

the... and the... The sum of the...
"Willing to wound and yet afraid to strike,"
when it only frets and irritates, without destroying,
that pretence is followed by an effect contrary
to that intended. "Persecution not effect-
ual" exclaims a writer, "it might be as proper
to say that steel and poison do not kill. The
real truth is, that there is a tendency in things
under a certain amount of persecution, to rise
into a certain vigor as fire burns more brightly
under a slight sprinkling of water; but, under
a sufficient amount of persecution, their repression
is as unavoidable as the extinction of the
same fire by a sufficient quantity of water."
North Western Presbyterian.

Obituary.

Mrs. EDWARD MURPHY.
Died at Rawdon, on 18th inst., Rebecca,
widow of the late Edward Murphy, aged 72
years.

Mrs. Murphy professed the faith that brings
salvation, and rejoiced in the knowledge of the
remission of sins, about seven years ago. She
was united with the Wesleyan Church; was at-
tached to its members, and enjoyed its privileges;
she was always pleased to have the ministers partake
of the hospitalities of her comfortable home.
She was a devoted wife; and during her widow-
hood trusted in God, without whose blessing
the abundance of this world's goods which she
possessed, could not satisfy the wants of her
immortal spirit.

Her maternal affection was very ardent;
though her children had, for some years, been
settled in life—none of them remaining under
her roof—her love for them retained all its
freshness and all its strength. They were wont
to visit her frequently; and these interviews,
anticipated with pleasure, were fraught with
evidence of affection, and were seasons of
mutual delight.

Who is not pleased to see many features of
stature so gladdened by the gentle look of
an aged mother; and her love appreciated and
met by suitable filial returns? But she's gone
—and now, from these many eyes, tears
unbidden start. Her illness was protracted,
but borne with exemplary patience, and the
sustaining influence of christian hope. Her
death is a loss to the community, in which she
was much respected.

Provincial Wesleyan.

WEDNESDAY, MAY 1, 1867.

Our respected contemporary, the *Christian
Messenger*, exhibited last week some consider-
able signs of improvement, affording ground for
hope that he may yet be made fully free from
the truth. It is gratifying to us to know that our
vicination of pedo-baptist communion, and our
testimony on behalf of Christian union, have not
been altogether in vain. Our good brother,
perhaps, now sees that some of the positions
taken by him were untenable, and that his logic
was faulty by his begging the question, taking
for granted that he was right, and that he was
admitted as sound premises. He has now
admitted clearer light, which was the dawning
of a brighter day. We have to correct him but
on one or two small matters.

We did not say in what millennial glory
would consist, or what its full measure would
be; we merely indicated one evidence or result
of the purer light and greater love accompanying
the larger baptism of the Holy Ghost. Our
good brother is gratified by our admission of the
consistency of pedo-baptist communion. But
he can take comfort from that, he is surely
thankful for small mercies. There may be con-
sistency in some features of character, and
inconsistency in others. There is often consis-
tency in what is wrong, which is surely not
matter for congratulation. Some men are bet-
ter than their system.

It is a virtue to rise superior to what is narrow
or uncharitable, even though we thereby subject
ourselves to the charge of being in our practice
inconsistent with our belief. But what is still
more to be desired is christian consistency in all
respects; an entire agreement in our creed with
the pure and loving principles of our holy chris-
tianity, and then the full harmony of our practice
and conduct with such principles. Haste
happy day, when christians of all names shall
be one, to the full extent of the prayer of our
Great Master, "That they all may be one, as
Thou Father art in Me and I in Thee, that the
world may believe that Thou hast sent Me."

The New England Conference

is a very substantial body of Christian minis-
ters, comprising many devoted laborers, elo-
quent, powerful preachers, men of vigorous
thought and ripe scholarship. I am convinced
that, among them, piety is deep and dominant;
that there is a public sentiment not merely
to acquit themselves honorably—but to serve
men and glorify Christ. Diligence, enterprise,
energy, are very marked features in their pas-
toral engagements.

