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Provincial Wesleyan.

MONDAY, JUNE 29, 1874.

THE HALIFAX SCHOOL LAW.

There have been various rumours about in regard to some negotiations which are understood to be in progress between the Educational Vigilance Committee of which we have written previously, and "the powers that be." From the uncertain and fragmentary details, we gather this much of truth. The Archbishop of the Romish Church has approached the leaders of the Association with a view to a compromise. And this definitely settles at least three things of the many which we have been hinting at on this most humiliating and painful subject.

There is no longer any question as to who rules the educational interests of Halifax. It is not the Board of Education, though appointed for that object. It is not the City Council, though it has the power of appointing a majority of the Board, which it does to its own satisfaction by appointing its own members. It is not the Government of the Country, though it is elected to guard the people's affairs, and has the privilege of appointing members of the Board of Education for life. The offer of compromise comes from none of these. His Lordship, John or Thomas (or whatever his christian name may be) Archbishop of Nova Scotia, presents his compliments to the Reformers and consents to ask if they will accept a compromise. One or two concessions have been hinted at. Father Hannan, astute representative of the Bishop on the School Board, might be removed from that Office. Romish text books would no longer be used, &c. &c. "Now, gentlemen, will you comply?"

So, the Vigilance Committee has actually been in solemn session, considering proposals from the Archbishop in relation to modifications in our School Law. Pray, who gave his Grace or Lordship, or Holiness, the authority to dictate? The issue must not be made a religious one, forsooth! Religious prejudices must not be created by this school measure! Really we are called to exercise great forbearance and patience. For some time—no one seems to know how long—images of the Virgin Mary, and catechisms of the Romish Church, have been set up and piled with great assiduity for the instruction of the youth of Halifax; and the schools thus equipped have been drawing their support from the taxes collected for Free, nonsectarian schools. And now, when we have been assailing the Government, and City Council, we make the late discovery that there is a power higher than both! Yet we are admonished not to stir up religious prejudices! Most considerate guardians!

The offer of compromise involves an acknowledgment of undue advantage taken by the Romish hierarchy through the connivance of the Government, the City Council and the Board of Education. If the law has been duly administered, why make concessions? If the laws of Education in this Province are intended to shelter images, there need be no fear of iconoclasts. If the law admits of the employment of unexamined Teachers and Books other than those of the Board of Instruction, the Archbishop and his party are quite safe. If, on the other hand, there is any doubt as to the violation of the Law, why not challenge an investigation and abide the issue? Take it which way you will, the public must now be confirmed in the conviction that "there is something rotten in Denmark." Our most serious charges against the Board of Education, are established by the admission of this august, metropolitan potentate.

Then, there was, after all, some force of influence in the recently organized Educational Association. How calmly the authorities looked on while this little body was engaged in framing Resolutions, and how stately was the dignity of the daily Press, when it avowed its purpose of obtaining a reform! But the all-powerful agencies of truth, printers' types, and assertions of strength, which brought New Brunswick to its feet, have been operating in Nova Scotia. Six months longer and they would create a wholesome revolution. At this stage it would be a fine thing for some party, by a pretty little compromise, the Educational Committee could be paralyzed, the religious Papers silenced, and a new lease of life afforded to the sappers and miners of our social liberties. Let him who chooses take that responsibility. As for us, we take the ground of "no compact with Rome." If the law is to be followed out, let it be done by the Government, and at once! If the people have no power to redress their wrongs, then must we be content to endure the gloomy alternative of insult and persecution. But in no case shall we enter into an alliance for the administration of a law which does not belong to any Christian body; over which a Romish Archbishop has not any rights of guardianship, nor an Educational Committee any right to make concessions. Let not any person or party presume to speak or act in regulating interests which belong only to the people of Nova Scotia, or their lawful representatives.

CONFERENCE PROCEEDINGS.—Conference opened on Thursday. The Signs sheet (first draft) has many changes. Dartmouth remains still an open question. Rev. R. Brecken stands for Kaye St. Halifax; Rev. S. F. Huestis for Windsor; Rev. A. S. Durbury for St. Stephen, N. B.; Rev. L. G. G. for Yarmouth; Rev. H. McKelown for Yarmouth; Rev. S. T. Ted for Woodstock, with many other changes which cannot be written at this late moment. No doubt even the above may be changed.

THE REVIVAL IN SCOTLAND.

