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Religious Miscellany.

Seeking Christ.

A PARAPHRASE OF GOSPEL III, 1-4.

BY M. L. HAWLEY.

In night's lone hour, reflections grave
Drove gentle slumber from mine eyes;
I felt that only Christ could save
Me by his precious sacrifice;
And him in silent prayer I sought—
I sought him, but I found him not.

Then where the congregations meet,
And God in solemn awe adore;
Or waiting at the mercy-seat,
His saving help and grace implore;
There him in secret rapt I sought—
I sought him, but I found him not.

Hope then surrendered to despair;
My mind was overwhelmed with dread;
From whence the brightness of his face
To whom in earnest words I said:
"Oh let a sinner, faint and blind,
Whom he may Christ, the Saviour, find?"

Just as I thus my Lord confessed,
And sought him with my lips alone,
He came and clasped me to his breast,
And sweetly claimed me for his own;
And then, too, filled with joy divine,
My heart responsive claimed him mine.

I held him fast in mine embrace,
And sought him to my home to dwell,
From whence the brightness of his face
Did every gloomy shade dispel:
He made all jarring discord cease,
And spread around sweet joy and peace.

Whom my soul loveth, thus I found;
His mercies still I'd e'er adore;
And still will I with faith abound;
And never will I let him go,
Till I in heaven his glory know.

Sleeping in Church.

Our souls return, though very full and grave
On many points, do not undertake to give
The number or proportion of persons who are
addicted to the habit of sleeping during the
public worship of God. It is known, however,
to be very large, and it is thought by some to
be increasing. The practice is not confined to
the ungodly, but is likewise found among pro-
fessors of religion, and even among the officers
of the church. There is hardly an association,
a society, or a church, in which there is at least one person who often
sleeps in meeting. It has been said, indeed,
that ministers and doctors of divinity, have
been seen nodding, if not snoring; but this is
probably an exaggeration. Or, if it is true of
the last named class, they may find some ex-
tenuation of their faults in the natural and al-
most inevitable reaction after the overstrained
body and mental efforts by which they have
purchased to themselves this good degree—
"Return unto thy rest, O my soul; for the Lord
hath dealt bountifully with thee.

There are various classes. There are careless
sleepers, who do away their time in church
because they have no love for the Word of God,
or interest in the preacher's message. There
are full sleepers, who have overloaded their
stomachs with food, not understanding, perhaps,
or not considering, that on the day on which
they do not work, neither should they eat as
much on that day. There are faint sleepers,
who become stupefied and fall asleep
because they breathe a heavy, polluted at-
mosphere, which has been breathed over and
over by those fellow-worshippers and fellow-
sleepers. There are tired sleepers, who are unwillingly
paying to nature the debt out of which they
have been trying to cheat her, by working too
much and sleeping too little. And, finally, there
are constitutional sleepers, whose bilious con-
ditions tyrannize over them, especially in crowded
and ill-ventilated churches, in spite of their re-
solves and efforts.

What is the cure for this evil? Some treat
it with solemn rebuke on the inference and
indequency of the practice. This may do for
the first kind; but it is not adapted to all classes.
Some resort to bitter irony, or merry ridicule,
hoping by these to induce sleepers to open their
eyes and to mend their manners. We have not
much to say of these without taking pains and
making sacrifices, they ought to be willing to
make sacrifices and make sacrifices. It is hard
to prescribe for the constitutional sleepers. Let
them attend to their general health and take
proper medicines.