In some respects the Methodism of this
section would disappoint a colonist. There is
more of noisy demonstration, than with you.
The emotional element is more ardent. And
when such waves are set rolling, there is not
always method or utility in their movements.
There is less reverence—very much less. You
must be shocked by some of the habits of good
people. You will doubt and doubt if there be
real religion,—regard for God. This is due
partly to the levelling of intense democracy, and
partly to the social habits of the people. It is
not so much going to church as to meeting. A
goes to meet B. and C. and D.—to worship
God? Yes, but to meet these, and then do it.
And so where one of your people would enter
and feel, "This is a new offering to the house
of God, &c.," a new offering would be high-
ly occupied with the human surroundings, and
only after friendly greetings would feel recon-
ciled to give the thoughts to worship.

A minister coming hither would gain, possi-
bly, and yet lose. His work would be more
concentrated. A single congregation—except
in a very few instances—would engross his
time. Every Society and every pastor is inde-
pendent. His exchanges and intercourse are
as much optional, as with other denominations.
His salary, in some churches, would be in-
creased. His larger, in some corresponding ones
with you. But when his bills were paid—such bills
as make one's eyeballs glare—he would have less
to furnish his summer suit than with you, while,
as to many members of the Conference I do not
know how they live,—the principle of
the unwasting cruise and barrel must have others
in the succession. And they do not always live

by the ministry. They lecture; they eke out a
salary by various means. They get into debt.
Sometimes they leave the ministry. Your bre-
thren have large deficiencies, and it is wrong.
Allowances are small enough at best, and it is
unfair, it is dishonest—that is the word. I would
like to blast it in the ears of men who pay their
lawyer and doctor and merchant, and leave their
preacher unpaid, and call it a "deficiency."
When it can be helped it is dishonest. But such
wronged brethren might get a crumb of comfort
by travelling Westward and observing others
that are worse paid than themselves.

There is a great disposition here to get rid
of a minister; and for causes that would scarcely
unsettle one in your vicinity, he finds himself
removed. There is an imperative demand for
young men: If a man is wise here, and wants to
be invited, let him take care not to advance be-
yond, say 50. And those gray hairs that are
the beginning of a crown of honour to him, shall
they remain? No, die (die) fast.

Superintendents' positions are comparatively
poor. The means to meet cases of extraordinary
efficiency, the wants of the aged and infirm, and
the demands of brethren with large families, so
that their designation to a society may be ac-
ceptable, are sadly lacking in the New England
Conference. The brethren who visited you last
summer, though they enjoyed their visit, and
are tempted to go again, thought you re-
turned behind the times. And so perhaps you are.
But, the Boston papers have their reports be-
hind than fully up to, especially "hard times."
Now if they go down to Halifax, you just show
them something of your Continent, Superin-
tendents, Children's and Educational funds.

But I was going to tell you about the Confer-
ence. And I remember that I am writing for
many who are not familiar with Methodist Epis-
copal operations. Let me say then, that there
are nine Bishops, who preside at Conferences
just as you judges preside in dividing the
work among them. To merely Wesleyan minds
the word Bishop might be suggestive of vast
authority, of elevation, inaccessibility, even arbi-
trariness. And there may be individual Bishops
that have something of these, as there might be
a president, chairman or minister disposed to
"lord it." The Bishops are almost invariably
gentle, humble, sympathizing, firm, if need be,
but conciliatory. To the superior character of
the Bishops, American Episcopacy owes very
much of its popularity and success.

Bishop Scott, presiding this year,—a plain
man, almost homely, but growing in your re-
spect and admiration as you observe him, till his
marked countenance seems well nigh hand-
some. Said Dr. Cummings, as on behalf of
Conference, he presented a silver watch of ex-
quisite machinery (his session was at Waltham,
the great watch manufacturing,) "they have stu-
died your taste, sir, and this watch would have
another form. It is like yourself, unpretending
in exterior,—his excellence is within.

Conference is open to all. How would you
like that? Boston papers have their reports
present. Inconsistent in some respects. But it
interests the people in many matters for which
they would care but little. Upon the whole, I
should like to see it in your Conference. It
would do you good, and the people good,—
it would be less inconvenient than here, for ex-
amination of character is by Conference.

