

Provincial Wesleyan

THURSDAY, JULY 16, 1887.

Communications designed for this paper must be accompanied by the name of the writer in confidence. We do not undertake to return rejected articles. We do not assume responsibility for the opinions of our correspondents.

Pastoral Address of the Conference

TO THE MEMBERS OF THE WESLEYAN METHODIST CHURCH IN EASTERN BRITISH AMERICA. DEARLY BELOVED BRETHREN.—As the collective pastorate of the Wesleyan Methodist Church of Eastern British America, assembled in this our third Conference, it becomes our pleasing duty in our accustomed Annual Address to you, the flocke... [The text continues with a pastoral address, mentioning the importance of the Holy Spirit and the need for spiritual growth.]

led by a more complete devotion to God on your part, so that by our mutual faith and prayer, as workers together in the Lord's service, we may soon be cheered by signal tokens of the Divine presence and blessing.

We ever desire unhesitatingly to appreciate the admirable system of ecclesiastical polity and discipline bequeathed to us by our divinely inspired Founder, the Rev. John Wesley; for possession of the doctrine of the Gospel in truth and purity, and for the vigorous and practical observance of our Church, we render our ritual ordinances of the Lord before the Lord, but our dependence for success in the edification of believers and the salvation of souls is not upon any one of these, but solely upon the accompanying power of the spirit of grace, without which

Regarding the great work of our Church, and of other evangelical churches at the present period, as especially being the richer effusions of the Holy Spirit, and having the warrant of God's word for expecting this gracious bestowment upon the Church in these latter days—let us be unceasing and importunate in our prayers for this great gift copiously to descend upon all our heritage: then shall the ancient promise be fulfilled, "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the Olive tree, and his smell as Lebanon; and then shall Ephraim say, 'What have I to do any more with idols?'"

We would direct consideration to the high importance of caring for the spiritual interests of the rising youth of our congregations, and in the vision of the Divine Spirit with which many of our Circuits have been favoured, and which have resulted in the increase of membership in those Societies, in the quickening and restoration of numbers who were previously in a state of coldness and declension, in the edification and spiritual growth of our people, and by which we trust many of our members have been stimulated anew vigorously to press after the enjoyment of their full privilege of loving God with all their heart and soul, and mind, and strength. It is with us matter of unfeigned congratulation, and of devout thankfulness before the Lord, that there are reasonable grounds for believing that both the ministry and membership of our Church are, in some good degree, alive to the momentous importance of maintaining the possession of vital, earnest, spiritual, and practical religion, in contradistinction from every system of mere empty profession and cold formalism; and that the aggressiveness of our holy Christianity is felt by us to be one of her essential characteristics. Never may we forget that the great design of Providence in raising up Wesleyan Methodism is the spread of scriptural holiness through the earth. Never may our Church so far lose sight of her high vocation as to be found unworthy of the estimate formed of her by one who was confessedly a competent and impartial judge of her true character, who designated Methodism as being "Christianity in earnest."

As the importance of spiritual religion, and of personal holiness cannot be over-estimated, either by us, dear brethren, to plead with you for the maintenance of a religion of gracious life, of saving power, and of holy privilege. Claim and maintain the constant testimony of the Spirit of God to your adoption; and, as essentially and inseparably connected with the possession of Christ in the heart, let there be the earnest care in the practice of all holy duties, and in the culture to maturity of all spiritual graces, to exemplify in your whole character Christ in the life, that becoming inwardly and outwardly conformed to the image of God's dear Son, the great design of your Church privileges may be fully answered. Among the most divinely instituted means for effectuating the purpose of the Most High in entrusting upon you His likeness, we call your devout consideration to the high importance of the exercises of the closet. Amid the multifarious anxieties of life, and the numerous toils of an exciting career coming up perpetually before the public mind, and in view also of the various plans of Christian enterprise demanding attention, is there not great danger to be apprehended that the paramount claims of Christian retirement may be overlooked, or but imperfectly appreciated. We earnestly remind you therefore of the rich advantages to be gained from a faithful and systematic attention to the sacred duties of secret prayer and the devotional reading of the Scriptures in the closet, not as merely formal services, but as marking such seasons as being those of hallowed and unrepeatable privilege. Such have they ever been esteemed to be by the excellent of the earth; nor can there be any exercise more essentially identified than these with the Christian's advancement in gospel holiness and spiritual enjoyment, nor more nearly related to the possession of the grace requisite for the right and efficient discharge of useful services in the cause of our Divine Master. Let it then be felt by you as being indispensable to your spiritual existence, habitually to be found by private devotion in near approach to the Great Fountain of all our supplies. As a means of sanctification, let the Word of the Lord be prized by you, and dwell in you richly in all wisdom in agreement with the prayer of the Divine Intercessor in behalf of His Church: "Sanctify them through thy truth, thy word is truth." Especially study the Holy Scriptures, that by therein beholding the glory of the Lord, your may be changed into the same image, from glory to glory, even as by the Spirit of the Lord.

