intimately connected with the cause of Christ  
 were discussed. The Wesleyan Conference was as  
 usual interesting. The Rev. Dr. DeWolf was elected  
 to fill the Presidential chair. Several changes have  
 been made in the stations of ministers.

One of the most interesting incidents of these meet-  
 ings was the interchange of courtesies between the  
 two bodies. A deputation from the Conference waited  
 upon the Synod, and were received in the most Chris-  
 tian manner. From a correspondent to the *Presby-  
 terian Witness* we transfer the following summary of  
 the addresses on the occasion:—

At 4 o'clock on Friday afternoon the following  
 Deputation from the Conference of Eastern British  
 America waited upon the Synod to present the frat-  
 ernal salutations of the Conference. Rev. Thomas H.  
 Davies, Rev. John Brewster, and Rev. Mr. Narraway.  
 "The Synod received them standing, and after the  
 usual formalities, the Moderator welcomed them in  
 the name of the Synod. Though differing on some  
 points, his intercourse with the Wesleyan brethren had  
 been pleasant and profitable. We are all  
 travelling in the same path and to the one glorious  
 home."

Rev. Thomas H. Davies then briefly addressed the  
 Synod, expressing his great pleasure in being called  
 upon to convey the fraternal salutations of the Con-  
 ference to a body that he so dearly loved and so highly  
 esteemed. He felt there was a providence in our  
 meeting together, without preconcert, in Charlottetown  
 this year. The finger of God is in it, and we  
 must use our advantage to promote his glory by  
 showing our substantial union and agreement in our  
 belief in justification by Faith, Sanctification, the  
 Divinity of Christ and salvation through his merits.  
 He remembered a time when Presbyterian and  
 Methodist ministers were very few in this country;  
 and he recalled the very great kindness which he  
 had never failed to see this day. He concluded by  
 fervently invoking the divine blessing on the Synod.

Rev. Mr. Narraway had always admired the practical  
 working of the Presbyterian system; and while he  
 rejoiced at the recent union of the two bodies, he  
 they ever were divided. There is a silken cord, some-  
 times invisible which binds you and us together, not-  
 withstanding our differences. We meet you at the  
 same sick bed, in the house of mourning, beside the  
 same grave, and in the hour of death we would seek in  
 any way to weaken your influence. We have a  
 common missionary feeling; and while the Wesleyans  
 of England have always been identified with Mission  
 work, you are far before us in these Provinces; and  
 while we rejoice at your success, we read of your  
 disunion with thirings head and heart.

Rev. Mr. Brewster made a most interesting speech,  
 in which he referred to the great service rendered to  
 the world by the Free Church, and the earnestness  
 with which he watched her operations. He con-  
 cluded by tendering, in the name of the Conference,  
 their warmest welcome to the Synod to Charlottetown.

Members of Synod were then called upon to respond  
 to the Delegates. Rev. Dr. McLeod cordially recipi-  
 cated the sentiments expressed by Wesleyan  
 brethren. He recalled the very great kindness which  
 he as a Free Church deputy had experienced at their  
 hands. Since coming to Cape Breton he and his  
 congregation had worshipped three years in the  
 Wesleyan Church at Sydney. He had greatly  
 enjoyed the Union Prayer Meetings, which all  
 denominations stood side by side before their God.  
 He could not express the gratification with which he  
 welcomed the Wesleyan brethren here to-day.

Rev. Mr. Sedgwick, Professor King, Professor  
 Ross, Hon. Kenneth Henderson, J. F. Blanchard  
 Esq., and Rev. G. Christie expressed their warm and  
 appropriate mind of the Synod. This was not a  
 mere complimentary reception. It was an impor-  
 tant testimony before the world that ministers, Christians,  
 while entertaining different sentiments on important  
 points, still meet each other with kindness and lov-  
 ingly. The laud can not now be uttered:—  
 "These ministers can't agree." A good precedent is  
 now set for future Synods and Conferences to ac-  
 cept. The bridge is repaired between the two  
 bodies; and the day may soon come when Presby-  
 terians shall no longer say "we" Wesleyans shall  
 say "we" Presbyterians. The Synod unani-  
 mously agreed to record their heartfelt satisfaction  
 thus receiving the fraternal salutations of the Con-  
 ference. The Moderator briefly addressed the Dele-  
 gates, and called on Mr. Davies to deliver the prayer.

The following delegation was appointed to convey  
 the brotherly greetings of the Synod to the Wesleyan  
 Conference on Saturday:—Rev. James Bayne, J.  
 McCurdy, G. Sutherland and R. McGregor and W.  
 H. Blanchard Esqrs., elders.

BAPTIST ASSOCIATION.—The New Brunswick Baptist  
 Association held its Sixteenth Annual Session in  
 Sackville, commencing the 10th inst. The *Visito-*  
 reports the occasion as possessing much interest.  
 Education, Home Missions, Temperance, and Sabbath  
 Schools, were among the principal subjects of dis-  
 cussion.