I have been in many kinds of deliberative
bodies, and never saw one with better business
habits than the New England Conference; never
saw so little time wasted. The Bishop under-
stands how to preside in a latitude which
anything good is elicited, but keeps the point
in view. (Clear, parliamentary, yet respectful,
he directs the body to a speedy decision as the
case admits, and to their decision, not his.
There is a committee on every subject of im-
portance. Their reports are generally able docu-
ments, and their resolutions are carefully prepared
and presented with the report. So the matter
is concisely offered. There is little or no de-
liberative debate. No one feels it his duty to say
what he has in his mind, but expresses his opin-
ion by his vote. You are free there is here no
admitted clearer light, which was the dawning
of a brighter day. We have to correct him but
on one or two small matters.

We did not say in what millennial glory
would consist, or what its full measure would
be; we merely indicated one evidence or result
of the purer light and greater love accompany-
ing the larger baptism of the Holy Ghost. Our
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consistency of pedo-baptist communion. But
he can take comfort from that, he is surely
thankful for small mercies. There may be con-
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inconsistency in others. There is often consis-
tency in what is wrong, which is surely not
matter for congratulation. Some men are bet-
ter than their system.

Letter from Point de Bute.

REV. J. McMURRAY, DEAR BRO.—You will
no doubt be glad to learn that we, in common
with Brethren in other portions of our widely
extended Conference field, can report that the
good hand of our God has been upon us for
good. During the last three weeks we have been
privileged to enjoy, in this part of our Circuit,
"Times of refreshing from the presence of the
Lord."

The cause of Christ at Point de Bute, for
some time past, has not been making that pro-
gress which God's people have prayed for and
expected. The "chill of winter," as one of our
brethren expressed it, "has been upon us," but
now, thank God, "as the voice of the turtle in
the land."

Among the most painful features of our cause
here has been the fact that although our congrega-
tions have been composed of a considerable
extent of youthful persons of both sexes, and
belonging for the most part, to christian fami-
lies, yet for some past, the membership of this
part of the Circuit had included the names of
only four or five unmarried persons.

such persons as wished to identify themselves
with our branch of the visible Church of Christ.
Between forty and fifty came forward, and were
recognized as members on trial, by receiving the
baptism of water.

The ordinance of Baptism was administered to
three persons at the same time, two of whom
were adults.

We are praying in regard to other parts of
this Circuit.

All that might catch the flame.
All partake the glorious bliss.
Yours truly,
ROBT. DUNCAN.
Point de Bute, April 20, 1867.

Father Chiniquy a Prisoner.

(Extract from a Letter to the Treasurer of the
Montreal Chiniquy Band.)
KANKAKEE CITY COURT-HOUSE,
7th April, 1867.

MY DEAR MR. MACKAY,—Yesterday, your
kind letter, with the cheque of \$407, were deliv-
ered to me to help me to keep up my mission,
and fight the great battle we are fighting against
Rome. I have no words to express to you and
to all my benefactors the sentiments of gratitude
I feel for their charity. Our merciful Heavenly
Father permits that this noble and admirable
expression of the Christian sympathies of my
dear brethren of Canada does come here in the
very moment that I was more in need of it than
ever. When our God does try us, it is always
for our good and for His own glory; and He
deals with us as a loving Father. He does not
leave us without consolation, even when we are,
as I am to-day, in the lion's den.

I pray for me during this week and the next,
for more than I want the help of my God.
I am a prisoner to-day. I was brought again, as
a criminal, before the civil court of Kankakee
by the sheriff, at the order of the Bishop of
Rome, and I am writing you this letter when
sitting on the dock of the criminals, in the pres-
ence of the Judge and the Jury who will have
to pronounce judgment on me in a few days.

It is sweet for the Christian soul to suffer for
Jesus' sake; but it is hard for the flesh to find
itself in such a humiliating position.
The Church of Rome knows me by the grace. She
knows what I have done, by the will of God,
against her. She has confessed her defeat with
tears of rage, and words of revenge. Though
always defeated in her attacks against me, she
is determined to fight me without giving me a
moment of rest. She is rich—her supporters
are numbered by thousands of millions, and I
am alone with only a few friends to help me.
She hopes that before long these friends will
become tired of supporting me; that they will
desert me; and then I will have to fall, defence-
less, at her feet.