Messrs. Moody and Sankey have been engaged in their blessed work at Dundee, Glasgow and other towns. They have lately revisited Edinburgh and held numerous large and enthusiastic meetings. The success and spirit of their work will be seen in the following extract, from an address delivered by Mr. Moody at the Assembly Hall Meeting:

"Mr. Moody, on entering the hall, remarked the meeting that, when he left Edinburgh two months ago, he requested the prayers of the converts here that a blessing might rest on the work they were going to engage in at Dundee, Glasgow, and other towns; and as these prayers had been abundantly answered, he asked them to join with him in thanksgiving. Thanks for this were accordingly offered up, and a hymn, 'He leads us,' having been sung, Mr. Moody delivered an address on the words of encouragement frequently found in the Scriptures addressed to God's people—'fear not.' He showed how in every instance blessing and success had resulted from obedience to this injunction, and difficulty and trial from disregard of it. He then followed with an earnest exhortation to steadfast reliance on God's promises, and sincere and unflinching effort to do His will. The lecture was enforced by frequent reference to Scripture. The impression was also deepened by hymns sung by Mr. Moody. At the close, Dr. Andrew Thomson, Moderator of the United Presbyterian Synod, made an earnest appeal in the name of the churches, the missionary societies, and the perishing heathen, to the young men present to recruit the ranks of the ministry at home and abroad. They would never, he said, see the day they laid themselves on Christ's altar. He spoke to them in the name of ministers of every denomination seated around the platform, and also in the name of the honoured evangelists who preside at this assembly. He assured the meeting, a blessed thing to preach the gospel. None of them would like to change with a king, a peer, or a judge on the bench, or to give up their ministry for all the world. No true convert, who had ever put his hand to the plough, had desired to look back. Theirs was the noblest, the happiest, the most blessed life that a man could spend on earth. Mr. Moody advocated the adoption of a shorter course of study for young converts who were willing to devote themselves to evangelistic and missionary labour. He enlisted hundreds and thousands of young men and women in America and in this country would come forward to work for the Lord if they were not kept back by the eight or ten years of study required. It was intimated that all the young men disposed to respond to the appeal would be present at four and five o'clock the streams of people along the footpaths that lead to the valley were wide and continuous. They assembled on a spot a little below St. Anthony's Well, where the ground rises on either side of the footpath leading up to it. It is a place naturally well adapted for a speaker's meeting, as there must have been about 10,000 or 12,000 persons congregated within the range of the speakers' voice. Mr. Moody addressed the assemblage from the foot of a bold rock that, rising abruptly, looks up the valley, and the mass of people who formed his audience stretched across the path leading to St. Anthony's Chapel, and far up the rising ground over which the Hunter's Bog is reached.

The services were impressive and sublime. Over seventy young men volunteered to give themselves for Missionary work.

OUR OWN CONFERENCE.

We had reserved considerable space for reports. They were mailed at Charlotte-town in good time, and will perhaps come to hand some time, labelled, "mis sent to Halifax, G. B."

This leaves us room for our Ontario letter, always welcome, and for extracts from English letters, being hopeful tidings of our brother McArthur. To reach his many friends among our readers we give the closing paragraph of his letter received via Quebec: "Kind regards to all my numerous friends, still be earnest in prayer in my behalf."

And from his uncle—"You will doubtless be pleased and gratified to learn, as I am grateful to inform you, that the Rev. R. McArthur, who had to leave Nova Scotia so unexpectedly, a short time ago, is at present in a very favorable condition. It was a matter of great surprise to all his friends, when my nephew came among us on this day fortnight, and when we understood that personal affliction was the occasion of his visit, our hearts were certainly sad."

After speaking of the apparent success of the treatment of Bro. McA's case by two eminent physicians, and intimating that his recovery requires perfect rest for several weeks, he in closing says:—
"My nephew desires to return to yourself, and to his friends in the distant land, and thank they so richly deserve, and he is fair to request a continued interest in their loving remembrances, as they draw nigh to the throne of the heavenly grace."
I am, Rev. and Dear Sir, Yours truly,
DAVID STEWART.

We are happy to be able also to give the following
KINDLY GREETINGS FROM AUSTRALIA:
Accompanying a request for an exchange with a weekly newspaper, to be called "The Methodist Journal," from Prince Alfred College, Adelaide, South Australia, we have the following:—
I have the honour of knowing a few of the brethren around you, brethren from whom I have long been separated but for whom I have a very high regard. Amongst them are Messrs. Cottrell, Alexander, S. W. Sprague and Brettie, to any of whom I shall be glad to be remembered at your conference, and more especially the first, from whom I received lately a kind message.
I send herewith a copy of the Minutes of the promotion of holiness, and should be glad to receive at any time, yours,
Wishing you ever increasing prosperity,
I am, Rev. and Dear Sir, Faithfully yours,
W. P. WELLS.

