Obituary.

JOHN BOYYER, BUNBURY, LOT 48, PRINCE EDWARD ISLAND.

In the holy life, useful labours, and happy death of the good man who is the subject of this brief memorial, the grace of God has been signally illustrated. Although his name may be little known beyond a limited circle, within that circle he was acknowledged and beloved as a good neighbour, an honest man, a liberal supporter of the work of God, an efficient office-bearer in the church, and a meek, consistent disciple of Jesus.

Mr. Boayer's father came to this Island from Bunbury, England, when a young man, and married a Miss Auld, of Stanhope: of this marriage John was the eldest son. At that time the means of grace were not abundant, and Methodism was in its infancy in the colony; but John in early life was brought under its influence, embraced religion and connected himself with that church which he loved with an earnest soul, and to the end of his days of three score years and two, he adorned his profession with piety and warm-hearted zeal for its institutions.

Having received "the spirit of wisdom and revelation in the knowledge of Christ," and knowing what was the "hope of his calling and the riches of the glory of his inheritance in the saints," he never wavered from his trust in the atonement of Jesus, and retaining the witness that his iniquities were pardoned, and his person accepted in the Beloved, he was always ready to give a reason of the hope that was in him. Characterized by humility, seriousness of manner and expression, the things of heaven were the inspiring theme which habitually kindled his affections and employed his tongue. For several years prior to his death he was an efficient class-leader in the Pownal Circuit, and in that capacity employed with great acceptance his ripened experience in guiding his members to the attainment of the high and holy end of their existence. At the time of his death, and for a year previous, he held the important office of Circuit Steward, and during his brief incumbency exhibited a most deep and intelligent interest in the Church's welfare.

During the five weeks of his illness his soul was preserved in hallowed tranquility, and when made aware of the near approach of death, his mind was undisturbed; conscious that God was the "strength of his heart and his portion forever."—On Tuesday the 4th June finding him in extreme weakness of body, I congratulated him on the clearness of his intellect and the unruffled serenity of his spirit; when, with a face radiant with a most heavenly smile he responded, "Yes, the best of all is God is with me." The following evening his eldest son bidding him good night—he repeated the verse

"I'll praise my Maker while I've breath,
And when my voice is lost in death
Praise shall employ my nobler powers."

then—"I shall soon be at rest—my trust is in the blessed Redeemer—good night." Shortly afterwards, while his devoted wife watched by his bed side, he fell into a slumber,—while he slept the silver cord was loosed, and unconsciously to the weeping watcher, the humiliation and sufferings of this mortality were exchanged for the rest and glory of heaven.

His mortal remains were laid in the cross-roads' burial ground in the presence of a vast concourse of people; mourners and sympathizing friends testifying, as they were deposited "in sure and certain hope of the resurrection to eternal life," that was the funeral of "a good and faithful servant of the Lord," whose doctrine, manner of life, purpose, faith, long-suffering, charity, patience," were a banner of glory to the church.

F. W. MOORE.

Pownal, July 6, 1867.

Provincial Wesleyan.

WEDNESDAY, JULY 17, 1867.

Mount Allison Institution.

By advertisements which appear in our present issue our readers will be informed that the ensuing Term at Mount Allison will commence on Thursday the 8th of August; and that on the day preceding, Wednesday the 7th, the new Academy Building will be dedicated with appropriate exercises. A prominent part in those exercises will be taken by the Rev. Dr. Rice of Hamilton, Ontario, a gentleman who manifested the very liveliest interest in the Institution in the earlier years of its history, and who gives evidence of still cherishing an earnest concern for its prosperity by consenting to deliver the principal Address at the approaching Dedication. It will be seen that preparations are to be made to accommodate a large gathering at that time; and it is anticipated that the occasion will be one of special interest.

The Institution now enters upon a new era in its history. In the planning and fitting up of the new Building, the Trustees have kept in view its adaptation to the purposes of Education, and have spared no pains to render it entirely convenient, and suited in every respect to promote the comfort of the youth who may enter its Halls. The arrangements now initiated for the future working of the Institution are such as will best further the efficiency of both the Academy and the College, affording gratifying proof of continued and steady progress. With the rapid advancement of Education in the Provinces, and the establishment of rival Institutions, it is highly satisfactory to the patrons and friends of Mount Allison to know that the motto of this their own Educational enterprize is still, "ONWARD AND UPWARD;" and that, in sustaining it and commending it to public favour, they can do so with confidence, as being in all respects a superior Institution, second to none in the Lower Provinces.

We have frequently employed both voice and pen in terms of highest praise of the Educational work at Sackville; and it is beyond measure gratifying to us to know, not only that all our utterances in the past have been entirely warranted, but that we can now with increasing confidence recommend to our readers our Educational Institution, in all its Branches, as being entirely worthy of their most cordial sympathy and support. We hope the ensuing Term will be commenced with a large attendance of Students; and we confidently and heartily wish the united Institution undiminished and increasing success and prosperity. The resolutions adopted at our recent Conference, which we append, are worthy of attention:—

(Extract from the Minutes of Conference.)