All my dear brethren and sisters of Canada,
do not desert the poor prisoner who is writing
to you to-day; go to the throne of grace, and
ask the Author of every perfect gift to strength-
en my heart in these days of trial; to give wis-
dom to my defenders, who will plead my cause
before the civil tribunals, in the presence of
which I am now a criminal.

Do not allow Rome to trample us under her
feet, and to place her victorious banners over
the ruins of this glorious evangelical work.
Should we believe me, your forever devoted and gra-
teful in Christ,
C. CHINIQUEY.

Charlotte-town Wesleyan Public Temperance Society.

The second meeting of this organization was
held in the basement of the Wesleyan church,
on Friday evening, 12th inst., and we were
glad to see so full an attendance. The meeting
was opened with singing and prayer, after which
the President, Rev. Mr. Rogers, entertained the
audience with some very appropriate and telling
remarks, in which he certainly made it clear
that it was the duty of every Christian man
and woman to lead a helping-hand to every
good and philanthropic cause. At the close of
his address, Mr. George Moore, in his usual
sensible style, moved the following resolution:—
Resolved, That this meeting hereby records
its opinion, that the drinking usages of the pre-
sent day are highly injurious to man's physical,
social, and spiritual welfare.

Mr. John G. McKay was then called upon to
second the foregoing, which he did in a very
interesting manner. A hymn was sung. Mr.
C. P. Harris then moved the following resolu-
tion:—
Resolved, That Total Abstinence from all in-
toxicated liquors recommends itself to every
Christian and well-wisher of his fellow-man, as
the most inalienable right of the spirit of philan-
thropy, and the highest duty of Christianity.

The gentleman spoke in a very spirited and
forceful style, raising the Temperance question
to its true position—next in rank to that of
Christianity.

and hear, and, like the Levite, pass by on the
other side?
"King Adrastus might, in the days of pagan
darkness, retire from the scene of death when
the plague of Argos swept away its thousands
daily from that ancient city. He could enter
his sumptuous palace, bar his ponderous
gates, shut his ears to the sounds of death and
weep and drunken revelry that all out, and so
prevent infection. But not so the Christian,
who truly loves his Lord; he may, for a time,
continue to sip his 'harmless wine,' but bolts
and bars can never stop the Spirit's still en-
trance; he will come in, and on that heart will
leave an impress; and conscience will feel the
voice and lead to the expression of one, who,
under the Spirit's influence, actuated by Chris-
tianity principles, could say, 'If feeling must cause
my brother to offend, I will eat no more,' &c.,
&c."

"The Apostle Paul has led me to my next
point, though first in my resolution, the last
to which I shall refer: 'Total Abstinence.' There
are two great and powerful agencies at work—
the one for, and the other against, the success of the
temperance movement. The one antagonistic
to our success is known by the soft, harmless,
insidious, scriptural term of 'Moderation';
but also, it is like the mighty eye of Gath,
which, when the Philistines were drawn up in
the very moment that I was more in need of it than
ever. When our God does try us, it is always
for our good and for His own glory; and He
deals with us as a loving Father. He does not
leave us without consolation, even when we are,
as I am to-day, in the lion's den.

I pray for me during this week and the next,
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a criminal, before the civil court of Kankakee
by the sheriff, at the order of the Bishop of
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sitting on the dock of the criminals, in the pres-
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to pronounce judgment on me in a few days.

It is sweet for the Christian soul to suffer for
Jesus' sake; but it is hard for the flesh to find
itself in such a humiliating position.
The Church of Rome knows me by the grace. She
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All my dear brethren and sisters of Canada,
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the most inalienable right of the spirit of philan-
thropy, and the highest duty of Christianity.

The gentleman spoke in a very spirited and
forceful style, raising the Temperance question
to its true position—next in rank to that of
Christianity.