While devoutly thankful for the measure of holy influence with which many of our Circuits have been favoured, and while we rejoice that brethren who went forth weeping, bearing precious seed, have come again with rejoicing, bringing their sheaves with them,—and while it is a pleasing feature of the present state of our work, that a very considerable number of souls have quite recently been given to us in the several Districts, as the fruit of our Ministerial toil, and who are returned as being on trial, yet it has been with us matter of humiliation before God, and as demanding a very searching inquiry, that the whole number under pastoral care exhibits but a small increase as compared with the returns of the preceding year. Deeply realizing our solemn responsibility under these considerations, and feeling the necessity of a more general and abundant outpouring of the Holy Spirit upon our Societies and Congregations, we on this solemn occasion would deeply humble ourselves before Him whose servants we are. But we would at the same time urge upon our people the duty of close self-examination, combined with earnest intercessions at a throne of grace, with the view of obtaining from the great Source of all blessing such measures of the power of the Spirit of God, as will result in the more general quickening and sanctification, both of Ministry and membership, so that the year now commencing may prove one of great success in our high and holy work. To this end we for ourselves solemnly renew our pledges before the Lord, to be more diligent in the study of His holy word, to be more faithful in the discharge of the trust committed to our keeping as servants of Christ, and more abundant in prayer for the gifts and theunction of the Holy Spirit, which alone can render us efficient and able Ministers of the New Testament. May this one act of consecration anew unto the Lord, be accompan-

ions of our work have reached us for additional ministerial help, for the occupancy of places heretofore but partially supplied with Divine ordinances. It is therefore highly gratifying to us that the Lord of the harvest is raising up labourers to enter His vineyard. Young men giving promise of wisdom have been accepted as candidates for our work, and appointed to appropriate spheres; though we deeply regret that we have been compelled to allow several other fields presenting encouraging hope of fruitfulness to remain uncultivated, because of a paucity of men to furnish the desired supply. Nine of the young brethren, having usefully fulfilled their probationary course, and having afforded satisfactory evidence of their Divine call to the sacred office, have been received into full connection, and set apart by the imposition of hands as overseers, to feed the church of God, which He hath purchased with His own blood.

We cannot, dear brethren, refer to your liberality in the support of the cause of God among you, and to your contributions for the spread of the Gospel throughout the earth in other terms than those of commendation; and yet we could bring to your most serious consideration whether in many of our Circuits, and in numerous individual instances, much more might not be accomplished, both for the foreign and home work, by a due regard to economy in the enjoyment of our earthly substance, and by a deepened feeling of our privilege in the right enjoyment of the means placed at our disposal by the Giver of all good—prompted by an earnest sense of obligation to Christ and to His cause in consideration of our immense indebtedness for religious immunities incalculably great, and for providential favours conferred upon us in profusion. May the important enquiry, "How much owest thou unto the Lord?" be answered by each of you with all fidelity, in the contemplation of the near approach of the solemn scenes of judgment and eternity!

We invite your liberal consideration in behalf of our other Connexional Funds. We regret to observe that in the general our annual public collections and contributions in the classes toward the sustentation of our Continent and Superannuated Funds, have not received that amount of attention from our congregations and societies which their importance demands. We are aiming at the establishment of these funds upon a permanent basis, and we venture to bespeak for them not only the generous and liberal donations of our more opulent friends, but also the cheerful, willing-hearted contributions of our members in more humble life, as offerings to Him who looketh at the heart, and who has promised that even a cup of cold water, given in the name of a disciple, shall in no wise lose its reward.

