

Obituary.

Mr. Milbury's family of St. Mary's Bay, N. S., were called, a few weeks ago, to remove from their quiet abode, an "olive plant," yet in the bud: "Nipped by the wind's unkindly blast." As is the general expression, death's "season" was most inopportune. The one taken "was the love of all." The issue of the house, the idol of the heart. To the mourners, this dispensation seemed at first dark and doubtful. Reconciliation at once was an apparent possibility. What purpose could be served? Why so suddenly surprised, and so sadly bereaved? Yet after some reflection, and the indulgence of a little better thought, all felt that God had made no mistake in this case; that His selection was eminently for the best; and that this event was but an additional evidence of the tender love of Christ to that household. They laid the little sleeper down among its kindred dead, and after some reflections by the writer upon the previous words of St. Peter iv. 12—"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you," the bereaved ones returned from the sepulchre, we hope to glorify God. Here was death at one extreme of human life.

During the last month, in the same family connection, we were called to reflect upon death at another of his seasons, at the other extreme of man's existence. The great-grandfather of the above, Jeremiah S. Everitt, fell like a sea leaf from the old tree of human life, and was laid among the withered things of "God's acre." The ripe bud, and the withered leaf now lie together, commingling their dust, and awaiting a glorious re-creation, when bud and leaf shall be verdant and beautiful alike, forever.

Mr. Everitt was born in the Eleventh year of the reign of King George the Third, 1771, in an English colonial possession, now known as one of the United States of America. Eighty-eight years ago he migrated from New York to Nova Scotia, where he lived until he saw a century, save one year. The deceased had outlived, by some years, the ordinary life-time of three generations. He reared a family of thirteen children, eight of whom survive the father. Mr. Jas. Everitt the eldest son is now three-score and thirteen years of age. There have been seventy-two of the inhabitants of these Provinces to call Mr. J. S. Everitt great-grandfather; eighty-six address him as great-grandfather; and ten to hail him as their Great-grandfather! What statistics are these to cherish concerning one human being. Of how many, per million, of the Dominion can such assertions be advanced? Echo-answers "how many."

It was hard to realize as we gazed upon that many form, confined, that the frost of ninety-nine winters had fallen upon that quiet head. Not more than half of his still ample locks were fringed over, and it was difficult to trace, as ordinarily, care's deep furrows, and dim, indelible impressions upon that placid and happy face. Mr. E. had been able through life, whether from natural constitution or mature conviction, to receive whatever was sent him with a spirit of contentment, to do the best under present conditions, to feel that severe anxiety and fretfulness for what had passed could make no adequate atonement; and thus he laid him down and slept undisturbed, while others he shortens their days, and blighting their existence by long hours of anxious wakefulness and nervous tossings. Here, in part at least, was the "excellent oil" that kept the machinery running so long and so smooth.

Some twenty years ago he prepared to give death a welcome greeting, but still there was delay. He familiarized himself with the thought, character, and circumstances of death until it had lost all its terror to him. He was accustomed to speak of death rather as a long wished for friend, who was coming to discharge the kindest office for him, than as a foe or a monster. He retained all his faculties together with his equanimity and strong trust in his Saviour, until within a very short time of his demise. At length the welcome news "Arise ye and depart" arrived, death discharged the duties of its office, and the smile with which the Christian centurion greeted the long expected friend, and bade farewell to "things which are seen," seemed to linger after the spirit's departure, to comfort the heart of the beholder, and to invest death with more than ordinary interest. The writer endeavored to improve the occasion by an address, to a very large audience of relatives and friends, founded upon one of the evasive expressions of St. Paul, "For I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." Such were some of the circumstances of the birth, life and death of Jeremiah S. Everitt, one of the oldest inhabitants of Nova Scotia.

J. McC. F.

Elizabeth McGill died at Ohio in the 74th year of her age, on the 21st of November last. Sister McGill was the wife of Thomas McGill, of Ohio, and was born on the 12th of Jan., 1796. She was converted to God in early life and ever retained pleasing remembrances of the work of God in those first days of her religious experience. During most of her married life she suffered much from asthma, and was thereby often prevented from engaging in those duties which would have shown her strong love to God, but her affliction hindered not her patience in suffering which characterized her life of submission to the will of God. Her kindly greeting and pleasant smile told how ever welcome to the household her pleasant home, was the minister of Christ. Her last illness was not long nor painful; but as her bodily strength failed and it appeared probable that she would live but a short time, her mind was remarkably calm and her understanding clear—her hope in Christ firm—her anticipations most pleasing; so, trusting in Christ she passed through the valley resting on the promise contained in the following—"Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

T. D. H.

Provincial Wesleyan.