What are the Resolutions of Conference respecting the Mount Allison Educational Institutions?

ANSWER.

I.—THE ACADEMIC DEPARTMENT.

1. That the Conference rejoices to learn that both branches of the Academy at Mount Allison have been in highly effective operation throughout the year; that each branch has had an encouraging number of pupils enrolled in its classes during that period; and that the educational work in those institutions has been, as heretofore, skillfully and faithfully done.

2. That the Conference deems it cause of increased gratitude to the Great Head of the Church, that the afflictive loss sustained by its important educational enterprise at Sackville through the destruction of the former Male Academy building, has so quickly and so largely been repaired by the construction of another Academical edifice, elegant and imposing in its exterior appearance, and exceedingly commodious in its internal arrangements; and again most earnestly commends these excellent Institutions to the cordial support of the general public, and especially to the undivided patronage of its own people, throughout the Lower Provinces.

3. That the Conference notes with much satisfaction, that a considerable portion of the amount subscribed toward the re-building of the Male Academy, has been paid; and hopes that the remainder of the sums generously promised, will also be placed in the Treasurer's hands, at the earliest convenience of the kind friends munificently subscribing.

4. That the Conference records its warm appreciation of the most valuable services rendered, during the year, by the Rev. Dr. Pickard, Principal of the Mount Allison Institutions, in whose tried integrity, proved sagacity, and habitual diligence and punctuality, it has long reposed the greatest confidence; and tenders to him and to his able and faithful educational staff, its cordial thanks for the truly efficient manner in which their onerous duties have been respectively discharged.

II.—THE COLLEGIATE DEPARTMENT.

1. That the Conference is greatly pleased to know that during the Collegiate year, a goodly number of students have been diligently prosecuting their undergraduate course at this seat of learning; that a respectable number of worthy young men have honourably fulfilled its curriculum, have also graduated thereat with credit to themselves, and to the learned Professors guiding their studies; and is truly grateful that the Divine benediction has manifestly rested upon the Institution.

2. That the Conference observes with delight that the Mount Allison Alumni are interesting themselves in a highly praiseworthy manner in the prosperity of the Mount Allison Institutions, by offering prizes and founding scholarships for the furtherance of the cause of sound learning, as connected with their Alma Mater; and trusts that this most becoming and beneficent example may be largely imitated by all under educational obligation to those most excellent Institutions.

III.—THE THEOLOGICAL DEPARTMENT.

1. The Conference records its satisfaction with the reports of the Theological Professor and the Examining Committee, respecting the conduct, diligence and proficiency of the Theological students during the past year.

2. It is a matter of deep regret and earnest solicitude that the number of Candidates for our Ministry this year is more limited than usual, and little more than sufficient to meet the imperative exigencies of our Circuit work. The Conference, in view of this fact, would commend to our churches the duty of special prayer to Almighty God, "the Lord of the harvest," that He may send forth labourers into His harvest; and would hope that ere long it will be found practicable to afford to all Probationers for our ministry, one or more years' advantages in the Theological Institution.

3. The Conference is gratified to know that the interest of three-twentieths of the amount raised for the Jubilee Fund is now available to aid in meeting the expenses of training young men for our ministry; but as this source of income is quite inadequate to afford that assistance which may be expected to be necessary for deserving young men, it is hoped that the enlightened christian liberality of our people will soon supplement, by endowment or otherwise, this Fund, which commends itself to all interested in the efficiency of our ministry.

4. It is highly satisfactory to learn that the Library of the Theological Institution, through the kindness of Rev. Dr. Scott, several members of our Conference, and other friends, has received some valuable additions during the past year; and the Conference would still most respectfully solicit such contributions of Theological and Historical works, &c., as will furnish books of reference or reading, which are yet found to be very imperfectly supplied in the Theological Institution Library.

5. That the Conference has pleasure in recording its very cordial thanks to the Theological professor, for his valuable services during the prst year, in the Theological Institution, and in re-assuring him of its confidence and prayerful sympathy in the responsible and important office in which he has been placed by the call of God and His Church; and they would urge upon all our Societies the claims of the Theological Professor, and the candidates for our ministry placed under his instruction, for their daily remembrance at the Throne of Grace, that our Institution may send forth many able ministers of the New Testament.

From our English Correspondent.