Mr. George W. Miller was next called upon
to second this resolution, from whose remarks
we make the following extracts:—
"It is not for me, Sir, to enlarge upon the
evil of intemperance or its peculiar character-
istics. It would be to tell a tale that has been
already told a thousand times—held
by daily consciousness—by causes that most
appalling—by accidents the most alarming—the
most revolting to every sense of moral propriety.
My object is not to prove the existence of the
evil, but to present for adoption a plan the
which, if it is fully carried out, will remove the
cause of that evil.

"All the world knows of the existence of this
evil, for wherever civilization has spread its
influence, the cause, wherever Christianity itself has
gone, and the blessed Gospel has been pro-
mulgated, there, in the power of its opposition, in
its countering, paralyzing effect, may be
traced the track of the destroyer.

"There is no man, Sir, enlightened by truth
but who must admit Intemperance is an evil—
Philanthropy, a common love of mankind, in it-
self should seem sufficient to arouse a nation, if
it could be so, to destroy the destroyer; but as
it is not so. The drowning cry of the wretched
victims fails to reach the ears of the dull giant
and frenzied spirit who is so often upon us;
the river may open its jaws and drink in its
drunken victims; the loud wail of misery
and death may reach the heavens; the great de-
stroyer range unchecked over our earth and
philanthropy heeds it not—its ear is shut, its
eye is closed to every sound, to every sight; but
sweeter, deeper tones, in my resolution of fuller,
powerful incentive—is Christian principle.

"I hold that whilst cold philanthropy looks
in with illusive sympathy, (which at best is
deceitful Christianity, from its very genius, basis
and legitimate tendencies, comprehends not
any sympathy, but that more active and
desireless influence that moves, labors, and if
suffer, in the cause of truth. Under
his influence inactivity becomes a sin when the
light of Christianity illumines the pathway of duty,
grace of God, experience life brought by the
giving energy of Philanthropy, he dead to the
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forceful style, raising the Temperance question
to its true position—next in rank to that of
Christianity.

The Interoceanic Railroad.
A correspondent of the St. John Telegraph
presents strongly the North Shore route upon
public consideration.—We would like to see St.
John proper and grow, as it must do, to be a
very large and populous city.—say the Counties
of Kent, Northumberland, and (Reigate), in
New Brunswick; and Bonaventure and Kinloch
in Canada; but are you going to leave us
with our ninety-five thousand inhabitants out in
the cold for all time to come? We have been
too long already in this isolated position; and
unless the Inter-Oceanic Railroad is built
through these valuable Counties, we will remain
so until the millennium, and may be longer. For
to build a railroad, except on paper, along the
seaboard to Miramichi and Bay Chaleur, would
be done; it would cost too much to bridge the
river, &c. But give us the line from Shediac
by the shortest and best route to the Bay Chaleur
and River du Loup, and we will soon build
branches to our seaport towns. This is our rea-
sonable request. St. John now connects by rail-
road, with the Straits and the Gulf of St. Law-
rence, with the trade of Prince Edward Is-
land, and other ports along these waters, flows
to St. John. Besides, in a short time, St. John
will connect with the great network of Ameri-
can and Canadian railways at Bangor—inter-
secting by the way the St. Andrews and Wood-
stock Railway now in operation; which will
connect St. John with St. Stephens, and shortly
by a branch, with Fredericton; and shortly by
another from near Moncton with the western
part of Albert County. And no matter where
the Inter-Oceanic road is built St. John will con-
nect with it, and it with the Canadian Railway,
and Nova Scotia lines to Halifax, Pictou, Wind-
sor, and Annapolis. St. John has access to a
large part of the world by water all the year
round, while we Northern Counties are shut out
by ice barriers for more than half the year. If
our winter supply of our and other essential
articles had no means of replenishing, except by
travelling long distances over common roads to
the nearest markets. A line from Shediac to
the Bay Chaleur has many important advan-
tages. While a line from St. John to the River
du Loup will pass close to the border of the
State of Maine, and therefore would be of as
much importance to an enemy from that quar-
ter as it would be to the "New Dominion," and
the British Nation who guarantees the cost of
its construction. A line from Shediac to River
du Loup via the Bay Chaleur would be free from
this important objection, and equally as short
and practicable as a frontier line from St. John
would be. A Northern line would pass through
large tracts of good land for settlement; exten-
sive forests of excellent timber; and copper ore
and outcrops of coal, limestone, building stone,
&c., are also known to exist along this route.