WEDNESDAY, FEB. 16, 1870

COMING UNITY OF METHODISM.

Some months ago, in an article on "Closing Breaches," we called the attention of the readers of the Wesleyan to the pleasing fact that the current of thought and feeling in favour of greater unity among those branches of the Christian Church closely resembling each other in doctrine and polity, had set in, and was running in the right direction with considerable strength. Not long after we wrote the article in question, the long-meditated union between the Old and New

School Presbyterians of the United States was happily consummated, amid ceremonies of the most impressive and touching character. Glowing descriptions of this grand event have been freely circulated throughout Protestant Christianity, and the effect produced by their perusal has been stimulating and healthful in a high degree. The ecclesiastical Union feeling previously existing in various circles has been much invigorated by this important and suggestive occurrence. The Methodist world has, we think, felt the influence of this significant transaction in modern Presbyterian history; though doubtless other causes have also been operating, to intensify the desire after unity among the different branches of Methodist Christianity. It is well that it is so. For the existing Methodist sects are more numerous than can at all be justified on the plea of necessity. A slight survey of the different Methodist organizations will make this fact plainly apparent. Keeping out of our enumeration all sorts of Calvinistic Methodists, we have in England— Wesleyan Methodists, New Connexion Methodists, Free Church Methodists, Primitive Methodists, and Bible Christian Methodists.

In every essential point of doctrine and discipline, these bodies are in full agreement. Their doctrines are absolutely the same. They all possess an itinerant ministry, hold Class Meetings and Lovefeasts, and with slight exceptions, have the same form of public worship. Yet sometimes the same English town boasts the possession of congregations and societies belonging to each of these Methodist Denominations, who to some extent fritter away energies that ought to be better employed, in miserable rivalry with each other.

In Ireland there have Wesleyan Methodists, Primitive Methodists, Primitive Wesleyans, and probably some congregations in connection with other branches of Wesleyan dissent.

In the United States, there exist— Episcopal Methodists, North, Episcopal Methodists, South, Episcopal Methodists, Black, Protestant Methodists, True Wesleyans, and we believe some other small Methodist Denominations. In all essential points, and many that are non-essential, these bodies are at one.

In Canada—Ontario particularly, they have— Wesleyan Methodists, Episcopal Methodists, New Connexion Methodists, Primitive Methodists, Bible Christian Methodists, and possibly some others.

In Australia and New Zealand the principal Methodist Denominations of the present Country are all represented.

For our part, we cannot furnish any good and sufficient reason to show, why these different Methodist denominations should in their respective countries keep up their separate organizations. In some cases, the causes which produce the divisions are no longer operative. In other instances, the causes of alienation and separation were trivial, and such as no sensible, liberal minded Methodist would now grumble about. The feelings connected with former disputes and divisions have largely subsided, and will soon entirely pass away. The existence and rivalry of so many distinct Methodist organizations must often prove baneful to the best interests of religion and especially detrimental to the solid advance of Methodism itself. The Union of all branches of the Methodist Church in England would immensely increase the power of Methodism in that country; and the time is coming when for the benefit of the English masses and the perpetuation of Protestantism in England, Methodism cannot be stronger than is desirable for the work required to be done.

It would be a most felicitous circumstance were the Unity of Methodism assured in Canada. Such a unity would make Methodism a controlling power in moulding the general religious character of the most populous Province in the Dominion.

A similar remark would be largely applicable to Methodism in some of the Australian Colonies. But it is in the United States that a thoroughly united Methodism would achieve its grandest results. A complete Methodist Union in that country would mass within one living organization about two millions of communicants, and from eight to ten millions of adherents, and with a magnificent field to operate in.