While convened together the reminiscences of the year have affectionately reminded us that "all flesh is grass." Some, who were with us at our last Conference, have since then been called to join the General Assembly and Church of the First-born. Four of our beloved and honored brethren whose names were on our last Minutes have, during the year, been removed from the scenes of their toils and trials, and gathered to their heavenly rest. While their removal is solemnly admonitory to us who are yet in the vineyard of the Lord to work while the day lasts, yet we rejoice that by their dying testimony, as well as by the memory embalmed in our hearts of their unquesting piety, and unbiassed holiness of example, they being dead yet speak to us in tones of high encouragement.

While therefore we gaze in admiration upon the life of a disciple, shall in no wise lose its reward. We give thanks on behalf of these our sainted brethren, and also for others of our beloved Christian friends, who during the year past departed this life in the true faith of God's holy name. May the same blessed testimony which our fathers and brethren were enabled to bear in the hour of life's latest conflict, be borne by us and by our dear people; and may the same abundant entrance be ministered to us all into the everlasting kingdom of our Lord and Saviour Jesus Christ.

We have many things, dearly beloved in the Lord, to say to you, but upon which we cannot venture without risk of extending this Pastoral letter to an undue length. You will be assured, gladly unite with us in thanksgiving to our God, His name be graciously resting upon our honored Methodism in the present land, and also upon the several affiliated conferences in connexion with the British Conference, and that promise is given, in the healthy vigour of our own young connexion, that a great work is to be accomplished by us in these Provinces, and that in that work an extended measure of success will be our divinely conferred privilege. May we never prove recreant to our sacred trust! And now, brethren, we commend you to God, and to the Word of His grace, who is able to build you up, and to give you an inheritance among them that are sanctified. May the grace of the Lord our Majesty's dominion, that every, upon a full signed by order, and on behalf of the Conference, H. PICKARD, Secretary. Sackville, N. B., June 30th, 1887.

Resolutions of Conference

RESPECTING THE ACADEMY AND EDUCATIONAL AFFAIRS. 1. That the very excellent report of the Board of Trustees, including simple particulars relating to the Literary, Religious, and Financial state of the branches of the Academy is entirely satisfactory, and that therefore it be adopted.

2. That the very cordial thanks of this Conference be presented to the Rev. H. Pickard, A.M., Principal of the Mount Allison Academy, for his faithful, acceptable, and successful discharge of his onerous and diversified duties during the past year.

3. That the most cordial thanks of this Conference be presented to the Rev. E. Evans, D.D., Chaplain and Governor of the Mount Allison Academy, for his faithful, zealous, and highly useful services during the year. And that this Conference would express its deep regret that those services can no longer be retained, as Provincial indications have led Dr. Evans to request to be transferred to the Conference in Canada.

4. The Conference having heard, with grateful attention, the reported satisfactory educational progress of our Academy in Sackville during the year resulting from the faithful and energetic discharge of the duties of the Chief Preceptor of the female branch, and the other Teachers in both branches, would express its high appreciation of those services, and hereby presents its thanks both to Miss Adams and all the other Teachers, both male and female.

5. Fully persuaded that there is no establishment in these Provinces in which a sounder or more complete literary and Christian training can be obtained for the youth of both sexes, than in the separate branches of Mount Allison Academy, the Conference would respectfully urge on the members of our Church and congregations the duty and privilege of seeking for their sons and daughters the many and great advantages of our Sackville Institution.

successful management of its affairs, and especially to the highly esteemed Treasurer, C. F. Allison, Esq., to whose unremitting care, zeal, and devotion to his duties, the continued satisfactory state of its finances, under God, is greatly indebted.

7. That the Conference earnestly requests the Board of Trustees for the ensuing year to direct attention to the important question, to the consideration of which God in His providence seems to be now calling our Church, namely, that measures should be adopted for the establishment of a College proper, to comprise a Theological department, in order that adequate provision may be made to afford to youth of our congregations and others in the Colonies within the boundaries of this Conference the privilege of securing the benefits and honors of a complete University course of literary and scientific study, and to candidates for our ministry a suitable theological training; and to report to the next meeting of this Conference the results of their deliberations upon this matter.

8. The following esteemed brethren and members of this Conference, were appointed Delegates, or, in his absence, the Co-Delegates, the Secretary of the Conference, the Governor and Chaplain of the Academy. Rev. W. Temple, J. H. Anderson, Esq., J. G. Hennigar, Gilbert T. Ray, Esq., A. McNutt, G. H. Starr, Esq., T. H. Davies, Mariner Wood, Esq., C. F. Allison, Esq., Stephen Fulton, Esq., Hon. Charles Young, L.L.D.

