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Provincial Wesleyan.

MONDAY JUNE 15, 1874.

THE QUESTION OF THE DAY.

The Educational contest waxed warm everywhere. On the continent of Europe, there is a deliberate purpose on the part of the Ultramontane Party to suppress national ambition on this subject, or control it. Wary statesmen, studious of the evils resulting from hierarchical intermeddling, are resolved upon conducting educational pursuits by a purely government regulation. In England there is every promise that Education will continue to perplex the government and embitter the church for years to come. A state church there, is almost as bad as the Roman Catholic element which holds the balance of power amongst ourselves; while Popery, in that reformed land, is making desperate and covert efforts to regain its ascendancy. It trusts to its educational policy, to a great extent, for the accomplishment of its end. Clouds lower ominously over the mother land. It will certainly experience some time a second reformation, when the spirit of Luther will speak anew, and the Spirit of God reanimate its slumbering Protestantism.

To right and left of ourselves there are issues in the Educational struggle of widely opposite consequences. Newfoundland has compromised. We fear it is saddled with a school system which will be difficult to alter. Separate schools are easily provided for; legislators find this the readiest principle on which to construct an Act of Parliament. But separate schools increase, each year their existence, the strength of that prejudice and sectional jealousy which are ever formidable against equal laws and privileges. In Prince Edward Island there has been a revival of Protestant honesty and purpose. In New Brunswick the Free School system—fighting against tremendous odds, including Bishops, Priests, the House of Commons at Ottawa and the House of Representatives in London, is triumphing beyond the most sanguine hopes of its friends. New Brunswick will now be at peace on that subject for at least ten years to come.

The first brilliant victory for Free Schools seemed to have been gained in Nova Scotia several years ago. Doubtless it has introduced improvements on the old methods. But the special work of the Free School system has been severed, and to-day there is but a poor, paralyzed semblance of what was at first the promise of a gigantic frame and noble existence. In Halifax city an association composed of able men,—men who have been entrusted with civic responsibilities in the past, clergymen of all the Protestant Churches, and experienced educators—has been in existence for some months. They have addressed large public meetings, courteously approached the City Council and the Government; but to this moment, beyond one or two trivial advantages yielded by the Board of Education, no notice has been taken of their reasonable suggestions. They have now appealed, by a formal statement of grievances, to the public. One after another of the daily Papers refused to print their Circular. Plainly, the majority of our daily Papers fear the Roman Catholics because the present government is dependent upon their sympathies, and the remainder because the next government may be similarly situated. We warn these gentlemen of the change which is approaching. The Protestant population of Halifax and Nova Scotia at large are not responsible for making this a religious question. This has been precipitated by the attitude of hostility assumed by those who, seeing the growth of prejudice among Protestants, because of the unlimited power granted to Roman Catholic Priests in manipulating our school system, have yet persistently denied them any redress. Now the struggle will be essentially a religious one, and not confined to Halifax. Never, while we have the principles and spirit of our fathers, shall we submit to the dictation of a Roman Catholic Bishop in the management of our dearest interests. We are beginning to feel about us and within us for those weapons of truth and justice with which the battles of liberty have been fought in the past. If images are to be erected in our public schools, and Roman Catholic text Books to be used in preference to those authorized by law, it shall not be at least through Protestant counsel and their support. This pass we have reached. Protestants are excusable for their inaction hitherto, because of their ignorance that such glaring impudence was practised in their midst. They have the knowledge now, and may confirm it any day by a visit to some of the schools supported by taxation in Halifax. If they are content to have it so, they deserve to be the victims of cunning and tyranny for all time to come.

Our Conference last year at Fredericton passed, by unanimous vote, the following emphatic and plain-speaking Resolution:—
EDUCATIONAL.
That this Conference hereby expresses its earnest conviction that the now denominational Common School system is best adapted to the circumstances of this country and deprecates any attempt to substitute for it, for the gratification of any one Body of Christians or class of citizens a sectarian system of education.
That a Committee of privileges, consisting of twenty members, and embracing an equal number of ministers and laymen, shall be appointed, who shall be subject to the call of the President, when he may deem it desirable in the interest of our connectional rights and privileges, as respects the subject of education or any other question.