Trades Union Outrages—The Reform Bill—Romanist Riots—Contest about an Education Principle—Royal Commission on Ritualism—Debate on the Irish Church—Primitive Methodist Conference—Foundation Stone of the New Theological Institution—Distress in Cornwall

For some time a pretty general impression has prevailed in this country that the Trades Unions were, at least in many places, carrying on a system of oppression and intimidation, injurious to the interests of both masters and men, and utterly inconsistent with that freedom of personal action, of which as Englishmen, we have been accustomed so loudly to boast. Not content with laying down regulations of a most arbitrary and tyrannical nature, indicating a narrow and unenlightened policy, they also inflicted severe penalties on all who dared to disobey the laws of the particular union, which were declared to be essential to the protection of the trade. Moreover from time to time, we have been startled by tidings of outrages on persons and property, which showed the hand of desperate and reckless men, who were prepared to commit any act of violence in furtherance of their views. In the town of Sheffield in particular, it became known that despotism was being carried on to such an extent, that some interference on the part of the authorities was imperatively called for. One man, who had committed some slight offence against the laws of the Society had his house blown up. Another, who worked for a master who employed some non-unionist artizans, was shot at, and his horse was hamstrung. One man was murdered. In other cases gunpowder was thrown down the chimneys of houses; and tools of obnoxious mechanics were either stolen or injured. To attempt to put a stop to these crimes a Parliamentary Commission of Inquiry was appointed; and the disclosures which have been made to the Commissioners, during the last fortnight, have excited universal horror and indignation. For several years it seems that Sheffield has been under a complete reign of terror. Agents have been hired, at prices varying from £5 to £30, to commit all sorts of outrages. And, will it be credited? one of the leading spirits in this dark and terrible system of revenge, with the deepest dissimulation and hypocrisy, actually wrote to the press condemning the very actrocities which are being carried on under his own direction! The Commission, which is still sitting, are doing a work which all England will be grateful for,

In Parliament, the principal subject of discussion continues to be the ministerial Reform Bill. The measure has undergone so many changes since its introduction by the Chancellor of the Exchequer, here an omission, there an addition; now a clause giving it a liberal tendency, then one interposed by the conservative party—that even its author, one would think, can scarcely recognize it. The concessions which the Government have made to the school of advanced liberals, have excited general surprise. The franchise will receive an extension far beyond what either Mr. Gladstone or Mr. Bright would have ventured to propose. Every householder in each borough will have a vote, provided his term of residence has extended through an entire year, and he has paid his poor-rates. Every lodger also who has occupied his room or rooms for a year, and pays rent to the amount of four shillings a week will have a vote. In counties, all who, either for land or tenements, are rated upon a rental of £12, will be entitled to the franchise.

This is a change which, twelve months ago would have been pronounced the wildest vision of political enthusiam. And, strangest of all, this is being carried through Parliament under the leadership of a Tory administration of the old type! Even a Liberal organ remarks, "Deliberately and earnestly do we approve of this, it were inconsistent with truth to deny that it is at first startling." The most recent debates on the bill have related to the redistribution of seats. Hackney, a large and populous suburb to the north-east of London, is made a borough, with two members.

Two members are also given to Chelsea, Kensington, and the parts adjacent in the south west part of London. Each of the following towns, not now represented, is to be constituted a borough, with one member: Hartlepool, Darlington, Middlesborough, Burnley, St. Helen's, Barnsley, Dewsbury, Staleybridge, Wednesbury, Gravesend, Stockton, Keighley, and Luton. Additional members are also to be given to several counties; and Birmingham, Liverpool, Manchester and Leeds, at present returning each two members, will most probably receive a third. London university will also get a representation. Should this "sweeping" Reform Bill get through the House of Lords, it will doubtless settle the question of the Franchise for many, many years. And a very good thing, too, for important legislative measures have long been delayed, owing to the continued strife on the Reform question. Most people seem tired of the subject.

Within the last fortnight there has been considerable excitement, owing to some pro-Popery and anti-Popery riots in the town of Birmingham. Out of a population of a little over 300,000 there are probably not less than 35,000 Irish Roman Catholics, most of whom bear very little good will to the Saxon and the Protestant. A Mr. Murphy, a convert from Popery, was announced to deliver a series of Lectures on Romanism. He had previously lectured in some of the neighbouring towns, and provoked the most intense hostility on the part of the Romanists, chiefly Irish, so that his fame preceded him. A disorderly crowd awaited his arrival, and in the meantime, a large number, bent on mischief, began to throw stones and various other missiles. They also attacked the houses of one or two persons who were thought to be warm supporters of Mr. Murphy, doing considerable damage.

The police force, although large and well organized, was soon found to be utterly inadequate to restore order; a detachment of military was telegraphed for, and the Mayor read the Riot Act. For two or three days the town was in a very disturbed state, and there was some sharp fighting between the English and Irish. The municipal authorities were to blame in the first instance, inasmuch as they positively wished to prevent Mr. Murphy from Lecturing out of deference to the Romanists! The stipendiary magistate actually proposed that he should be banished from the town; all because a mob of Roman Catholics did not like him to expose Popery. And this is the heart of Protestant England! Not a few are asking what next?