It is an ancient evil, this sleeping in meeting,
and we sometimes wonder that, among the many
things said and written about it, more attention
has not been paid to the Scriptural treatment of
it. We have two examples of it in the New
Testament, one of sleeping at the evening prayer
meeting, and one of sleeping under an evening
sermon. When the disciples repeatedly fell
asleep in the prayer-meeting in Gethsemane,
Jesus used no harsh denunciation, no biting sar-
casm, no provoking ridicule, but a mild admo-
nition, a gentle rebuke, tender exhortation,
even a generous apology. When the young
man at Tros' got asleep under Paul's sermon,
and fell from an upper window, the apostle did
not say, "Good enough for him; he might
have kept awake; let him go and bury him as
soon as they please." No; he considered that

the hour was late, that the sermon was long,
and he went down and prayed the young man to
lie again, and sent him and his friends away
comforted. There is something to be learned
from these examples.—*Watkinson and Reflector.*
There is a simple and easy way to overcome
the tendency to sleep in church—and there are
many to whom this inconvencient drowsiness is
very mortifying, who will be glad to know it.
It is to take a few minutes sleep before going
to church. A short nap in a chair will commonly
be sufficient to relieve all of troublesome sleepi-
ness. We have often tried it, and it can recom-
mend it from experience. In the meantime dis-
tinctly with the sleepers. They often fight
with it, and are weary of it. To wake up at
last light quietly sleeping in church is barba-
rous.—*Ed. Epist. Meth.*

Mystery of the Atonement.

"Behold the Lamb of God, that taketh away
the sin of the world." Here is the great central
truth and reality of the gospel. Here lies the
great mystery of redemption. There is a little
mystery about the doctrine of simple repentance
for sin. It is a dictate of natural duty, recog-
nized more or less as fit and appropriate the
world over. But when we hear a voice from
heaven, telling us that our sins, upon repentance
are all truly set aside, and never more
counted against us, because of what the Son of
God has borne by his incarnation and death,
then we strike a truth which does not belong to
this world, and which would never have been
conceived by art or man's device, except that
the central truth of Christianity. And yet it is not
arbitrary and technical. It is founded in the in-
finite reason of God. If any man say, with a
carping and critical spirit, that it does not square
with his reason, and that he cannot comprehend
such a plan, we reply that it is all the better and
nobler because he cannot understand it. God
does not require him to comprehend it. He
asks him joyfully and thankfully to accept it in
childlike confidence, as the best and kindest pro-
vision which the heart of boundless love could
devise.

God be praised that he has given us a gospel
which the wisdom of this world cannot compre-
hend—a gospel which in its central and vital
idea transcends all power of the human mind,
and soars far above the range of all human phi-
losophy. "Great is the mystery of godliness." It
is the excellence of the system that the wis-
dom of this world cannot comprehend. It is
man, glorifying in wisdom, cannot compass it,
because it is within the enclosure of his own
mind. It is a matter of gratitude that the
self-conceited Jew should find it a stumbling
block, and that the sharp and philosophic Greek
should pronounce it foolishness. Would the
stars that deck the heavens make up so glorious
a firmament as now, if they were so small that
man, standing on the earth, could smother all
their secrets. The sun is an unfathomable mystery.
Philosophy fails at the subject from age to age,
but how little comparatively is gained! Is the
sun any less sublime and glorious reality be-
cause man cannot explain it, and find the secret
of its power? Of all the objections urged against
the way of salvation revealed in the scriptures,
none are more weak than those which assume
that the system must be comprehended in all its
parts and arrangements, before the human mind
can intelligently receive and embrace it. It
is just as wise for a man to take the ground
that his God cannot nourish him unless he
knows the chemical composition of his elements. Christ
can be made, even to the humblest and most un-
speculative of men, "wisdom, and righteousness,
and sanctification and redemption." Thus
hath hid these things unto babes.—*Congregationalist.*

Questions Concerning the Bible.

These who deem the Bible an imposture, are
requested to answer the following questions:—
1. Can any one inform me when it was first
published on the credulity of mankind?
2. How is it so little adapted to gratify the
sinful propensities of human nature?
3. How is it so pure, and lofty and god-like
in its demands?
4. How has it been so wonderfully preserved
in a world so hostile to its interests?
5. How has Omnipotence so often interposed
to vary its claims?
6. How is it that Palestine, Idumea, Babylon,
Egypt, Assyria, and Rome, are all, at the present
moment, monuments, to the very letter, of the
truth of its awful predictions?
7. How can we account for its early and signal
triumphs over the temples and religion of
Paganism, when no arm of power interposed
to behalf of its heralds; and when imprisonment
and death awaited its converts?
8. How is it that the happiest states of society
have been found under its auspices, and that na-
tions rise in the scale of civilization and human-
ity, as they yield themselves to its benign and
purifying influence?
9. How is it that the greatest ornaments of
human nature, those who have shed an imper-
ishable lustre on the race, have been Christians?
10. How is it that the most wonderful trans-
formations our world has ever beheld, have been
wrought upon individual character, by the mighty
power of the gospel of Christ?