TRURO DISTRICT.

The Annual District Meeting was held in the town of Pictou June 18th, and continued on the two following days. All the brethren were in attendance. For the first time, Bro. Brettie presided in this District. Bro. A. D. Morton was elected Secretary of the meeting. The examination of character was passed without a word of censure. The brethren, by the grace of God, have been kept pure; necessary and important facts in our ministerial work. The probationers passed the usual examinations and four brethren offered for the ministry amongst us. After making up for the losses by deaths, and for the numbers who have removed, the District has a gratifying increase of 100 members. All the Congregational Funds are in advance of last year. The missions in the District have been most successful. Our cause has been enlarged, new congregations gathered, new classes formed.

The financial business was entered upon on the second day. An unusual number of Circuit Stewards were present. The estimated deficiency was not increased largely on any circuit. And certainly a loss on the salary of \$110 is sufficient self-sacrifice. I. Longworth, Truro, and O. Langille, of River John, were elected delegates to the General Conference, with A. Hart of Guysboro as alternate.

Various changes were suggested in the Circuits. Canoe to be a new Circuit, also by Head. It is desired that the District, embracing eight Counties, and the probable addition of six circuits, to divide it into two, making Guysboro and Cape Breton a District.

Correspondent.

For the Provincial Wesleyan.

ONTARIO, JUNE 11, 1874.

DEAR EDITOR.—When I find how well your columns are occupied with interesting articles, I feel a reluctance to intrude very frequently with my correspondences. Your printer in my last made me perpetrate an untruth by converting the mildest winter ever known in Ontario into the wildest. Our spring has been backward, and very seldom has fall wheat presented so discouraging an appearance as it does this season. The spring crops are looking well, and no longer does a failure of the crops of our country bring the dismay it was wont to do, before so much time was given to the making of cheese. The season so unfavorable for wheat has been very favorable for our maple sugar makers, and have not made such large quantities for very many years.

Our section of the Dominion has been remarkably free from the occurrence of any events of a marked or startling character. A life jeopardized at Niagara Falls has been rescued by the heroism of a very brave man, and the body presented an object of interest to the thousands of people who were gathered to witness the event. The spring crops are looking well, and no longer does a failure of the crops of our country bring the dismay it was wont to do, before so much time was given to the making of cheese. The season so unfavorable for wheat has been very favorable for our maple sugar makers, and have not made such large quantities for very many years.

OUR ENGLISH LETTER.

A new Wesleyan Hymn Book—Dr. Parker's City Temple.—The Derby Day.—The Primitive Methodist Conference.—The French Methodist Conference.—The French Methodist Conference.—The French Methodist Conference.

DEAR MR. EDITOR.—Among the extraordinary events of the times, the promise of a New Hymn Book for Wesleyan Methodism, is not the least startling. It has been asked for in a quiet and informal way for many years past, and yet no answer has been given by the parties in whose hands the matter rested.

There were many weighty reasons for letting the question rest, the acknowledged merits of the Book we now have, the mighty hold which it has upon our people, the million copies which are in constant use, and the substantial benefits accruing year by year to the Work on Preacher's Fund, from its privileged sale. But it has been discovered that the Copyright is lost. The venerable Thomas Jackson was the last survivor of the man in whose name the Copyright was held. He has been dead for many years, and the Book is now in the hands of the Book Room or Counters, and the seven years after Mr. Jackson's decease, upon which our authorities appear to have been depending, have all vanished by the unfavorable decision of the highest Courts of Law. The Book is now in the hands of the Book Room or Counters, and the seven years after Mr. Jackson's decease, upon which our authorities appear to have been depending, have all vanished by the unfavorable decision of the highest Courts of Law.

upon the experience of this race, the halcyon fervour with which they urged their brethren to the attainment of it, and the power with which prayer was offered for the immediate conversion of the masses, the hundreds of ministers and people who were present.

JUNE 14.—Our united Conference continued its Sessions until far on in the afternoon of Thursday. The stationing of the brethren was specially complicated by the division of Conference. Many of the Eastern brethren had undoubtedly claims to come first, while scarce any of the Western men, felt disposed to go Eastward; and the correct list had to be amended again and again. At last they came to rest, and confirmed as the Secretary of the Committee, Rev. Geo. R. Sanderson, went sternly and deliberately through the entire list of Circuits and appointments, an almost entire silence, disturbed only by the occasional rustling of papers, reigned throughout the session. At last he was done reading, a strong earnest voice was heard from the rear of the Church, saying, Mr. President, I want to know why my name is left off that list, after twenty-four years of service in the ministry, I am left without a station, or any work assigned to me. All felt distressed, a beloved brother, faithful laborer, had been unintentionally left without a station. The matter was temporarily adjourned by giving him a super-annuated relation to the Conference.