A correspondence has just been engaging public attention, with reference to an important Educational question. It arose thus:—About a year ago a scheme was proposed with a view to aid in educating the children of those in the middle class of society, whose means were too limited to accomplish this object themselves It was proposed that the reading of the Scriptures and prayer should be included in the course of education; and among the contributors to the new schools, there appeared the name of Mr. George Moore, an eminent London Merchant, who promised the noble sum of £1000. Since then an attempt has been made to set aside the religious element altogether, giving a purely secular education. The promoters of the scheme, yielding to the sadly-prevalent latitudinarian temper of the day, came to the resolution to omit the Scriptures and prayer. But when Mr. Moore was made acquainted with this, he informed the Treasurer, that as the agreement under which he promised his subscription was to be violated, he must be excused from giving any contribution. A long correspondence ensued, in which, I am happy to say, Mr. Moore firmly maintained his ground, and in the course of which he remarked, "No man can accuse me of being narrow-minded; for, Churchman as I am, I have always had great pleasure in helping Cissenters, whether Baptists, Wesleyans, or Independents; but what I refuse is to help schools where the Bible is shelved and no prayer used." A letter has appeared from the head-master of the City of London School, ably vindicating Mr. Moore's position.

The Royal Commission of inquiry into the worship observed in the Church of England, arising out of Ritualistic practices, has been at length formally constituted. The large number named in the Commission who are avowed partizans of the Ritualist movement, has given deep and wide spread dissatisfaction. The fact is, those of the extreme High Church party are in relation to the representatives of the evangelical school as *three* to *one*. No expectation, therefore, is indulged that this glaringly one-sided Commission will interpose any effectual check to Ritualism

The old and vexed question of the Irish Church Establishment has been again brought before Parliament. Earl Russel introduced the subject last week in the House of Lords, and an ably argued debate followed. In dealing with the revenues of the Irish Church, the Earl advocated a proposal formally made by Earl Gray, viz, that half the endowments should be reserved to the Protestant Church, and the other half given to the Roman Catholic priesthood. Most people seem taken "aback" by the recommendation of the noble Lord; but there appears to be no probability that it will be adopted. All those who are opposed on principle to State payment for religious purposes, would oppose the proposition on conscientious grounds; and all who, while approving of national endowments on behalf of truth, hold it to be sinful to give any State support to error, would be quite as earnest in resisting any such spoliation.

A curious turn of the debate appeared, when one of the assailants of the Irish Church rose in the person of one of its chief dignitaries, the Bishop of Down, who pointed out most flagrant anomalies, showing that in three Dioceses which comprise a population of 1,100,000, there are but 44,000 Protestants, for whose religious instruction the State provides three bishops, three deans, eleven archdeacons, and 136 clergy. The Bishop protested against the transfer of the revenues to endow Romanism, and instead of this he recommended that a portion of them should be devoted to objects not purely ecclesiastical, but of a kindred character, and in order thereto he would effect a considerable reduction in the number of the clergy. Eventually a motion of inquiry was agreed to.

The Primitive Methodist Conference was held in the beginning of last month at Luton in Bedfordshire. The statistics for the past year show an increase of 2,513 members, 138 local preachers, 221 class leaders, 97 Sabbath-schools, 7,318 scholars, and 988 teachers.

The principal matter of interest lately among ourselves has been the laying of the foundation-stone of our new Theological Institution at Headingly near Leeds. Our friend Mr. Holden performed the ceremony, accompanying it with the generous donation of £1000. The President of the Conference preached on the occasion, and the sermon was one of true power.

Just now the county of Cornwall is suffering most severely from the depression of the mining interests. Our Methodist people, who form so large a proportion of the population, have been, and still are, enduring great privations. In 1864 there were 616 miners at work; at present there are not more than 320. Within the bounds of the Camborne Circuit alone, an area of only four miles, the returns from the miners represent a money value of £80,000 per annum less than three or four years ago. Since our ministers have given publicity to this state of distress, contributions from various quarters have been sent. Much more, however, must be done if the case is to be at all adequately met.

July 5th, 1867.

Our Brethren from Ontario.

To the Editor of the Wesleyan:

DEAR SIR,—The columns of your journal, published this morning, contain several allusions to the presence and services of the Revs. Dr. Taylor and W. B. Stephenson, the esteemed deputation from the Canadian Conference, to our own, recently held in Halifax. The visit of these Brethren will long be remembered in the city; and our ministers will carry to their respective Circuits pleasant and profitable recollections of the "seasons of grace" which they enjoyed under the ministry, or in the more retired society of these honoured servants of our God. Long may they be spared to fulfil the duties of their sacred calling, in the conversion of sinners and in the edification and comfort of the Church of Christ!