Our Lost Treasures.—It is interesting at this season to trace such evidences as are afforded by Conference appointments in different parts of the world, of the existence and movement of Brethren who have left us for other fields of labour. Our little Conference has been sadly depleted by emigration. One sees, in the records of Annual Conferences, as they come up in Methodist exchanges, how we have enriched other territories, while our own cannot yet be said to be impoverished. In the State of Maine, several hold good positions who were, within a few years, identified with our Provincial cause, directly or indirectly. Up amid the altitudes of winter snows and summer rural grandeur, in stately Vermont, a few are working their way as becomes the example of their earlier days. In New England—renowned orthodox and learned—our representatives stand manfully beside the best of men and ministers. In all much needed, Nova Scotians are living in good purpose. One of our Brethren in that State, it is rumoured, has fallen heir to a large fortune. West, we have sons of our Conference married to Bishop's daughters, doubtless thus doubly wedded to American soil. Others from that prairie country are wending their way home to us, enriched by the arduous study of several years. In the California of gold and earthquakes, some of our Brethren have reached, if they have not realized, their El Dorado. And thus the record proceeds, one here and there coming to the surface usually in an extraordinary way of peripatetic restlessness.

It is cheering to think that none need now seek a wider or more inviting field than our own beloved Methodist camp in this Dominion. Our country has great resources, which are only in their infancy. The General Conference will possess such numerous and varied facilities for occupation that all forms of genius and talent may receive unlimited opportunities of distinguishing themselves. In building up a country and making history, our Church will surely serve no unimportant part.

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We find the following in the *Missionary Messenger*, organ of the B. M. E. Church of Canada. Our coloured Brethren give some sensible advice, which may be suitable to ministers of other Churches and Societies:—
A WORD ABOUT CONFERENCE.
A few words to the brethren as to their duty towards those kind friends who are providing the ministers with *homes* must not be amiss. Ministers attending Conference should remember that they owe it to themselves and to the kindness of those with whom they stop, to lessen as much as possible the inconvenience of those families who are entertaining the Conference. Brethren should, in all cases, let the friends with whom they stop know at what time they may expect their guests to be in. If the brethren return home at unreasonable hours, due care should be taken to put their hosts to as little trouble as possible. The presence of ministers leaving their *homes* without notifying the lady of the house, or going for dinner or tea where they are not expected, is open to very serious objections, and should not be indulged in to any extent. It is a vexation for the lady of any house to have one day an unlooked-for number that she can hardly accommodate; and perhaps the day following, after preparing with care and expense, to find that her labour and means have been spent in vain, as most of the expected company have gone elsewhere. Each family has covenanted to take a certain number of ministers, according to facilities, and the brethren being aware of this, they should exercise due care not to subject their hosts to any unavoidable trouble or inconvenience. The Conference can hardly follow the course we have indicated, and we believe the brethren will.

It is also possible and desirable for such a gathering of Christian ministers to exert a good religious influence over the inmates of their *homes*. This can only be done by conducting ourselves "as *becometh the Gospel of Christ*." We should lose no opportunity of doing good, and there is no better opportunity for doing good than by our good acts and conversation, than is afforded at an Annual Conference.

THANKS!
TO SUNDAY SCHOOLS.—Since the 1st of May the Wesleyan Book Room has sent out, to fill orders, nearly a thousand dollars worth of Books for Sunday school purposes. For variety, neatness of binding, evangelical reading, and cheapness, there is no better assortment than we shall now have in stock. In every instance of letters referring to our Library Books, the utmost satisfaction has been expressed. We are bound to do as much good by the distribution of the best literature, and to sell as cheaply, as any in the trade. Our people, as well as those of some other Churches, are beginning to think so. Thanks for their patronage.