RESPECTING BOOK AFFAIRS, &c. The thanks of the Conference are hereby presented to the Rev. C. Churchill, A.M., the Book-Steward, for his enterprising, diligent, faithful, and successful management of the affairs of the Book Room, and Wesleyan Conference Office, during the past year.

2. The thanks of the Conference are hereby presented to Matthew H. Richey, Esq., Editor of the Provincial Wesleyan, for the faithful and satisfactory manner in which he has performed the duties of his office during the year.

3. The Conference would record its official appreciation of the value of its official organ, the Provincial Wesleyan. It has learned with satisfaction the increasing circulation of the paper, and the general approval it has elicited in various parts of the Provinces, and confidently expresses its hope that the fearless defence of our peculiar doctrinal views, which it has presented; its advantage as a medium for conveying official connexional information, and giving publicity to the spiritual progress of the work of God within the bounds of the Conference; as well as its presenting a public record of the names of those who have gloriously and faithfully died in the Lord,—entirely fit to the warmest sympathies, and the earnest efforts for its distribution of every lover of our Zion.

Genesee College, N. Y.

The commencement exercises of this flourishing Institution were never more interesting than those just enjoyed by a vast concourse of visitors from all parts of the country. The graduating class was large, bold, their eyes were bright, and also to the credit of the Faculty. Five of the class were ladies of high attainments, and it was pleasing to witness in the class three prominent students from the British Provinces, joyfully taking draughts from the well of science with the children of the land. Mrs. Allison, of New Brunswick, are about to enter upon the duties of Principal and Preceptor of the Female branch of the Seminary at Sackville, in that Province. As during their last two years in College they resided in my family, I can speak confidently and warmly of their high attainments, and of the noble and varied literary attainments, together with their rational and fervent piety, admirably adapted to the honorable and responsible post to which they are called. It is worthy of remark that Mrs. Allison is, according to our best knowledge, the first lady from Her Majesty's dominions, that ever, upon a full classical course, received the regular honors of a college student. If her Majesty, Queen Victoria, should have more of her fair subjects disposed to pursue the same course, we shall welcome to the halls of our College, feeling an assurance that up to the height of the Government, we will be ashamed of them. Much success to the graduating class. J. COPELAND, A Trustee of the College. Lina N. Y., June 25th, 1887.

Rome's Perfidy and Intolerance.—The Oaths Bill.

We have always considered Roman Catholic Liberalism to be one of the hollowest delusions of the present age. Wherever the powers that be are opposed to their pretensions, there the Roman Catholics are noisy reformers or demagogues. But wherever the Government is in the hands of a Catholic, and who is so zealous on the side of the Roman priesthood? There is however, this wide difference between their conduct under such contingency. Democracy they hate from their hearts, and only use as a tool; despotism they love with a sensual warmth, and use as a trusted confederate. From one point of view we cannot blame them. High theories of civil government are naturally allied to high theories of ecclesiastical government. We might object to either or both; but as long as the alliance was openly acknowledged, and vindicated on broad principles, the Romanist would be entitled to as much forbearance and charity as any other honest antagonist. But it is the attempt to persuade the people of this country that Romanism is something essentially different from what it is—something which sympathizes with freedom of thought and action, and which holds no hostile to both—that has excited in the minds of the British people a sentiment of unconquerable distrust.

It has now become almost impossible to persuade them that when a Romanist speaks on political questions he has really anything to say, but that he is only a tool for the purposes of destruction in one country and obstructive in another; here calling for religious liberty, there burning the Bible and lashing the heretic; now prating of loyalty, and anon whispering rebellion, he has

created an impression which it will take nigh a century to efface,—that with politics he plays fast and loose, and will advocate the political theories most opposed to the fundamental principles of his creed, if he thinks he can thereby shake the sympathy of Ministers or entrap the sympathy of mobs. The above remarks may seem too severe for the occasion, and we hasten to repeat that it is the system we are condemning, more than individuals. Under the present administration a carefully organized system, directed by the deepest sagacity, experience, and foresight, individuals lose much of their responsibility, and become almost unconscious agents. We have no desire to make any personal reflections upon the noble and gentleman who are lauded together for the purpose of repealing the securities exacted from their non-Romanists in 1829.—We object, say that their language upon the subject of religious liberty does not show the extraordinary coincidence which Romanists entertain in the credulity of mankind. If the Church of Rome were as consistent as the other bodies of Dissenters she would be treated with the same consideration; but we cannot allow the great watchwords of civil and religious liberty to be prostituted to the purposes of a Church which would throw us off our guard by professions of friendship, and when the ramparts were unmanned rush on the defenceless citadel.