## Correspondence.

From our Canada Correspondent.

## THE CANADA WESLEYAN CONFERENCE.

CANADA WEST, July 7th, 1863.  
 The Wesleyan Conference met this year in Quebec  
 July 10th, at the Commercial Hotel. It was the  
 work several days, "anxious," as the Conference  
 reporter states, "to promote as far as possible the  
 interests of the circuits and stations, and at the same  
 time consult the comfort and convenience of the  
 ministers and their families; and yet doubtless after  
 they have gone on to their respective homes, they will  
 not let for the exercise of some forbearance on the part  
 of both ministers and people." After devotions  
 services, one hundred and eighty ministers answered  
 to their names, on the first day. Dr. Wood's term  
 of office having expired this day, and the day after  
 Conference chair in an appropriate speech. The  
 latter, in assuming the Presidency, remarked that  
 thirty-nine years ago he accepted his first appoint-  
 ment, with about thirty others, who at that time  
 held the entire ministry of the Conference. He was  
 looking around him he found that he was the only  
 one of those now occupying any part in the work  
 of the world; some had died nobly at their  
 post, and some had gone to their graves, and a few still  
 lived among them, but they had been driven from  
 the active work by the infirmities of age, and other  
 causes. A few remarks from the co-delegate  
 Rev. John Carroll, the Rev. James Spencer who  
 chose Secretary. Conference then adjourned to  
 hold the Conference prayer meeting, and the business  
 occupied the afternoon. The evening session  
 was chiefly devoted to Victoria College. Dr. Nell  
 presented an interesting report of its operations.  
 In answer to the question: "How we travel  
 friends who entertain them, and the other brethren  
 who had rendered important service to Conference  
 were passed. The President expressed his satisfac-  
 tion at the manner in which business had been con-  
 ducted, and praise, prayer, and the benediction ter-  
 minated the Conference of 1863.

The foundation stone of a new Mechanics' Institute  
 was laid in Woodstock, by a number of townsmen,  
 on Monday last week.

annual meeting of Victoria College went into session,  
 when a committee was appointed to prepare a scheme  
 to relieve the College from financial embarrassment.  
 The question of character was resumed on the  
 third day. At half past three the young men had  
 completed their probation were examined in  
 theology and methodistic law. Just before the ex-  
 amination commenced, the Rev. F. G. Hubbard, D. D.,  
 and the Rev. F. Hodgson, D. D., representatives of  
 the General Conference of the Methodist Episcopal  
 Church in the United States, were introduced, and  
 received most cordially. The evening was devoted to  
 the public reception of the young men who were  
 examined during the afternoon. Six of the number  
 were called upon to relate their religious experience  
 and call to the Christian ministry. One of the  
 thankfulness for the influence of a pious mother,  
 for the catechetical instruction received in the Church  
 of England; and for the benefits received from the  
 visits of Primitive Methodist ministers to his father's  
 house in Ireland. Impressed more seriously at the  
 age of seven, he had subsequently yielded to sceptical  
 influences, which the perusal of works in defence  
 of Christianity had failed entirely to remove. Ulti-  
 mately awakened and led to Christ, he had been  
 drawn into the work of preaching the Gospel, and  
 the success which had attended his labors had con-  
 firmed him in the belief that God had called him to  
 this work. Another also declared himself greatly  
 indebted to genial Christian influences thrown around  
 him at home. Enticed from the paths of sobriety in  
 youth, he had become wild and wicked. Both  
 shooting and dancing became his delight; convinced  
 that he was wrong, he bought a Bible and studied it;  
 abandoned his idols, embraced Christ, and became  
 gloriously happy; labors of usefulness, as tract  
 distributor, scripture reader, exhorter, and local preacher,  
 had led him step by step into the ministry. The  
 third speaker said that he could not recollect the  
 period when he had not a desire to preach the Gospel.  
 Doubts concerning the character of God had removed  
 serious impressions, and he chose the law as his pro-  
 fession. Converted subsequently, he had been deeply  
 impressed than before of his duty to give  
 himself to the ministry of the word, and had been  
 encouraged to study with a view to this service.  
 Another speaker said he was born of Roman Catholic  
 parents, and reared in that faith. He had been  
 attending school at the time of the late rebellion,  
 which neither pope nor devil were able to remove,  
 although it was three years before he obtained par-  
 don. Ardent love for souls, and an irrepressible  
 desire to labor for their salvation had followed, and  
 brought him to engage in this work. Another  
 attributed his salvation to the influence of a pious  
 mother; struggles against the conviction that he  
 should preach the Gospel were not effectual to re-  
 move the impression; and when they ceased, peace  
 followed. The last who spoke was a young man in  
 the