The shortest distance by a frontier line re-
ported by S. Fleming, C. E., from Halifax via
Moncton, St. John and boundary of the State
of Maine, is five hundred and sixty-one miles;
of this distance, there is 410 miles to construct.
The shortest distance from Halifax to Shediac
by Major Robinson's route, and by a central route
through New Brunswick to River du Loup, is
four hundred and sixty-five miles, four hundred
and four of which is still to construct. The last
named line follows a route proposed by the Hon.
Peter Mitchell, and said by him to be highly
practicable. This is probably the shortest and
most direct route from Halifax to River du Loup
that can be obtained. The distance by Major
Robinson's line is 521 miles; of which 400 is to
construct.

Spring—Some of its Lessons.
It comes with him with gladness. It brings
a wondrous and welcome change. It quickens
death into life, and invests deformity with
beauty. It warms the chilling blasts into soft
and balmy breezes, and melts the ice-bound
streams into flowing, frolicking, joyous rivulets.
It awakes, by gentle touch, the sleeping insect
and animal tribes from their quiet winter nap,
to new and busy life; and woe, by its soft
voice, back again the sweet feathered songsters
to their summer homes. It swells the buds into
growing leaves, and opening flowers, fills the
air with fragrance, and covers the earth with
inimitable beauty. This is lovely spring—
smiling, blushing, life-burdened spring. If it
be not a new creation, it is at least a strange,
wondrous, glorious resurrection. It addresses
itself directly to all our bodily senses; affording
at the same time a vast revenue of pleasure,
and imparting lessons of wisdom, to be turned
to immediate and practical account. Our ob-
servations must be limited to two of these senses
—seeing and hearing. These are the chief of
the five—the more royal in their nature, the
more important in their functions.

To the eye and ear spring brings beauty, and
charms, and melody, such as no other season
of the year is capable of presenting. Then it is
that nature appears to the best advantage;
that her most lovely and gorgeous apparel.
And as she thus stands before our eyes, in
queenly attitude, and calmly and proudly
receives, the admiration and homage of our
senses, and her orchestra of vocal voices
pour, as they do, into our ears her rich and
ever-varying melodies, and repeat and re-repeat
her sublime psalmody, it but intensifies our
admiration, and deepens and sanctifies our de-
votion. We bow at her feet and worship as we
do no where else, save before Him who is Maker
and Sovereign of all. Neither is this homage
irrational nor unprofitable. It elevates and
purifies. Let us into higher fields of contem-
plation, and brings us into closer communion
with the infinite source of all goodness and
purity.

But we must now turn our thoughts in the
direction of the lessons which spring is commis-
sioned to teach us—lessons communicated
through eye and ear.
Spring teaches us activity. As we have seen,
it puts nature to work to give new life to almost
everything; to put everything at least into
motion. It wakes up dormant insects and ani-
mals, and sends them forth on wing and foot
to warbling and nest-building; and sends un-
fettered, swelling streamlets galloping sea-ward.
It causes every form of vegetation to spring out
of the earth; and everything that has hitherto
or life in it, is made to move or grow. Is there
no lesson here for man? Can he be a sluggish
in the very midst of such activity? Stand still
while all else is moving forward? Will he allow
insects, and dumb animals, and even
vegetation itself, to put him to shame? Is not
nature saying to him on every hand, and by
nature's silent yet most urgent voices, "Be up
and doing—aspire to a new, a higher, a holier
humanity, something for God; waken up your
latent energies—send them on foot and wing to
execute errands of beneficence; swell the buds
of good desires and purposes into actual life; the
beats of the suffering and sorrowful, and set in
motion, on the great sea of human life, tides of
moral and saving influence, that shall continue
to roll on, widening and gathering momentum,
till they shall break upon the very shore of
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