The language we repeat over and over again, is not too strong. It is justified by experience; it is justified by the conduct of the Roman Church in this country in 1850; it is justified by the spectacle of Irish and Continental Popery for many years past; and more than all, it is justified by her recent experiments in Belgium. It is the belief that a great principle is hereby affirmed; that the dangerous difference between Romanism and every other form of dissent is constantly kept before us; and that this undoubtedly does exercise a certain moral influence over the whole of the community. This is the advantage of the existing state of things, and we do not see what countervailing boon would really be conferred on the Romanists by the removal of it. If they wish to remain good subjects of Queen Victoria, and to abstain from interference with the Church of England, where is the hardship? If they don't, where is the policy of granting their request?—London Press.

Ordination Service.

We had hoped to present our readers this week with a full account of the ordination service held at Sackville during the late session of Conference. This we expected, and still expect to receive, from the pen of one of the correspondents to whom we are already much indebted for reports of Conference proceedings. The promised communication has, however, up to this hour failed to reach us.

Nine young men were to have been solemnly set apart to the work of the ministry on the occasion to which we refer. One of these (Robert Duncan) was unable to reach the seat of Conference in time to receive the imposition of hands with the other brethren admitted into full connexion.—His ordination took place on Tuesday evening last in the Grace Street Church.—There were present the Reverends Dr. Richey, (President of the Conference), A. McNutt, (Chairman of the Halifax District), C. Churchill, A.M., (Halifax North), J. England, (Halifax South), J. S. Peach, (Newfoundland), R. Morton, (Windsor), and E. Brettie, (Newfoundland).

The proceedings, conducted in the accustomed manner, were marked by special solemnity. Bidding was solemn to rest upon the whole congregation as they heard the sacred vows which the candidate for ordination took upon him, and contemplated the great responsibilities of the office which he was then to be consecrated.

The hymns were given out—a suitable address to the congregation upon the solemnity and importance of the occasion, and descriptive of the discipline of the Wesleyan Church in relation to the reception of candidates for the Ministry, delivered—the Gospels and Epistle read—and the usual questions put to the candidate—by the President of the Conference. The first prayer was offered up by the Rev. E. Brettie.

The Candidate was presented by the Rev. C. Churchill, A.M., with a few very appropriate remarks referring to a long acquaintance with him and expressive of confidence in the reality of the call to the sacred work of the ministry which he had professed to experience.

The statement made by Mr. Duncan before the congregation of the circumstances of his conversion to God and call to His holy work was convincingly clear, beautiful, and rendered it deeply impressive.

In the solemn ceremony of the imposition of hands, (after a few moments spent in silent prayer,) the President of the Conference was joined by all the ministers whose names we have given above.

The Charge, an excellent and impressive one, was delivered by the Reverend Chairman of the Halifax District. His commendation of the youthful minister who is now appointed to labour on this Circuit, to the prayers of the people will, we trust, be kept in continual remembrance.

The concluding prayer was offered up by the Rev. J. S. Peach, and the benediction pronounced by the President.

Religious Intelligence.

Free Church Foreign Mission.

Free things will be built with more sincere pleasure by Presbyterians in general, and Free Churchmen in particular than the fact that the Free Synod has determined on a Foreign Mission. No church can now feel comfortable or safe that neglects the great command of going to all nations to make known the glad tidings of peace. Even on the low ground of expediency we would say decidedly to every church, "Have your Foreign Mission." But we cannot understand how any man can be indifferent or overcautious in this matter who believes that the heathen cannot be saved without the knowledge of Christ—who believes what every Christian believes, that we are bound to love our neighbor as ourselves, and that in the Scriptural sense all men are our neighbors. We are confident,

therefore, that every Free Churchman will rejoice in the decision of the Synod of his Church, and that that decision will not be allowed to lie on its records of the Synod as a dead letter. The Mission determined upon is something of a Jewish and a Foreign Mission. Turkey, the field chosen, is inhabited by Jews and Greeks and Turks, and a Mission either will in some measure be a Mission to all. What more interesting than the thought of sending the glorious light of Christianity back again to the lands which enjoyed its earliest effluence but whose candlesticks were removed because of unfaithfulness? We are only paying a small portion of a very old and very heavy debt. Let it be done cheerfully and heartily.