On Sabbath the 30th ult., Dr. Taylor preached in Grafton St. Church in the forenoon. His discourse, founded upon Rev. xix. 12, "On his head were many crowns," was one of great doctrinal worth, abounding with felicitous illustrations, drawn from the most interesting fields of human observation, and rich in the energy of the Holy Ghost. There was an indescribable charm about this service, which even the more brilliant address of the following Wednesday, in open Conference, could not dispel. Is not preaching God's own ordinance for the salvation of men, and have not His servants most power, and the best times when proclaiming the Saviour and urging men to be reconciled to God? The conflict of Christ with the powers of darkness—His victory, at the very moment when they burst into a "guffa" of hellish laughter at His supposed defeat—were scenes of graphic detail never to be forgotten by those who listened to the preacher. Nor was the effect less thrilling when he told us of a sainted mother clasping his hands in her own, and teaching the suppliant to pray "thy kingdom come," and to follow the Lord a Prayer with the Scotch version of the twenty-third Psalm; or when he appealed to Dr. Pickard as the representative of the Ministers present as to whether the exhibition of "Christ crucified" were not the strongest argument which could be used with the sinner, to secure his submission to the gospel? There was a peculiar grandeur, both of thought and expression, in one passage towards the close of the discourse. The conquest of Christ, over the consequences of sin, in the case of each believer, was the theme; and the glorified Paul, who for eighteen hundred years had been studying the blessedness of a realized heaven, was appealed to as to whether he could now add anything to his own declaration that the righteous are "heirs of God!" "HEIRS OF GOD." Here is everything—more than mind can comprehend, more than eternity can exhaust."

Of the Doctor's address in Conference we need say but little. Your reporter has given us the leading points—so far as they could be put upon paper—but no one can transcribe the utterances of this "perfervid Scotchman," any more than they might photograph a thunder storm amid his native mountains. There was one fine passage on the indestructibility of the Holy Scriptures which we miss; but who could catch it? We can only wish that tens of thousands may yet hear it for themselves.

The Rev. W. B. Stephenson is a gentleman of uncommon ability. He is one of nature's noblemen, in mien majestic, and in manners bland and graceful. But evidently he depends for success in his public addresses, less upon the outward and adventitious advantages which he possesses, than upon the resources of a well-balanced and highly cultivated mind. He enjoys an amazing affluence of language, and yet there is no redundancy of expression. His style is as clear and solid, as it is rich and beautiful. We should set him down as a hard, and, certainly, as a careful student. Whatever the subject upon which he dilates, he exhibits his mastery of it, and at once wins the ear and commands the admiration of his auditory. His lecture upon "Woman, in her relation to Society," was well arranged, and as instructive as it was interesting. "Martin Luther" was a subject somewhat hackneyed, and yet it was invested with such freshness of thought and feeling, and above all was pervaded by such a principle of loyalty to Christ, to the truth and sufficiency of the word of God, and to the cause of the Protestant Reformation, as to commend it alike to our judgment and our heart. Some of Rome's plague spots were exposed with a delicacy of expression no less refined than the disclosure itself was thorough and impressive. All hail, say we, to the man who dares to tell the truth respecting "Babylon the great, the mother of harlots and abominations of the earth," and yet does it with the blush of shame and the tear of pity, for the agents and the dupes of that accursed system!

None that heard it will be able to forget Mr. Stephenson's sermon, delivered in Brunswick St. Church on Chaist "able to save to the uttermost." Heb. vii. 25. The triumphs of the Redeemer over the enemies of His cross, were displayed with great ability. Eighteen centuries were constrained to unrol their history in the light of the New Testament, and to prove that neither force nor fraud, neither persecution without the Church, nor "surplieed treachery" within it, could depose the Saviour from His throne, or thwart the purposes of His grace. But unquestionably the concluding part of the discourse was the best. We have never heard anything more telling than the tribute paid to the saving energy of the Lord Jesus Christ, when, brought into operation upon mind, conscience, will, all depraved thoroughly and, one might have thought, irrecoverably alienated from the life of God, it imparts light, and power, and sanctifying influence, and heaven, and "salvation to the uttermost" throughout eternity, and to the everlasting fruition of God! And then, when this was shown to be possible for all men, everywhere, and in every age, we felt that we were listening to the gospel as it was preached in the days of Paul and John, and as it was proclaimed by the lips of its Author:—"Him that cometh unto me, I will in no wise cast out."

May the blessing of heaven rest upon these honoured men, in whom we recognize "the messengers of" our sister "Churches, and the glory of Christ." May we ourselves be faithful to the fullest extent of our ability; and for them and for us, and for the connexions which we unitedly represent, may the present year be one of spiritual power, of ingathering to the Church of God, and of accelerated progress in the cause and Kingdom of Christ. FRATER.

July 10, 1867.

Pastoral Address.

TO THE MEMBERS OF THE WESLEYAN METHODIST CHURCH IN EASTERN BRITISH AMERICA.

VERY DEAR BRETHREN,—In the name of our Divine Saviour we pray that mercy, peace, and love may be multiplied unto you. It has been our custom from year to year to address you from our Conference on subjects relating to your personal experience of the grace of God, your practice of His holy will, and the general prosperity of religion throughout the Connexion. On the present occasion we deem it no less needful than formerly to "give all diligence to write unto you of the common salvation," and still to "exhort you that ye should earnestly contend for the faith once delivered to the saints."