11. How comes it to pass that the Bible, writ-
ten by so many different persons, in so many
different places, in so many different ages, is yet
so consistent and harmonious in all its parts?
12. How is it, that in the nineteenth century
of the Christian era, the imposture is further than
ever it was from detection, and the advocates and
friends of Christianity are more numerous than
at any former period since Jesus of Nazareth
appeared in our world?
13. How is it that all other systems of reli-
gion are gradually sinking into decay, while
Christianity is coming forth before the nations
"fair as the moon, clear as the sun, and terrible
as an army with banners?"
14. In one word, if it be an imposture, how is
it that it answers to every just view of the blending
repute and love of God? How is it that it
realizes the best hopes of human nature? How
is it that it is the best solace for mourners; the
best mitigator of human woes; the best pre-
servative against the vices and blameworthy
of the world; the best security of all the social
virtues, the best conservator of the peace, sanctity
and happiness of families; and the best friend

in the hour of dissolution, when all the visions
of life have fled, and the anxious forbidding spirit
of man is dead, to take its flight into the unknown
regions of the invisible world?
Rejoice, then, the Bible as the Word of God,
believe in that Saviour whom it makes known,
and you shall be saved.—*Religious Tract So-
ciety Publication.*

The Story of Faith.

Sometimes ago I stood by the bedside of a sick
laborer who had a wife and four children.
He had lain sick for three weeks, and the sickness
had exhausted all his means. Noticing that he
was weeping while we sang a precious song of
 Zion, I asked him why he wept? He was troubled
with the thought of parting from his wife and
children? He looked at me steadfastly, and al-
most reproachfully, and answered:
"Does not Jesus stay with them? Has not
the Lord said that He is a Father of the father-
less, and a Judge of the widow? No; they are
careful for me. I have prayed the Lord that he
would be their guardian. Is it not so wife? You are
not troubled; you are not afraid; you believe in
Jesus?"
"Sincerely," she replied, "I believe in Jesus,
and rejoice that you go to Jesus. I shall follow
you with the children in His own time. Jesus
will help me train up the children through His
Holy Spirit."
"Why do you weep, then," I asked?
"For joy; for I thought if the singing is so
beautiful here, O how beautiful will be when
the angels help in it! I weep for joy that this
blessing is no man's."

Then he motioned to his wife. She under-
stood, and went to the shelf and brought down
a little sash in which her husband kept his
money. There were six groshens, (about seven
pence), in it, all that remained of his store. He
took them with trembling fingers, and laid them
in my hand and said:
"The besthen must have these, that they may
know how to die in peace."
I turned to his wife, who nodded assent, and
said:
"We have talked it over already. When
everything has been reckoned for the funeral,
these six groshens remain."
"And what remains for you?"
"The Lord Jesus," she replied.
"And what do you leave for your wife and
children?"
"The Lord Jesus," he said, and whispered in
my ear, "He will be a good and very rich man."
So I took the six groshens, and laid them in
the mission box as a good treasure, and it has
been a struggle for me to pay them away. But,
if they had not been paid away the dying man's
will would not have been fulfilled.
That night he fell asleep. And neither his wife
nor his three eldest children—neither in the
church nor at the grave. But the youngest child,
a boy of about five years, who followed the body,
wept bitterly. I asked him afterwards why he
wept so bitterly at his father's grave, and the
child made answer:
"I was so sorry that father did not take me
with him to the Lord Jesus, for I begged of him
with my whole heart that he would take me."
"My child," I said, "your father could do
that; you should pray to him."
"Ought I, then, to pray to him?" he asked.
"No, my child, if the Saviour will take you,
He himself will call for you; but if He will
you grow up, then you must help your mother,
and have her live with you; will you?"
He said:
"I would like to go to Jesus, and I would like
to grow up that mother might live with me."
"Now then," I replied, "say to the Lord Je-
sus that He must choose."
"That is what I will do," he said, and was
greatly delighted and in peace.—*Pastor Harnes
in "Good Words."*

The Word by the Way.