There is so much grandeur in the thought of a great Methodist Unity in all the chief localities in which Methodism exists; so much economy of means and spiritual force to be effected by such unity, and such a vast increase of power to be attained by Methodism thereby, that it cannot but be accomplished at no distant day. Already there is a craving for it in the hearts of enlightened Methodists in England, Canada, and the United States. In each of these countries the way is being prepared for its coming. Unchristian enemies, born of former strife, are dying out. Full recognition of each other's Christian and Church character is being ungrudgingly made. The interchange of fraternal courtesies between the different branches of the Methodist family is rapidly increasing. The parent body in Britain and America is looking kindly and lovingly on its separated offspring; and the separated branches are learning to think tenderly and speak respectfully of the parent stock from which they drew their Methodist life. The best and wisest men on all sides are beginning to cast about for the means of bringing those together whom they find it hard to believe that God put asunder; and the question of Union is being discussed publicly and privately in almost every land in which rival Methodist communions exist. The signs are of auspicious augury. By and bye, when the propitious hour arrives, and the breath of the Almighty will descend, and the icy barrier will melt away, and the world over we shall have one undivided

Methodism full of life, fervour, and power, honoured by sister Protestant communions, and loving and blessing them all. J. R. N.

ONTARIO CORRESPONDENCE.

To the Editor of the Provincial Wesleyan.

MY DEAR SIR.—If I did not know that a kind-hearted Methodist Preacher is the Editor of the Provincial Wesleyan, I would apologize for my long silence, but, as that functionary knows, his brethren cannot allow "do the things that they would," I will not trouble him with any more apologies for nearly two months silence.

As with you, the months of December and January, are the chief months in which our Missionary Meetings are held, and the sons of John Wesley from the President downwards are actively employed in pleading the claims of our extensive Missions. So far as our observation has gone, we have been pleased with the spirit and success of the Missionary Meetings during the present season. There is good reason to hope, that the income will be largely in advance of all former years. This is indispensably necessary at present, to give us any pecuniary aid, toward supporting our Missions. You are probably aware, that at the time of the Union of the Canada with the British Conference, the Parent Society made us a grant of Missionary money, at least equivalent to the cost of the Mission in Hudson's Bay Territory. This was then under the supervision of the English Conference. The grant was not however always claimed by the Canada Conference. Then again, when the Mission was established in British Columbia and Vancouver's Island, our Fathers at home, very generously made us a grant of Missions. This assistance, which has been accepted as the exigencies of the work required. But, now in this year of grace, with a greater staff of Missionaries in all parts of our work, and with the commencement of a new Mission at the Red River Colony, we are to stand alone; our Fathers at home, keep their eyes upon us, but, having so many other needy children to help, and hearing so many piercing cries from perishing ones, she will extend to them the help hitherto imparted to her Canadian offspring, who has become such a fine stalwart son, that surely he can go alone.

Doubtless to make both ends meet there will be the greatest possible need of economy in the expenditure, and constant industry on the part of all engaged in collecting the revenue, or, else the poor, noble self-denying brethren who are stationed on some of our Missions, may be called to suffer greater privations than they are able to bear. We have confidence in our Missionary Board, that nothing will be wanting on their part, to prosecute the work assigned to them with the utmost vigour. Our people as a whole, are amongst the most generous we believe, of the numerous Methodist family, and if they do not this year, we feel sure, that they soon will, swell the amount of Missionary money to \$100,000. Another year, which states that the result of one of his orations, \$545 were realized for their funds. By the time this reaches you, he will have delivered his lecture on John Bunyan, on behalf of the Wesleyan City Mission in Toronto, to which both he and Mrs. Punshon, render great aid. May his valuable life long be spared, to which thousands respond amen.

UNITED STATES CORRESPONDENCE.

THE COMMON SCHOOLS AND CATHOLICISM.

One of the pressing problems now before the citizens of the United States, is our Common School system in its relation to religion. I may just state, that the stormiest month has dawned upon us somewhat mildly. We have had a little additional wave covering, but, until lately, some of the front rows near Toronto have been as free from snow as in June. Farmers are somewhat discouraged at the low price of grain, and such of them as are able are holding on, until the navigation opens, as they think that there must be an advance.