During the discussion of this subject in the Free Synod it was said by some that it would be an advantage when the union with the Presbyterian Church of Nova Scotia will take place that the united body should have their Mission in one field; it was argued therefore that the Free Synod should choose one of the South Sea Islands. We must confess a strong partiality for the South Sea Islands, and it is quite possible that the Free Synod will come to the conclusion that it would have been wise to have selected one of these; but in regard to the united church—it will not be able to support two Missions, one to the South Sea, and one to Turkey? It certainly will; and we doubt not it would be lauded as a privilege by the people of both Churches to be able to contribute to both Missions.

It would be in every respect advantageous, if the Free Synod could obtain the services of a man known to the people here. But that, we believe, is out of the question at present. Ministers are few, and have much to do; none of them could well be spared. On the other hand, in Scotland, agents in every way fitted for the work, offer their services. It would be injudicious, therefore, to pass by such agents—so highly recommended—merely because they were not brought up in Nova Scotia, or never had an opportunity of addressing the people here.

The Free Synod having responded to the earnest wishes of the people by deciding on a Foreign Mission, it now remains with the people to determine whether that Mission will be a credit to their Church or a melancholy failure. The people are in all conscience bound to raise three hundred pounds a year for the object. This can be done easily enough if the attempt is made in sincerity and truth; and not a man, woman, or child will feel the poorer for it at the end of the year. The Presbyterian Church of Nova Scotia raises something like five hundred pounds a year, and none of her people ever grumble about it. When Christians learn to give cheerfully and thankfully a tenth of their substance to the Lord, it will be an easy matter for Synods and Boards to send missionaries wherever they are required.—Pres. Witness.

Union among Presbyterians.

Never before was there a fairer prospect of a speedy and cordial union among Presbyterian bodies in this Province and in other parts of the world. The feelings entertained by the Presbyterian Church of Nova Scotia and the Free Church towards each other are auspicious in the highest degree. They love and respect each other more sincerely and profoundly than ever before; and this because they know each other better. Eying each other from a distance was a hundred cases for jealousy, distrust, and ill-will; motives would be magnified to beams, and mole-hills to mountains; and that energy would be wasted in mutual conflict that should be turned upon a common enemy. Alas! all these things have had a real existence in our midst. Our neighbors have set us by the ears and then laughed at us immoderately behind the scenes. But Presbyterians have been fighting long enough for Papists and scoffers. It is time for them to put away childish wrangling and to treat each other like "men and brethren."

Those who had the pleasure of being present at the recent Synods could not fail to observe that the kindly feeling of each body towards the other appeared stronger than ever before. Frequent allusions to the time when "we shall all be united" were also very significant. We venture to say that a union of the Free Church and the Presbyterian Church of Nova Scotia is now considered to be inevitable by five-sixths of the ministers and adherents of both bodies. A very few may look upon such a union as a calamity to be deprecated and averted; but the vast majority regard it as a consummation to be devoutly prayed for. As for the differences between these bodies, while they may be sometimes spoken of too lightly they are more frequently grossly exaggerated. Were they not so, they would disappear like snow in summer.

Let the Presbyterian Church of Nova Scotia and the Free Church union, and the Kirk of Scotland in Nova Scotia will not long stand aloof. The hearty and cordial love they will then have been displayed and exemplified—proving a more satisfactory argument in its favor than a hundred volumes of syllogisms.

In Australia the union is nearly consummated, notwithstanding the determined opposition of the Colonial Committee of the Established Church of Scotland on the one hand and a section of the Free Church Synod of Victoria on the other. The Synod found it necessary on a recent occasion to cut off four ministers for persevering in opposition to the union. Dr. Lillie of Hobart Town, who was present as a corresponding member, assured the Synod that they had the sympathies of the leading ministers of the Free Church of Scotland in their present course—that their basis and articles were highly approved of. Dr. McKay (well known to our readers) expressed his sympathy with the course the Synod was pursuing. We have no fear that any such exceeding process would ever be required here.—H.