While, with us, you will rejoice that the gospel of Christ is extending its triumphs in the world, and that it must continue to diffuse its blessings until all the ends of the earth shall see the salvation of God, yet you cannot be ignorant that dangers of no ordinary kind are now menacing the Church on every side. If our prospect is not wholly "dark," neither is it perfectly "clear." The truth of God's own word is called in question by sophisms as plausible as they are pernicious. The arrogance of Romanism which has so long sought to dethrone the Redeemer of mankind and has disowned the offices of the Holy Spirit, to elevate a priesthood which teaches "for doctrines the commandments of men," has displayed itself very fully of late, even among those who are professedly set for the defence of the gospel; and garnished with an elaborate system of rites and ceremonies, persistently seeks to multiply its votaries by beguiling "unstable souls." And, withal, pride and fashion, coveteousness and deception, impurity and intemperance prevail to an alarming extent, and like a pestilential atmosphere exert a baneful influence upon society in general.

Without judging severely, we are nevertheless constrained to believe that while iniquity has abounded without the church, the love of many within its pale, has in consequence "waxed cold." Though as a Connexion we have not been left during the past year without distinguished proofs of the Divine blessing upon our labours, yet we have deeply to regret that the work of the Lord has not prospered in our midst as it ought to have done, or as our principles and agencies had led us to expect. For this we have endeavored to humble ourselves before God; and we have sought by mutual and unreserved converse on the subject, and by earnest prayer and supplication to divest ourselves of everything that might hinder us in the work of saving souls, and to secure a more copious effusion of the Spirit of God, in order to our success in spreading Scriptural holiness throughout these lands.

We beseech you, dear Brethren, to afford us your fellowship in these heart-searchings, and holy aspirations. "Fulfil ye our joy that ye be like minded;" "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, and for us, that utterance may be given unto us, that we may open our mouth boldly, to make known the mystery of the gospel."

As alike destructive to your own spiritual interests, and those of your families and all around you, we affectionately warn you against participation in or connivance at anything unholy. "Our citizenship is in heaven," and therefore we ought not to be conformed to this world. The exhortations which abound in the New Testament to self-denial, to a daily bearing of the cross, and to abstaining from the appearance of evil, are as appropriate to our circumstances as they are certainly addressed to ourselves. However justifiable and right therefore it is that we seek to "please every man, for his good to edification," nay, that we endeavor by kindly effort to raise the fallen and to restore the lost, let us nevertheless remember that we are to "save with fear, pulling them out of the fire; hating even the garment spotted by the flesh;" "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

On the contrary, let "us covet earnestly the best gifts," following "peace with all men, and holiness, without which no man shall see the Lord." In the ordinances of Christianity we are still to seek the fulfillment of the Divine promises. We counsel you to make every sacrifice possible in order to unite with the great congregation in the solemities of public worship. In the offering of praise, let every one endeavor to "sing with the Spirit and with the understanding." When prayer is presented, not only silently join in acts of confession and petition, but at suitable times "let all the people say Amen." Expect under every sermon to receive a blessing; and "as often" as the sacramental bread and cup are dispensed "do ye show forth," with penitent faith, and grateful acknowledgment, the sacrificial death of the Lord Jesus Christ." Privileged as we are to regard the promises of God as confirmed not only to us, but to our children, let us early and publicly dedicate them in His own appointed way to the service of Christ, and let us faithfully follow up that consecration by Scriptural training, domestic worship, and a holy example. Such care and Christan influence as this must under the blessing of God largely contribute to the consolidation and extension o true religion.

Where deep concern in the work of God is cherished, where temptation is guarded against, and duty is gladly discharged, the class meeting will invariably be regarded as at once a means of grace and an occasion of blessing. To the earnest soul, its utility is beyond all question. It prompts to self-examination. It awakens and diffuses Christian sympathy—the best fruit of purest friendship—and it trains our souls alike for the active duties or the afflictive sufferings of this life, and for the nobler enjoyments of the life which is to come. If apathy regarding this institution has crept in among any of our people, let them at once remove it by seeking an increase of personal holiness, and let them begin by immediately renewing their attendance at the class room.

But above all our wants, is that of the "richer energy" of the Holy Spirit in our midst. We need this on every Circuit, in every household, in every heart—we need it in order to be preserved from dead formality, and to find that "the Kingdom of God is not in word but in power." Upon this depends the success of our labours, the comfort of your hearts, and the ingathering of souls to the fold of the Redeemer. Let us unite to seek a double portion of the "power from on high," being encouraged thereto by the repeated and varied assurances of the Father's purpose thus to glorify His Son.

From the earliest period in our denominational history, we have been taught to "honour the King" as representative of those "powers" which are "ordained of God," and to pray for all that are in authority over us;" so that we may lead quiet and peaceable lives," and may contribute to the salvation of all men. At this juncture in the history of these dependencies of the British Empire it is especially incumbent upon us to fulfil these Christian obligations. "Let every soul," therefore, "be subject unto the higher powers." "Render," also, "to all their dues, tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." And this "not only for wrath, but also for conscience sake."