Our beloved President is still able to preach and lecture almost unceasingly, sometimes for Circuit purposes, or burdened Trustees, or other charities. The report of the "Boys' Home" in Toronto has just been issued, which states that the result of one of his orations, \$545 were realized for their funds. By the time this reaches you, he will have delivered his lecture on John Bunyan, on behalf of the Wesleyan City Mission in Toronto, to which both he and Mrs. Punshon, render great aid. May his valuable life long be spared, to which thousands respond amen.

ONTARIO.

are becoming more united on prohibition. The license system has failed utterly to suppress the evil of intemperance. On the political question, there is a wide difference of opinion, though many believe that political temperance organizations will become a necessity soon. In the State of New Hampshire, the friends of temperance have organized themselves into a political party, and have nominated the Rev. L. D. Barrows, D. D., for Governor. Dr. Barrows is a prominent Methodist Minister, and is one of the Presiding Elders of the New Hampshire Conference. Similar political action will doubtless be taken by the friends of temperance in all the States soon.

NEW PUBLICATIONS.

The increasing interest among us in congregational singing, has created a demand for hymn and tune books adapted to such singing. Several such books have been published recently, but amongst the best of the class we have seen is the "Hymns of the Church," issued by Messrs. A. S. Barnes & Co., New York. It contains the best hymns in the language, and the tunes are excellent. The celebrated Dr. Schaff has contributed largely to the work.

Scenes and Incidents in the Life of the Apostle Paul, viewed as illustrating the nature and influence of the Christian Religion, by Rev. Albert Barnes, is the title of a work just issued by Zeigler, McCurdy & Co., Philadelphia. The author is well known by his "Notes on the Bible," more than a million copies of which have been sold. The present work is of great interest, and is the author's last work. He having reached the age of three score years and ten. The theme is peculiarly congenial to his own mind, and is well calculated to draw forth the rich and varied resources of his life-long experience and study. The book will be welcomed by thousands on both sides of the ocean, and ever be regarded as a valuable contribution to biblical literature. It contains about 500 pp., and is largely illustrated. Its mechanical execution is in the best style of the art.

"The Wise Men—Who they were," by Rev. Francis Upham, D. D., has just been issued by Messrs. Sheldon & Co. The author is Prof. of Mental Philosophy, Rutgers' College, New York, and is amongst the best thinkers and writers of the age. His present work evinces much care and thought, and will be generally satisfactory to all Bible students. It is a valuable contribution to biblical literature. They have also issued "Choice Specimens of English Literature," selected from the chief English writers, and arranged chronologically by Thos. B. Shaw and Wm. Smith, LL. D. This work is adapted to the wants of American students by Benj. N. Martin, D. D., Prof. in the University of New York. This is a valuable work not only for the student, but would be useful in every family library.

Messrs. J. Lippincott & Co., have issued "The Old World, Palestine, Syria, Asia Minor, Travel, Incident, Description and History," by Jacob R. Press, M. D. It is largely illustrated, and is one of the best works about the Holy Land published. They have also collected the publication in part of a "Universal Pronouncing Dictionary of Biography and Mythology." Each part will contain 64 pp., and the whole work when completed can be bound in one volume. It will contain memoirs of eminent persons, and accounts of the mythological characters of all ages and countries, with the pronunciation of their names in the various languages in which they occur.

A beautiful edition of the complete works of Italian, including "Middle Ages," "Introduction to the Literature of Europe," and "Constitutional History of England," has been issued from the press of W. F. Wilder, New York. The reading public are under great obligations to the publisher for issuing these valuable works in a form so cheap as to place them within the reach of all.

LITERARY ITEMS.

The author of "Credo," has a work in the press of Messrs. Lee & Shepard, entitled "God—Man." It will be looked for with interest.

The Music Hall Sermons, now in progress of delivery in Music Hall, Boston, by Rev. Mr. Murray, will be issued in a few weeks, by Messrs. Fields, Osgood & Co.

Messrs. Fields, Osgood & Co., has been reduced in size, but is as strong, healthy and interesting as ever.

Good Words, a monthly magazine of Literature, Science, Art and Travel, edited by Norman McLeod, D. D., and published by J. B. Lippincott & Co., Philadelphia, is a most excellent periodical.