The Sabrevois Mission.

Sermons were preached in St. Paul's, St. George's St. Luke's, and Christ Church, Dartmouth, on Sunday last, in behalf of the Sabrevois Mission, (Canada East); and a public meeting was held on Monday evening at Temple Hall, at which the Revs. Messrs. McLeod and Williamson, the deputation to the Lower Provinces of the Mission, addressed a large audience of all religious persuasions in behalf of their object. The Mission is under the care of the Colonial Church and School Society, some of whose members were present in various parts of the building, but none of them (with a clerical exception or so) were on the platform. The Rev. Fitzgerald Uniacke (in the chair), Rev. Mr. Crisp, and Rev. Mr. Maturing, had seats there, and during the evening the Rev. Dr. Twining entered the Hall, and made his way there also. Prayer was offered by Rev. Mr. Maturing. The Rev. Mr. McLeod in a concise speech, detailed the origin, progress, and future prospects of the Mission. The Rev. Mr. Williamson, made an excellent speech, replete with illustration, anecdote, and convincing argu-

ment, furnishing argument not only on behalf of the mission, but of the urgency for the dissemination of the light of the gospel wherever darkness and delusion were to be banished. The substance of the speech was that the Mission could not extend its operations for the last year. Turkey, the field chosen, is inhabited by Jews and Greeks and Turks, and a Mission either will in some measure be a Mission to all. What more interesting than the thought of sending the glorious light of Christianity back again to the lands which enjoyed its earliest effluence but whose candlesticks were removed because of unfaithfulness? We are only paying a small portion of a very old and very heavy debt. Let it be done cheerfully and heartily.

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General Intelligence.

Colonial.

DOMESTIC DISTINCTIONS ABOARD.—At the late commencement of the Geneva Wesleyan College, Lina, N. Y., the degree of B.A. was conferred on the Rev. John Allison, Esq., and also on Mrs. Martha L. Allison, his wife. The one is the Principal, and the other Chief Preceptor of the Female Institution at Mount Allison, Sackville, N. B. After passing a regular course of study, they leave the above Institution with the most flattering testimonials to enter upon their new duties in these Provinces with every prospect of success. The honorary degree of A.B. was conferred at the same time upon the Rev. Charles Churchill of this city, who leaves, we understand, in the steamer on Thursday next, as one of the Representatives to the British Conference from the Wesleyan Conference of Eastern British America.—Mont. Citizen.

INTERCOLONIAL RAILWAY.—It is satisfactory to find that the old story of an intercolonial Railway connecting Halifax with Canada, is being revived. The New Brunswick legislature in its late short session, initiated a correspondence with the British and Canadian Governments on the subject, and on the eve of the Governor General's departure to England, the incorporation of Quebec calls his Excellency's attention to the matter.

It is to be hoped that the Imperial Government will now feel more at liberty to entertain and a project so important to our Colonial prosperity, and to the strengthening of British connections on this side the Atlantic. The presence of our Premier in England at such a time is opportune, and we hope he will seize the occasion for a practical enforcement of his able arguments on the union of the Colonies, to which the iron hand will be indispensable.—Journal.

THE HORTICULTURAL SOCIETY'S GARDEN seems to be growing, every day, more popular as a pleasant place of resort in these fine summer days. And we really scarcely know how a few hours could be spent more pleasantly than in this delightful spot, on the afternoon of one of the "hand days." Then, in addition to the ordinary attractions of the garden, the visitor may have his senses charmed by the sweet strains of well trained military band which the place is still more enlivened by the presence and concert of gay groups of ladies and gentlemen of the staid of the Society of Halifax. Two new fountains, which play upon these days, are a great addition to the beauties of the place. The notorious "Squirt," which played so poor a part on the Market Square, when transported to the Garden, played in the middle of a pond, and a strong pressure of water let it, makes quite a "demonstration." When the sun shines one of these fountains affords to the spectators even a pretty miniature rainbow.—Rev.

THE TWO BARONETS AND THEIR BECOMING PLACES.—It is a somewhat remarkable coincidence that the houses in which Sir William Fenwick Williams, of Kars, and the late Sir William Wynn, Governor of Sierra Leone, were born are still standing side by side, in the old and time-honored town of Annapolis. We understand that sketches of these buildings have been made by a gentleman of that place, with a view to having them engraved in the Illustrated London News.—Eastern Western News, July 2.