It will, we trust, afford unfeigned gratification throughout our Connexion, that the loss which was sustained by the destruction of our Academy at Sackville, has so speedily been repaired by the erection of a more commodious building In a few weeks the Dedicatory and Opening Services will be held, and we trust that prayer will be offered among all our Churches for the special blessing of God upon our Educational work, so that the new era about to be inaugurated may be distinguished for its general and religious success. Arrangements have been made respecting the management of our Institutions at Sackville, which we hope will render them even more complete and efficient than in the past; and we therefore most cordially recommend them anew to your patronage as adapted to afford the most liberal education to our youth of both sexes, and under the constant influence of vital Christianity.

The importance of circulating our religious literature, and sustaining in fullest vigour our denominational organ, the *Provincial Wesleyan*, has not diminished in our estimation. We therefore exhort you to avail yourselves of the privileges of our Book Room, by securing therefrom such sound, scriptural literature as may be essential to the prosperity of your Sabbath Schools and the edification of your families, and to encourage the further circulation of our Paper—ever guarding your families against the soul-destroying influence of the pernicious light liturature which circulates over the land.

And now, beloved Brethren, we commit ourselves and you once more to the favour and guardianship of the Great Head of the Church. May the year upon which we enter be marked by abundant communications of God's love and evidences of His saving power within the bounds of our common Zion! With this prayer in our hearts associated with a solemn purpose to live and labour for our Master's interests and for your salvation, we commend you to His keeping.

Signed on behalf and by order of the Conference.

MATTHEW RICHEY, D.D., *President.*
R. ALDER TEMPLE, *Secretary.*

Halifax, July 6, 1867.

Unreasonable Demands on the Ministry.

As the season has come when many of our churches are receiving new pastors, we are reminded of some of the petty annoyances to which a minister is often exposed on coming to a new charge. We do not allude to the difficulties he may experience in moving his family and his goods, and in settling in his new home; but to others which begin to appear after settlement, when novelty has worn off, and when the regular work of the new charge has begun.—Among these are the demands made on the minister by a class of persons who are to be found in every church, and for whom, perhaps, we can find no more designation than the apostolic phrase, "unreasonable men," a more literal rendering of which would be men "out of place." In the position they occupy as self-constituted critics of the character and conduct of Christian ministers, they give unmistakable evidence of being out of place, by reason of the judgments they form and the opinions they express.

Some have most unreasonable ideas of what the personal and official character of the minister should be. They expect him to preach at all times equally well. There must be no falling off in the quality of his discourses, or he will be charged with want of talent or indulgence in sloth. No allowance is made for feeble health, for sickness in his family, for domestic bereavement, for anxious care induced by insufficient support, for hidden griefs too sacred for the world to share. Is he not a minister, and ought not a minister to be "always ready to preach and always ready to die?" Many forget that he is a man as well; that he has the same needs and the same infirmities as other men.

Others will measure him by a standard not his own. They expect him to be like his predecessor, or some other favorite minister, instead of being like himself. And yet, if the new pastor should appear in the pulpit or in the street with clothes of the size and pattern as those of his predecessor, without any reference to their suitableness in size or style, these critics would be the first to find fault. The one demand is just as absurd as the other. Every man has peculiarities which distinguish him from every other man in the world. If these are offensive, they should be destroyed as far as may be; if they are harmless, they may be let alone; if they give tone and character and efficiency to his work, they should be cultivated and improved. Every minister should be himself.—An attempt at mere imitation of some one else will only make him ridiculous and be sure to end in failure.

Perhaps there is hardly a department of duty in which a minister is more liable to censure than the pastoral. The new pastor is expected to recognize every member of his congregation, and to be able to call each by name after he has once had a personal introduction. It does not occur to the fault-finders that, while it is easy for them to recognize their pastor after once seeing him, the case is far different with him.—They see but one; he sees many. He sees them too under circumstances which render it very difficult for him to remember them. Thirty or forty or a hundred may be introduced to him at one time. How can he be expected to distinguish them all until he has time to find them out? Yet many feel slighted if the pastor passes them without recognition. They call him "proud," when they are to blame for not speaking to him."

Some take offence because the new minister does not call them as soon as he is settled and begins his pastoral work. But, in the very nature of things, somebody must be last. He cannot see all at once, nor can he visit all in one day or in one month. There are those who are unreasonable enough to expect a pastor to make them frequent visits, forgetting that he has other parishioners and other duties, and that if he complies with their demands, he must neglect others who have equal claim upon him.

When sickness or bereavements enters the household, the pastor is expected to be there as soon as the physician, though the latter is notified while the former is not. Many take it for granted that the minister knows when they are ill, and that he also knows they want to see him; though how he should ascertain all this without being informed, it would be hard to say.—Many a pastor has been severely blamed for neglecting to visit an afflicted family when he knew no more of their troubles than the Sultan of Turkey. If all persons dealt thus with their physicians, they would not receive much benefit from medical treatment. But the doctor is informed when his services are needed; the poor parson is left to find out as best he may, either by intuition, or by looking at his Hebrew lexicon, or by studying his commentaries. But if he does not find it out in some way, he must expect to be severely censured for neglect of duty!