Messrs. Scribner & Co., have issued six volumes of Froude's History of England, and the remaining six will be issued in a short time. Mr. Froude will publish his historical work, Macaulay.

M. Emswiler, D. D., the author of the articles on "The Talmud," has written a most able article on "Islam," published in the Eclectic Magazine of New York, a paper of great value.

The American Sunday School Union, have issued two excellent works—"A Year in a Sunday School," and "The Journal of an Old Teacher," and "Am I a child of God?"

ART MATTERS.

Mr. L. A. Elliott, of Boston, has the large collection of engravings, lithographs, oil prints and chromos, foreign and American to be found in New England, if not in the country. One of his recent publications in execution, and most instructive in its moral lessons. His portfolio contains a large number of magnificent oil prints.

Mr. Emswiler, D. D., of Boston, has just issued a new chromo, from Comstock's picture, "A Family Scene in Pompeii," which is unquestionably the finest specimen of the art ever produced in this country. It is a gem of art and one that all the lovers of art will admire and appreciate.

Circuit Intelligence.

WALLACE CIRCUIT.

MR. EDITOR.—The pleasure arising from the performance of duty is frequently lessened by a sense of neglect in the past. I must acknowledge certain shortcomings. I keep before me the fact that I have been prevented from writing to you before by domestic affliction. The evening appointed for the meeting proved a very unpleasant one, consequently the attendance was not large.

—one member of the deputation was absent, so that the chief speaking devolved on the writer and the Rev. A. D. Morton. The encouraging results of the labors of the last fifty years. Bro. Morton in a most interesting and effective speech insisted upon the duty of the Church to support Foreign Missions. The immediate apparent results of the meeting were a respectable collection and subscriptions beyond those of last year.

During the year past the friends on this Circuit have expended about \$500 on the Parson-

age; this is now completely finished throughout from cellar to garret. I was informed by one of the leading members of the Church that within about two years the expense of the building expended on Church property was \$1,000.

Some are crossing now." Not once or twice to our church, during the last eighteen months has "the post come from the celestial city with matter of great importance, namely. The master called for thee." John Teal, whose death was noticed in your paper, David, his brother, a quiet consistent man, Samuel Teal whose home until "Aunt Betsy's" departure made it no longer home, was a favorite resting-place for many a weary itinerant; Mrs. Teal, the widow of Stephen Teal, one of the former burden-bearers of the Circuit; Mrs. Leggett, an aged widow, in her childhood a Roman Catholic; and Susan Myers a neck patient sufferer by consumption, have heard the call and departed. It is still true that Methodists are of all believers in Christ—"they die well."

And some have been "baptized for the dead." In several neighborhoods we have been favored with revivals. Respecting these, the passing away of several months enables us to speak with a certain degree of confidence. In one case influence of a secular character have had an injurious tendency, but on the whole, the blessing of our ascended Saviour has rendered the weak efforts of his Church productive of a much higher degree of success than that which crowned his labor on earth, when he cleansed ten lepers, only one of whom returned to give glory to God. Here and there a new face is seen in our congregations, new voices are heard in our class and prayer-meetings, in a number of homes prayer and a pure income are offered up at a family altar but lately erected, and some of our members are rejoicing in the perfect love of God. Ought there not to be joy on earth as well as in heaven? And yet the extra services connected with these revivals, calm, earnest, marked by the presence of the Lord, have been met by a continued opposition, such as might have been expected long years ago, by our fathers, not by us their children. However, all this has fallen out into the furthestance of the Gospel.

Your correspondent "Layman" on the one side, and "a Wesleyan Minister" on the other, do not doubt fully competent to manage the question they have taken in hand, yet it may be improper to suggest that "Layman" fails to make due allowance for the fact that there is scarcely a circuit within the bounds of our Conference from which members do not go annually to swell the already immense volume of membership in the Methodist Episcopal church of the United States; and that "a Wesleyan Minister" makes too little of the fact that many members of other congregations, blessed through the agency of Wesleyan Methodism, find a quiet and often congenial home in their own churches, when years ago Moderation "older than Orion" was in the ascendant, would have been driven to take a contrary course.

Several have gone from this circuit, carrying with them notes of introduction to ministers of the M. E. church; and the removal of several families to the neighborhood of Section 7, of the Intercolonial Railway has increased the work of a circuit, requiring the labor of two men at least.