New Brunswick.

BURGULARY.—When the Central Bank was opened on Monday Morning last, the officers immediately discovered that the Bank had been burglariously entered some time since the Saturday evening previous, the vault broken into, and a considerable sum of gold abstracted, leaving all the silver. The burglar forced an entrance into the cellar through a passage through which coals are received, by wrenching open an iron grate. Once inside, they then tore away large portions of the masonry surrounding the vault, and made an opening between two iron shafts, which allowed the burglar to enter by a hole in the wall above the key holes, just at the spring of the locks and forced back the bolts. Having thus got into the vault, they effected an entrance into the safe in the same manner. The work must have been laborious, and could only have been successfully accomplished by experienced hands. They got clear off with their loot, but, although several parties immediately started in pursuit, they have not yet been apprehended.—The Bank has offered \$25000 reward for their arrest and conviction.—Fredericton Head Quarters.

THE GOVERNMENT.—The following names are mentioned to fill the offices with which they are connected. We have to authority for the statement but the current evening at Temple Hall, at which the Revs. Messrs. McLeod and Williamson, the deputation to the Lower Provinces of the Mission, addressed a large audience of all religious persuasions in behalf of their object. The Mission is under the care of the Colonial Church and School Society, some of whose members were present in various parts of the building, but none of them (with a clerical exception or so) were on the platform. The Rev. Fitzgerald Uniacke (in the chair), Rev. Mr. Crisp, and Rev. Mr. Maturing, had seats there, and during the evening the Rev. Dr. Twining entered the Hall, and made his way there also. Prayer was offered by Rev. Mr. Maturing. The Rev. Mr. McLeod in a concise speech, detailed the origin, progress, and future prospects of the Mission. The Rev. Mr. Williamson, made an excellent speech, replete with illustration, anecdote, and convincing argu-

ment, furnishing argument not only on behalf of the mission, but of the urgency for the dissemination of the light of the gospel wherever darkness and delusion were to be banished. The substance of the speech was that the Mission could not extend its operations for the last year. Turkey, the field chosen, is inhabited by Jews and Greeks and Turks, and a Mission either will in some measure be a Mission to all. What more interesting than the thought of sending the glorious light of Christianity back again to the lands which enjoyed its earliest effluence but whose candlesticks were removed because of unfaithfulness? We are only paying a small portion of a very old and very heavy debt. Let it be done cheerfully and heartily.

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During the discussion of this subject in the Free Synod it was said by some that it would be an advantage when the union with the Presbyterian Church of Nova Scotia will take place that the united body should have their Mission in one field; it was argued therefore that the Free Synod should choose one of the South Sea Islands. We must confess a strong partiality for the South Sea Islands, and it is quite possible that the Free Synod will come to the conclusion that it would have been wise to have selected one of these; but in regard to the united church—it will not be able to support two Missions, one to the South Sea, and one to Turkey? It certainly will; and we doubt not it would be lauded as a privilege by the people of both Churches to be able to contribute to both Missions.

It would be in every respect advantageous, if the Free Synod could obtain the services of a man known to the people here. But that, we believe, is out of the question at present. Ministers are few, and have much to do; none of them could well be spared. On the other hand, in Scotland, agents in every way fitted for the work, offer their services. It would be injudicious, therefore, to pass by such agents—so highly recommended—merely because they were not brought up in Nova Scotia, or never had an opportunity of addressing the people here.

General Intelligence.

Colonial.

DOMESTIC DISTINCTIONS ABOARD.—At the late commencement of the Geneva Wesleyan College, Lina, N. Y., the degree of B.A. was conferred on the Rev. John Allison, Esq., and also on Mrs. Martha L. Allison, his wife. The one is the Principal, and the other Chief Preceptor of the Female Institution at Mount Allison, Sackville, N. B. After passing a regular course of study, they leave the above Institution with the most flattering testimonials to enter upon their new duties in these Provinces with every prospect of success. The honorary degree of A.B. was conferred at the same time upon the Rev. Charles Churchill of this city, who leaves, we understand, in the steamer on Thursday next, as one of the Representatives to the British Conference from the Wesleyan Conference of Eastern British America.—Mont. Citizen.

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