Several years since two merchants had taken
their seats in the morning train for this city.
They were neighbors, dwelling in a neighboring
city, and doing business in Boston. Although
their residences were near together, and they
saw each other daily, they were not intimate.
They had few sympathies in common. One had
been for many years a professed disciple of
Christ, loving the sanctuary, the prayer-meeting,
and alive to all that pertained to the spread of
the Gospel. The other was a respectable and
successful merchant, absorbed in business, and
to all appearances indifferent to all beyond this
life. On the morning in question these two
neighbors happened to occupy the same seat in
the car. They soon became earnestly in con-
versation on business, its prospects, their own plans
and successes.
The worldly merchant, the elder of the two,
said he had been very successful for the year
past, and could now say he had a competence.
"I do not care," said he, "to be worth any
more."
"Well," said his friend, "this life, then, is
all provided for. That is all right. But how
about the life beyond?"
"O," was the reply, "I never trouble myself
about that."
"But ought you not to trouble yourself about
it?"
"No, I think not. I trust that will be all
right."
"But I would not trust trust without looking
into the matter. The interests involved are
momentous."
The train had reached the station, and the
two merchants separated, each taking his way
to his own place of business. A few months
afterward the Christian merchant missed his
neighbor from the morning train. On inquiry
he learned that he was sick. Days and weeks
passed, and he knew only that his neighbor was
unable to be out. At length, as he was in his
office in the city one day, he received a telegram
that his neighbor was dying and was desirous of
seeing him. He lost no time in hastening to his
bedside. There, surprised and delighted, he
heard from the lips of the dying man this an-
nouncement:
"I could not die without thanking you, sir,
for what you said to me some months since in
the car. It made an impression on me here
that, and since I have been shut up here it has

come up to me again. I am dying, but I trust
all is right beyond. My hope is in Christ."
Was not that a rich reward for one act of
Christian fidelity? What opportunities for thus
speaking a "word by the way" are constantly
occurring, and how glorious would be the re-
sults were they improved!—*Watkinson and
Reflector.*

The Diamond keeps its Mark.

The Bible tells us that a large part of the he-
avenly city, the New Jerusalem, is composed of
gold, and that that gold is as clear as glass. It
is transparent; you can see through it.
What a blessed thing it is to think of having
our names, and everything we do for Jesus writ-
ten there, so that they never can be rubbed out!
Every little movement made with the point of
a diamond on glass will leave a mark there. So
everything we do for Jesus, no matter how
little, will be written on the golden glass of hea-
ven in such a way that it cannot be rubbed out.
We read in the New Testament about the wo-
man who came to our Saviour before his crucifi-
xion, and poured the ointment on his feet—
Touched his feet with her hair, but Jesus
took her part, and said that wherever the Gos-
pel was preached, in all the world, that she
had had done should be known and
mentioned to her honor. She made a mark
there that will never be rubbed out.

One day the Superintendent of a Sunday-
school in this city was going along near Third
and Dock streets. He saw one of the large
boys, belonging to his school, coming out of a
drinking saloon. The boy's name was George
Simpson. As the Superintendent passed by,
he raised his finger and shaking his head, he
said, in a kind, but serious way:
"Take care, George; take care."
Some ten or twelve years passed away, and
he had forgotten all about it, when one day a
very genteel-looking young man came up to
him in the street, and bowing, said:
"I think, sir, this is Mr. P., who used to be
the Superintendent of such a Sunday-school?"
"That is my name, but I don't remember you."