Appalling incident at our last Quarterly meeting, was the handling in a good old woman towards a circuit minister, forwarded by a young man, who a few months since, left Wallace for California. If others must go, let them do likewise.

The more secular part of the Church work, has not, in the meantime, been neglected. Two Sabbath-schools, given by the scholars of the Sabbath-school and supplemented by refreshment tables prepared by the ladies of the congregation, enabled us to place a \$140 cabinet organ in the choir of the church at the Harbor; at Westworth, the outside of the church has been newly painted, and presents a highly improved appearance; and at Malaga, where we are engaged in extra services, the ladies have recently trimmed the pulpit of their bright, pleasant church and placed upon the desk, a good pulpit Bible, the gift of a son of the church there, the Rev. S. T. Teed, now of St. John's N. F. Ninety dollars by means of Socials, a great improvement on the present gluttonous style of Tea-meetings—have been expended on the parsonage. Am I, Mr. Editor, at the risk of being charged for an advertisement, will take this opportunity of saying through the "Wesleyan" to the friends at the Harbor, that the tower of their church will shortly need a thorough repairing; and to friends throughout the circuit that the committee appointed to erect a new fence around the Parsonage property in the spring will expect every man to do his duty. The departure of our most liberal-hearted brethren, with their hands in their pockets, makes us feel diffident about further direct appeal, for the present.

According to arrangement Missionary Meetings were held at the three churches in the circuit. The members of the Deputation were numerous on paper than at the meeting. It is due, however, to the Brethren appointed that we should say, what cannot always be said to such cases, that their reasons for absence were satisfactory. The congregations at some meetings were good, at others very small, but as many of our people have learned to give from principle not impulse, we have no fears respecting the results.

Wallace Feb 6th 1870.

BENJ. W. B. PICKLES, writes—Feb. 8.—"Since my last very many have been forward for prayers and a large number have found peace with God. To Him be the glory."

PROWSE.—Bro. Collier—writes Feb. 10.—"We are in the middle of a precious revival at an out-station, the second with which we have been blessed this winter."

WINDSOR.—We learn from the Windsor Mail, that the "WESLEYAN SABBATH SCHOOL RE-UNION, on Monday evening the 7th inst., which was held in the Temperance Hall, was a success in every respect, and especially in a pecuniary way, as the committee succeeded in realizing the very handsome sum of \$115, which is to be devoted to the purchase of a new library for the school."

NASHUA.—N. B.—Bro. R. O. B. Johnson writes Feb. 1870.—"The Missionary meeting was held on the Nashua Circuit about a month ago; but I have been prevented from writing to you before by domestic affliction. The evening appointed for the meeting proved a very unpleasant one, consequently the attendance was not large."

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TO THE EDITOR OF THE WESLEYAN.

EVANGELICAL ALLIANCE FOR NOVA SCOTIA.

REV. AND DEAR DE.—The organization of the Evangelical Alliance for Nova Scotia was completed at two successive meetings held in the Rooms of the Young Men's Christian Association in this city. The following Basis and Constitution were unanimously adopted:

BASIS OF THE ALLIANCE.

Resolved.—That in forming an Evangelical Alliance for Nova Scotia, we, the undersigned, have no intention or desire to give rise to a new denomination or sect, nor to effect an amalgamation of churches, except in the way of facilitating personal Christian intercourse and a closer understanding; nor to interfere in any way whatever with the internal affairs of the various denominations; but simply to bring individual Christians into closer fellowship and co-operation, on the basis of the spiritual union which already exists in the vital relation of Christ to the members of his body in all ages and countries.