A fine assortment of Libraries in Boxes and single Books, now coming in. The privilege is always afforded of returning in a short time Books that may not be required. Liberal discount. Parcels forwarded promptly and at cheap rates. Specimens, showing binding and prices, also sent to order on receipt of price, or guarantee for payment.

PRESBYTERIAN UNION.—The resolution of Dr. Cook, in favor of Presbyterian Union, was carried by the large majority of 80 to 10. It now merely remains for the necessary steps to be taken in legislation to consummate the Union of the two churches. A formal dissent, subscribed to by eight members, was lodged in the hands of the Synod clerk. A threat was held out by Mr. Burnett on behalf of the dissenters that no stone would be left unturned in order to preserve for their spiritual benefit the temporality fund.

The above was included in a special despatch to the *Morning Chronicle* of this city last week. Thus the good work of Christian assimilation and consolidation progresses. By and by—we can afford to wait for the time—there will be a Federal Union of the evangelical Churches. We have it

now, partially, under other names. Our arrangements to stay on the ground all through the service; much is lost by leaving the ground every night. The Camp-meetings and early morning meetings bring a great blessing to those who attend them. The friends should try and spend one week together in becoming acquainted and encouraging one another. Although the people in the vicinity will do all they can, yet they have not accommodation for the thousands who will attend. Those who prefer can set their own table in their tent. If each Circuit would bring a tent and its minister or ministers, what vast good might be accomplished. And we think each minister will be wise for himself and Circuit who will use his influence to bring about such a result. The week at the first of the year will be felt all the way through the year and the result seen in the salvation of souls.

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7.30 p.m., Educational Meeting.
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South Wilshire, 11 a.m.—Rev. James Tweedy.
Royalty East, 3 p.m.—Rev. J. R. Borden.
Pownall, 10.30 a.m.—Rev. Wm. McCarty; 6.30 p.m., Rev. Wm. Tweedy.
Tryon, 10.30 a.m.—Rev. J. Prince; 3 p.m., Rev. Samuel Aekman.

Correspondence.
MR. EDITOR.—It stirs the heart to read the announcement of another Camp-meeting. Those who enjoyed the advantages of the last, if able, will assuredly be present at the one to be held on the 8th of July, and it is to be hoped a great many others. They must not be deterred by any reports discouraging. The only object is the promotion of the work of God. That Camp-meetings result in this is their record. Where best known they are most appreciated. The results of last year at the Berwick Camp-meeting are sufficient to warrant its continuance. To increase the interest I notice the Committee have invited those veterans in the promotion of holiness Dr. and Mrs. Palmer, and we would urge all the friends of the doctrine who possibly can to meet them there. All will be done that can be to make the grounds comfortable and provide for those who are present. It is exceedingly desirable that the different Circuits be represented by a tent, and make

arrangements to stay on the ground all through the service; much is lost by leaving the ground every night. The Camp-meetings and early morning meetings bring a great blessing to those who attend them. The friends should try and spend one week together in becoming acquainted and encouraging one another. Although the people in the vicinity will do all they can, yet they have not accommodation for the thousands who will attend. Those who prefer can set their own table in their tent. If each Circuit would bring a tent and its minister or ministers, what vast good might be accomplished. And we think each minister will be wise for himself and Circuit who will use his influence to bring about such a result. The week at the first of the year will be felt all the way through the year and the result seen in the salvation of souls.

LETTER FROM REV. R. MCARTHUR.
20 Monteth Row,
Glasgow, 2nd June, 1874.
MR. EDITOR.—Dear Sir,—Allow me, if you please, through the medium of your columns to give expression to my feelings about such a result. The week at the first of the year will be felt all the way through the year and the result seen in the salvation of souls.

COLPORTAGE FUND.—We are exceedingly grateful for friends who continue to remember this most deserving charity. Already, Books to a considerable extent have been sent out by the aid of the Fund, several poor districts having received assistance from it in providing themselves with Sabbath School Libraries, &c., which would otherwise have been deprived of the privilege. There is no better method, next to sustaining a living ministry among the destitute, than that of supplying them with religious Books.