"Don't you remember a boy named George
Simpson, who used to belong to your school?"
"No, I can't recollect the name."
"Well, sir, don't you remember meeting him
one day, coming out of a drinking place, near
Third and Dock streets, when you shook your
finger at him and said, 'Take care, George?'"
"O, yes, I remember that."
"Well, sir," said the young man, "I am
George Simpson, and I want to thank you for
what you did and said that day. It was a little
thing, but it saved me from ruin. I was just
beginning to go the drunkard's way. But
something in your words and manner made a
great impression on me. I quit drinking. Not
long after I joined the church. Now I am living
in the West, and am quite well off; but, my
dear sir, I owe it all to you."
Now you see how that Superintendent like a
diamond, was making a mark that can never be
rubbed out.

Bible Illustration.

A jeweller one day received a call from a gen-
tleman who wished to have a very valuable
diamond re-set. The jewel had been an heir-
loom in the family for several generations. His
directions as to the new setting were so very
minute and particular, that the jeweller wrote
them down, and wrapping the diamond in the
bit of paper upon which he had written, put it
carefully away. But when he was ready to do
the work, the little package could not be found!
The jeweller was very much alarmed and dis-
tressed. All he had in the world would no more
than pay for the stone. If it was not found, he
was ruined. Day after day, and night after
night, sorrowfully taking time to eat or sleep, he
searched for it. Every box, chest, drawer and
casket was examined over and over again, but
in vain. Days passed on, and all who knew of
it, said that it would never be found. But
he still kept looking.
"I must find it," he said; "it is somewhere
in the house, and I must know where."
At last, in a room where there was an open
fire, he saw among the ashes a bit of paper, on
which he recognised some words of the direc-
tion the gentleman had given. He then thought
that the diamond must have fallen on the floor
and been swept into the fire. He carefully sifted
all the ashes made since that day, and at last
found it, perfectly unharmed, beautiful and spark-
ling!

There is a jewel far more precious than any
diamond on earth. It is the Pearl of Great
Price. Every one who would succeed in life's
great work must have it. Without it, the richest
setting of dress, accomplishment, education
or position is nothing. And the Bible tells us
that without it, we are lost forever.
How few of us search for this gem in the way
the jeweller sought for the diamond! First,
how promptly he began to look for it. He did
not say, "Yes, I know the diamond was very
valuable, and I think I will try to find it be-
fore I die," but he went to work at once. He did
not rest a moment until it was found. Then
how anxiously and eagerly he looked. It would
have been very difficult to interest him in any-
thing else while a matter of such absorbing im-
portance remained. And how diligently he sought.
He never stopped for a moment, except from
actual necessity. With what determination he
continued his search, borne on by the de-
mands of the case. Consider, too, that he had
only the hope, not the certainty, of success, for
the diamond might have been irretrievably lost.
If we will seek the Pearl of Great Price true
religion, thus promptly, eagerly, diligently,
and determinedly, we shall surely find it, for
Jesus has promised "That they seek me early
shall find me."—*S. S. Times.*

NOTHING TO HOLD ON BY.—An infidel on
his death-bed felt himself adrift in the terrible
surges of doubt and uncertainty. Some of his
friends urged him to hold on to the end. "I
have no objection to holding on," was the poor
man's reply; "but will you tell me what I am
to hold on by?" There is the fatal woe. Infid-
elity furnishes neither anchor nor rope to the
sinking soul. It gives nothing to hold on by.

General Miscellany.

The Queen's English.