At last the hour came when we must part to meet no more. I, and I believe all of us, had looked forward to it with painful feelings, here were brethren of the same class, and brethren who had in the years gone by, been united in the same field of moral conflict, and here were fathers whose Episcopal hands had ordained us, and whose sagacious words had often counselled us, here were younger brethren whose reception amongst us was a joyful event, and some of whom had attained in comparative youth, most distinguished places in our ranks; hitherto when parting with them, it had been only for a year, now it was to be with the many for life. The last business of the United Conference was concluded. The Church where, by the united prayer of the brethren, should assemble for the first time was fixed, and the time for the assembling of the Conference next year, so that there should be no collision, arranged; and there came a pause; the minutes were finally read and approved. And then we sang in glad jubilation the hymn of the 534th hymn, "Blest be the dear unifying love, That will not let us part."

after which our full hearts found vent in prayers and tears while fathers Hurlburt and Carroll led us to the throne of grace. The singing of the 534th hymn, "Blest be the dear unifying love, That will not let us part."

miscellaneous.

From the English Letter of N. Y. Christian Advocate.—
The Evangelical Alliance reminds one of the French Revolution. It has been a great pleasure to our nation to welcome Alexander II., of Russia, the emancipator of the serfs, and one who has in many ways proved himself to be a most enlightened and liberal potentate. I was not at the grand banquet given at the Hotel de Ville, but had several capital opportunities of seeing him. I saw him with his splendid cortege on their way to the Crystal Palace, happening, for it was really a chance, to be walking out along that very road on the Saturday evening that I might meditate on the man's words and the idea which I chose that route for a walk that he would be coming that way. It was an exquisite walk, the very fairest season of the year for English scenery, and it is scarcely possible to conceive a lovelier landscape than that Surrey view near Dalwin, in the height of the morning. I had no idea when I was glad the Car saw it on his way to the magnificent display at the Crystal Palace. I also saw him and his pass in state to the Guildhall on the Monday. But the best was a week ago on the morning of the same Saturday evening, when I was suddenly elevated the recent Co-Delegate to the president's chair, and gave him James Gray as Secretary; thus organized, we proceeded to ballot for chairmen and representatives to General Conference. As there were twenty-four of the latter to be selected, and we had to receive a majority of the whole, it took us till midnight to accomplish our work, when the first annual assembly of the London Conference dispersed.

TOUCHING INCIDENT.

The Rev. Emory J. Haynes is one of the rising men in the ministry of the M. E. Church in the United States. The following is an extract from one of his lately published sermons:
It was the fairest of October days. The round, red sun hung at three o'clock above the hills, and the leaves rattled down upon the gravelled paths, and upon the changing grasses, and upon the grave yard, and upon one headstone, thinking, and a young woman upon another, some rods away. The air was so motionless, and even the birds so hushed, that I could not help hearing her sob, though I tried not to, until at length she moaned so loudly that I turned to see she had sunk down. Instantly I turned and looked about me, saying, "Surely some friend should be near!" Not a soul was there. "Madam! No reply. Madam, will you allow a compassionate stranger a word? Looking up wildly, she asked, 'who are you?' 'No matter who I am, save that I know you cannot weep another hour like this and live. Do you draw nigh to God in your trouble?' 'I am not a member of the Church,' she replied, rudely pulling a red coin by the string, and throwing the fragments upon her lap as she spoke. 'But you are a human being, and surely the Book does not say that only members of the Church may draw nigh to God in trouble!' 'But I am not a professor of religion,' she says. 'Oh, sir, I was so wished, and so often told that was, since this morning was nigh to me, I have I could draw nigh to God with all my griefs?' 'But why don't you come as it is? Let your trouble drive you to him.' 'Sir, are you a preacher? for if you are, I have often heard you preachers say that it is nobler to seek God in happiness than selfishly to draw nigh to him in sorrow.' 'Good woman, I shall not tell you who I am, save that I know you cannot weep another hour like this and live. Do you draw nigh to God in your trouble?' 'I am not a member of the Church,' she replied, rudely pulling a red coin by the string, and throwing the fragments upon her lap as she spoke. 'But you are a human being, and surely the Book does not say that only members of the Church may draw nigh to God in trouble!' 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