CAMP MEETING.—See our Advertisement. Decide to go, for body and soul's sake. "According to your faith" &c. The country air will be delightful and healthful, the religious associations refreshing, and no doubt the blessing of the Lord will be glorious. Amen!
We hope to be there, and will have on hand such books of song and devotion as will help to make our visit beneficial.

CHARLOTTETOWN CONFERENCE,
1874.
PLAN OF APPOINTMENTS.
PRINCE STREET CHURCH.

June 23rd, 7.30 p.m.—Rev. C. Lockhart.
June 24th, 6.30 a.m.—Rev. Caleb Parker.
7.30 p.m., Educational Meeting.
June 25th, 6.30 a.m.—Rev. Charles Pickers.
Opening of the Conference—Prayer Meeting, 12 to 1 o'clock; 7.30 p.m., Missionary Meeting.
June 26th, 6.30 a.m.—Rev. Solomon Matthews.

June 27th, 6.30 a.m.—Rev. J. H. Strothard; 7.30 p.m., Meeting for the promotion of Christian Holiness, conducted by Rev. John S. Addy.
June 28th, 6.30 a.m.—Rev. Jesse Giles; 10.30 a.m., Rev. John McMurray, President of the Conference; 2 p.m., Sunday School Address, Revs. L. Gaetz, W. H. Evans and J. Lathorn; 3.15 p.m., Conference Love Feast; 6.30 p.m., Rev. Henry Pope, Jour.
June 29th, 6.30 a.m.—Prayer Meeting conducted by Rev. John Prince; 7.30 p.m., Ordination Service.

June 30th, 6.30 a.m.—Prayer Meeting conducted by Rev. William C. Brown; 7.30 p.m., Service of Song.
July 1st, 7.30 p.m.—Conference Temperance Meeting, Revs. R. Alder Temple, C. Laddner, Jos. Gaetz and H. McKewen.
July 2nd, 10.30 a.m.—Rev. S. W. Sprague; 6.30 p.m., Rev. John Read.

KUSTON STREET CHURCH.
June 23rd, 7.30 p.m.—Rev. W. W. Percival.
June 28th, 10.30 a.m.—Rev. Joseph Pascoe; 6.30 p.m., Rev. L. Gaetz.
July 1st, 7.30 p.m.—Rev. S. T. Teed.
July 5th, 10.30 a.m.—Rev. John Lathorn; 6.30 p.m., Rev. H. McKewen.

ST. JAMES PRESBYTERIAN CHURCH.
June 28th, 10.30 a.m.—Rev. G. S. Milligan, A.M.; 7 p.m., Rev. A. W. Nicolson.
July 5th, 10.30 a.m.—Rev. C. Stewart, D.D.; 7 p.m., Rev. J. A. Rogers.

ZION'S PRESBYTERIAN CHURCH.
June 28th, 10.30 a.m.—Rev. Joseph Hart; 6.30 p.m., Rev. R. A. Temple.
July 5th, 10.30 a.m.—Rev. W. C. Brown; 6.30 p.m., Rev. T. Harris.

BIBLE CHRISTIAN CHURCH.
June 28th, 10.30 a.m.—Rev. R. Duncan; 6.30 p.m., Rev. Job Sisson.
July 5th, 10.30 a.m.—Rev. Robert Watson; 6.30 p.m., Rev. R. Tweedy.

Sunday, June 28th.
Cornwall, 11 a.m.—Rev. J. Teasdale, 6.30 p.m., Rev. R. Wasson.
Little York, 2 p.m.—Rev. Joseph Gaetz; 6.30 p.m., Rev. Caleb Parker.
North Wilshire, 11 a.m.—Rev. A. D. Morton, A.M.
North River, 3 p.m.—Rev. Isaac N. Parker.
Highfield, 11 a.m.—Rev. E. B. Moore; 6.30 p.m., Rev. William Dobson.
Pricetown Road, 3 p.m.—Rev. R. Wilson.
Brackley Point Road, 3 p.m.—Rev. Wm. Maggs.
Union Road, 11 a.m.—Rev. Thomas Rogers