Dean Alford has, during the past few years
passed, and papers instructed the public by a
series of papers under the above title, in which
certain inaccuracies in provincialisms, of which
he has been exposed to good-natured ridicule and
his means of correction shown.
"I formerly mentioned," says the Dean,
"that 'used to was' and 'used to could' were
reported as said in some parts of England. I
have a confirmation of this in a letter from
Dorset. My correspondent says both expres-
sions are very common there. 'I have even,'
he says, 'heard 'used to did.' Perhaps,' he
adds, 'the following example may be new to
you. A young man speaks who has married in
haste and is repenting at leisure:
"And when I think on what I am,
And what I used to do,
I feel I've vowed away
Without sufficient cause."
"A curious mistake is often made in accept-
ing invitations. In full hall the notes of this
kind which are sent, we see, 'I shall be very
happy to accept your invitation to the ball.'
But the acceptance is conveyed by that very
note, and your friend, when he gets it, will put
you down as having accepted. The sentence is
written in confusion between 'I shall be very
happy to come,' and 'I am very happy to accept,'
or 'I accept with pleasure.' And so the former
half of the first sentence gets wedded to the
latter half of the second.
"This kind of confusion sometimes produces
comical results. 'Pat, does Mr. Flanagan live
here?' 'Yes, your honor, he does, but he's
dead.' 'Why, when did he die?' 'Well, your
honor, if he'd lived till next Tuesday, he'd be
dead a fortnight. What the man means is
tolerably clear. He would say, 'He'll have
been dead a fortnight some next Tuesday.' But
in the case of a living man, any assertion of this
class must be made with reserve, because he
may live, and apply it to the dead, who is
beyond the reach of uncertainty.
"Answers to invitations are set thick with
traps for the careless and the illiterate. Some-
times, instead of 'invitation,' we find a noun
unknown to our language introduced, and the
writer is happy to accept the kind 'invites' of his
host. Sometimes, when the invitation is de-
clined, the poor tenets of verbs are mangled in
the most ruthless manner.
"Take a few forms at random: 'I should
be happy to come, but—' 'I should have
been happy to come, but—' 'I should have
been happy to have come, but—'
The fallacy of all these will be readily per-
ceived.
"It is astonishing what different things peo-
ple sometimes say from those which they in-
tended to say. There was a letter a short time
since, in one of the London papers, concerning
a matter which the writer believed to be no
credit to the Church. In his opening sentence
he intended to announce this. But he made a
very common mistake. He asked the editor of
the paper to allow him 'to make a statement
which was no credit to the Church.' And having
done this, he signed himself 'A Priest of the
Province of Canterbury.' So that as far as
appeared from the letter, a clergyman had made
a disgraceful statement. It was the old story,
of one going out to commit murder, and com-
mitting suicide by mistake.
The Dean received a letter from an "old-
fashioned single woman," in which she says:
"I grieve over the changes and innovations
in our language I hear daily around me, espe-
cially among young people. Young people say
'Thanks' now, never, 'Thank you.' I am sick
of 'thank' and 'thanks,' and 'delect' for
'choose,' all used most absurdly by modern
writers. 'Advent' for 'coming' I hate; it seems
a sacred word, which ought to be only used for
our Saviour's coming. Why has 'people' now
an adverb to it? It never used to; we did
not yet say 'sleeps' and both are nouns of
multitude."

Parliamentary.

House of Assembly Debate on Confederation.

As many of our readers feel a deep interest in
the subject of Confederation, we give at some
length a report of the speeches in the House
of Assembly on this question. Mr. Stewart Camp-
bell's amendment to the Address in reply to his
Excellency's speech expressed a protest against
the action of the delegation, and claimed that
the measure proposed should not go into opera-
tion until reviewed by the Legislature, and
announced at the polls. The debate com-
menced on Monday the 18th inst., was continued
on Tuesday, and on Wednesday morning till two
o'clock.
Mr. Campbell in support of his amendment
to the address asserted that the Confederation
Scheme was nothing less than a positive declara-
tion of war against the rights, privileges and
properties, of the inhabitants of Nova Scotia,
and feeling that the measure was objection-
able to the feeling and desires of a large majority
of the people. To enforce the measure would
be to violate the rights of property, and it was
the duty of those in power to do all they could
to preserve the contentment of the people. He
besought the Government to delay the considera-
tion of the measure until after the next elec-
tion.
Mr. Killam, in seconding the amendment, de-
clared his conviction that the Confederation
Scheme was fraught with dangerous consequences.
He was a loyal man.—He had always respected
the laws of the land, and was always pleased to
hear of British progress and success in any
quarter, but he was confident this measure would
unsettle the loyalty of the people of this pros-
perous Province. We were in too near proximity
to a powerful country to be trifled with, and he
warned the Government and the House to be
aware of what they were doing, as a great respon-
sibility rested upon them.
The Provincial Secretary said, it was but right
that the House should express its views on this
important matter. He had expected an amend-
ment of this character, and was prepared to meet
it in all its phases. He felt that he approached
the House under circumstances, upon which he