Resolved.—Therefore, that with this explanation, and in the spirit of a just Christian liberality in regard to the minor differences of theological schools and religious opinions, we adopt, as the basis of this Alliance, the articles and explanatory statement set forth and agreed on by the Evangelical Alliance at its formation in London, September, 1846, and approved by the European organizations, which are as follows:—

1. The divine inspiration, authority, and sufficiency of the Holy Scriptures.
2. The right and duty of private judgment in the interpretation of the Holy Scriptures.
3. The Unity of the Godhead, and the Trinity of the persons therein.
4. The utter depravity of human nature in consequence of the Fall.
5. The incarnation of the Son of God, his atonement, and his death for sinners of mankind, and his mediatorial intercession and his eternal power.
6. The justification of the sinner by faith alone.
7. The work of the Holy Spirit in the conversion and sanctification of the sinner.
8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous and the eternal punishment of the wicked.
9. The divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

It being, however, distinctly declared, that this brief summary is not to be regarded in any formal or ecclesiastical sense, nor as a confession, nor the adoption of it as involving an assumption of the right authoritatively to define the limits of Christian brotherhood, but simply as an indication of the character of the Alliance it is desirable to place within the Alliance.

CONSTITUTION OF THE ALLIANCE.

Article 1.—This organization shall be known as the Evangelical Alliance for Nova Scotia.

Article 2.—The objects of this Association shall be to promote evangelization, with a view to greater success in Christian activity; to maintain and exhibit the essential unity of the Church of Christ; to counteract the influence of infidelity and superstition, especially in their efforts to resist the cause of religious freedom everywhere; to hold up the supreme authority of the Word of God; to urge the obligation towards civil obedience, and to correct the moral habits of society. And to accomplish these ends, it proposes to act as a Bureau of Correspondence and Information, obtaining facts and sending them, with such suggestions as may seem pertinent, at all times endeavoring to keep the unity of the Spirit in the bond of peace.

Article 3.—Any person may be introduced as a member of this Alliance, on his own application, by signing the Constitution, and assenting to the principles, the basis, and the objects of this Association.

Article 4.—The Officers of this Alliance shall be a President, Vice President, Secretary and Treasurer.

Article 5.—The business of the Alliance shall be conducted by a Committee consisting of the Clergymen connected with the Alliance, and seven laymen, together with the officers of the Alliance. Five members of this Committee shall form a quorum for the transaction of business.

Article 6.—That the local organizations in Nova Scotia adopting the principles of this Alliance, may be associated with it, by a vote of this central organization, and that any individual becoming individually members of this Alliance; and that such associations may be represented in this Alliance by electing any of their members to be one of its representatives.

Article 7.—The Alliance shall meet annually at such time and place as the Committee may determine.

It was agreed as a By-law that members pay Fifty cents in order to meet necessary expenses.

The following officers were chosen:— President.—Hon. Dr. Parker. Vice Presidents.—T. A. Brown, Esq., J. B. Morrow, Esq., Charles Robson, Esq., and W. M. Emswiler, Esq.

Committee.—All the clergymen in the city belonging to the Alliance, and S. S. Selden, Esq., Farquhar, P. C. Hill and D. H. Starr, Esq., Hon. S. N. Shaw, Esq., and W. C. Silver, Esq.

Secretary.—Rev. Robt. Murray. Treasurer.—Edward Smith, Esq.

It is intended to hold Quarterly Union Prayer Meetings in connection with the Alliance, to begin about the first of April.

The General Conference of Evangelical Christians from all parts of the world will be held in New York commencing on the 22nd of September next, to continue 10 days.

Yours truly, ROBERT MURRAY, Sec'y.

Rev. Dr. PICKARD.

General Telling news.

LOCAL.

DISMISSAL OF T. H. RAND, ESQ., SUPERINTENDENT OF EDUCATION IN NOVA SCOTIA.—The most interesting and apparently exciting item of recent news, in Nova Scotia is the summary dismissal of T. H. Rand, Esq., from the office which is affirmed by his supporters and not so far as we have yet seen, denied by his opponents, he has most efficiently and successfully filled for the last six years. On Saturday the 6th inst., he received the following communication from the Hon. Provincial Secretary:—

PROVINCIAL SECRETARY'S OFFICE.

Halifax, N. S., 4th Feb. 1870.

SIR,—I have it my command to inform you that I have appointed Mr. A. D. Morton, Esq., to be Superintendent of Education in Nova Scotia.

Mr. Hunt will be prepared to enter upon the duties of his office on Wednesday or Thursday next.

Should you desire the time extended beyond the period named in order to arrange any unsettled matters before making the transfer, I am instructed to say, the Government will be disposed to meet your wish.

I am, your obedient servant. W. B. VAIL.