could justly congratulate the Government, the
Legislature and the country. He had never be-
lieated to allow his honest conviction that Con-
federation would be the political salvation of the
country. Besides being the only guarantee of
British connection, it would elevate the charac-
ter of the country, and promote the prosperity
of the people. He was aware that there were
last session some members who, while favorable
to union in the abstract, objected to some of the
conditions of the Quebec plan of Confederation,
but as more favorable terms had been obtained,
he now felt confident the measure would meet
with the cordial support of these gentlemen. The
question of Colonial Union was not one of sur-
prise. It had been before the country for about
20 years, and as it had been debated in all its
phases, both in the Legislature and out of it. He
had supported the principle of Confederation in a
lecture delivered by him in St. John, N. B.,
a year ago, and on his return had re-echoed the
same sentiments in Nova Scotia. He had re-
peated them in Hants, Kings, Annapolis and
Cumberland Counties, and the plaudits of nu-
merous listeners, and expressed his views on
this important subject in the Assembly. Con-
federation had always been regarded as one of
the great questions on which all parties could
consistently unite. Only a few years ago Mr.
Howe submitted resolutions on the subject which
received the support of the conservative party of
the day. Both parties had jointly asked the
British Government for authority to consummate
a scheme of Union, and Mr. Howe had urged
the Governments of Canada and New Brunswick
to appoint delegations to confer respecting the
question. No one then declared that it would
be unconstitutional to pass such a measure
without first submitting it to the people at the
polls. Mr. Howe himself had proposed that
the measure should be framed by the dele-
gates, and subsequently sanctioned by the Pro-
vincial Parliament concerned. The public men
of years back were committed to the principle
of Union, and had agreed that the Legislature
had an undoubted right to ratify any measure
of Confederation. He defied the member for Guy-
sboro to point to a solitary constitutional pre-
cedent for referring such a question as the one
under consideration to the people at the polls.
In answer to some observations made by Mr. Camp-
bell, he proceeded to show that the Government
and Parliament of Great Britain were well in-
formed upon the subject, and argued that the
Ministry of England had rightly interpreted the
constitution of the Province. Lord Carnarvon
in introducing the bill, had said that it was only
necessary to see what the legally constituted
authority of the country was, and that eminent
statesmen, as well as others, had laid down the
wholesome doctrine that the Legislature had
the right to alter its institutions, provided
the action did not clash with Imperial in-
terests.—They had the authority of majesty
itself, in the speech from the Throne, that the
Colonial Legislatures had the right to appoint
delegates. With regard to the utility of the
Union, they found nearly every British statesman
uniting in one common acclaim that it was
only by means of the Union that the North
American Colonies could be secured to the Crown.
The few in Great Britain who reflected the views
of the acts were those who wished to rid Eng-
land of the expense of the Province. This party
said that under the scheme England would
be called upon to guarantee three millions ster-
ling for the construction of a great iron highway
to more closely connect the provinces, and more-
over that Great Britain would have to support
as an integral part of the empire, and hence
the opposition of this party to the terms of
the Union now about being consummated. He
then proceeded to argue that every gentle-
man present had recorded his vote that Parlia-
ment had the power to pass upon any scheme
of union without referring to the people. In
1804 he had moved for a delegation to proceed
to P. E. Island, to confer respecting a measure
which proposed a radical change in the several
constitutions, as by its terms all local interests
were to be merged, but nothing was then heard
about constitutional objections. They had since
been manufactured, and not exhausted, by dis-
appointed politicians. All who voted for that
resolution, and the majority of members op-
posite did, voted that the Legislature possessed
the power to change the constitution of the
country. After commenting at some length on
the inconsistency of the opposition, the Provin-
cial Secretary stated that in 1863, just before
the general election, the opposition, then in power,
introduced a measure, which was tyrannical in
its powers. It related to the franchise, and proposed
to strike down one-third the electors of the Pro-
vince. The measure was radical and revolution-
ary in its tendencies, but the member for Guy-
sboro had no heart or compassion for the people
then. He then referred to the subject of peti-
tions, and showed that in 1863 the Government
of that day had treated with contempt a petition
for a dissolution signed by 36,000 of the people
of Nova Scotia. He intimated that the reason
why the petitions against Confederation had not
been presented to the Imperial Parliament was
because they had not been forwarded through
the constitutional channel, viz., the Provincial
Secretary of this country. He contended that
there was no instance on record of parliament
having been dissolved by the instigation of
petitions, and said that in 1863 he himself had
sought for a precedent, but failed to find one.
In course of an argument, showing that the op-
position could not consistently vote for the
amendment. The Provincial Secretary remark-
ed that in 1863 it was all right to ignore peti-
tions and change the constitution of the country,
but in 1867 all wrong. He then commented at
length on the course pursued by the so-called
people's delegates, and remarked that it was not
to be for a moment expected that the British
Government would recognize unauthorized dele-
gations.

Mr. Anand contended that the terms em-
bodied in the bill, as amended, were not advan-
tageous to this Province as those proposed in
the Quebec Scheme. Under the last named
scheme, to Nova Scotia the right to regulate the
export duty on coal was reserved, while this pri-
vilege was, under the amended bill, accorded to
the general Government. The Quebec Scheme
fixed the guarantee for the construction of the
Intercolonial Railway at £4,000,000, but now
the sum was to be £3,000,000. He urged
that the moment an attempt was made to es-
tablish a new nation in the British American col-
nies, the United States would interfere, and he
should have to take the consequences. In course
of his remarks he denied that Mr. Howe had,
in speech or writings, ever supported Confedera-
tion. That gentleman had expressed himself in
favor of some kind of Union, and only spoke of
the question in the abstract. He denied the
constitutional right of delegates to change the
character of Parliament. He would not ask for
an immediate dissolution. What he desired was
that the Government should allow the present
House to expire, and then to call a new session
in order that they might be out of office by a single
stroke of the pen as soon as England got into
such a serious difficulty. He looked upon Con-
federation as a stepping stone to annexation, and
predicted that should the Union be consummated,
these Provinces would be annexed before the
expiration of ten years. These Provinces must
belong either to England or the United States,
and as the people would not consent to be gov-
erned by Canada, there could be little doubt
as to the result. He closed by remarking that
Confederation would tend to increase the unpopu-
larity of the present Government, and that the
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Mr. Archibald followed, and ably combated
the arguments adduced by those who had spoken
in favor of the amendment. He quoted
British authorities to prove that Legislatures
possess the power of changing the constitution
without consulting the people. He contended
that our relations with Great Britain, after Con-
federation, would be precisely the same as they
were at the present time. But looking down the
stream of futurity, he could not help seeing
before the expiration of many years it must be
to the interest of both Great Britain and the
Provinces that their relations should undergo a
change, and it was wise to make preparation for
the for the events of that time. He expressed
the opinion that the majority of the electors
were in favor of Confederation, but that it
would be next to impossible to get a vote on
the question direct and simple. Mr. Archibald
went very fully into the financial features of
the measure, and corrected several of the errors
which prevailed in regard to this branch of the
subject. He next proceeded to detail the large
taxes, financial and otherwise, which the Lower
Provinces would reap after the consummation of
Confederation, and dwelt at some length upon
the benefits which would accrue from the con-
struction of the Intercolonial railway, which
would connect Halifax with Quebec, and open
up the resources of the country. Mr. Archibald
explained the nature and extent of the changes
which had been made in the Quebec Scheme,
and showed that, in a financial point of view,
they were highly favorable to Nova Scotia, and
they were highly favorable to the anti-Confedera-
tionists, and that they did all that lay in
their power to induce Lord Carnarvon to

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