These are a few of the small trials of a minister's life, not worth much in themselves perhaps, and yet irritating to a sensitive nature.—For when a faithful pastor is using all his exertions to build up the Church, it is hard to feel that there are "unreasonable men" who expect of him impossibilities, and accuse him of neglect of a most sacred duty, because he does not do what cannot be done. How much pain might be spared a pastor's heart if his people would always remember that he shares the feelings and the infirmities of his fellow-men!—*Methodist*

Ship Building at Avondale

Illi robur et aes triplex
Circa pectus erat, qui fragilem truci
Commisit pelago ratem primus

From the ship-yard of Mr. John Harvie, Avondale, on Wednesday, July 3rd, was launched the barque CAIRNIE HILL, registering seven hundred and seventy-nine tons; and classed A, No. 1, *for seven years*; the only one, we believe, of such standing owned in the Province and this noble ship, on launching day, fully justified, by her appearance, the high rate of classification that has been given to her. She will be commanded by Captain George Smith, who has gained a well-deserved reputation by his successful voyages and thorough nautical skill. The above mentioned vessel is owned by the builder, Captain Smith, and others; *she is built from seasoned timber of the best quality*, and the well known standing of Mr. Harvie as a naval architect, renders it unnecessary to speak in his praise. But we do not think it unbecoming to say, that of the many fine ships built in this extended "Dominion," there are none with which those of Avondale might not compare with the most favourable results; and the present specimen is not to be excelled *by any of the best*, either in point of strength or elegance of form.

There is also, in the yard of Mr. Jas. Mosher, a barque in course of erection, which, when completed, we doubt not, will be perfect in construction, and will reflect credit upon this ship-building community.

In addition to the above, it is said, that Capt. F. Curry is about to commence a vessel of considerable dimensions, in an adjoining yard, to be completed at not a very distant period. We wish these enterprising gentlemen every success in their undertakings, and continued prosperity to this thriving village.

STRANGER.

General Intelligence.

Colonial

VALEDICTORY.—The Rev. R. A. Temple, whose health has seemed to indicate the necessity of a change to a more genial clime, closed his ministry in this city on Sabbath last, preparatory to his departure for Bermuda by the steamer of this week, the recent Conference having appointed him to those sunny Isles. We wish him great success in his new sphere of labour, and hope that he and his family may have health, and be attended by every blessing of a benignant Providence.

THE CROPS.—From all parts the intelligence respecting the farming interests is most cheering.

A LITTLE STRANGER.—The little schooner-rigged boat, *John T. Ford*, 2½ tons, from Baltimore for Paris, put into this harbour for water on Friday last. She is manned by three seamen, who expect to reach Paris in 30 days.

ACCIDENTS.—A man named Sullivan, of Dartmouth, fell from a truck one day last week, was run over, and expired shortly afterwards. By a powder explosion at Waverley on Saturday last a man named Robinson was killed.

RENTS ADVANCING.—A property in Water Street, which has heretofore been rented at £90 per annum, was last week leased for a term of years at an annual rent of $800. Some folks must be anticipating "the good time coming."

A MAD FAMILY.—New Brunswick papers mention a family residing near Fredericton, who had become so excited respecting the "Second Advent" that they all became deranged and had to be sent to the Lunatic Asylum. Medical men attributed the phenomenon to mesmeric influence exerted by the father upon all his family. The case is a most distressing one.

BAZAARS.—Numerous Bazaars to aid in Church and benevolent objects, have recently been held, yielding handsome amounts. We observe that one of these, on a grand scale, was held last week by the ladies of the Methodist Church in Charlottetown, to aid in the erection of a new Parsonage. We have not heard the sum realized.

POLITICAL.—Mr. Annand has offered in Cumberland as a Candidate for Ottawa. That County has been greatly stirred by the public discussions held in different places between the Hon. Dr. Tupper, C.B., and the Hon. Joe. Howe.

ST. JOHN, N. B.—We are pleased to notice that Geo. E. King, Esq., and O. D. Wilmot, Esq., are spoken of as Candidates for the Local Legislature.

United States.

Congress met on the 4th inst.—more than a quorum of each House being present. The Democrats absented themselves till after roll call, when, finding that there was a quorum without them, they put in an appearance. Both Houses have decided to confine their labours to the Reconstruction question, and the session is expected to be of only two or three weeks duration. The newly-elected representatives from Kentucky have not been admitted, with the exception of Mr. Adams, who has a clear record as a loyalist. Amendatory Reconstruction Bills come thick and fast, and the distinguishing feature of them is, that they make the power of the military commanders supreme. Existing officials in the late rebel States are all legislated out of office, and the district commander is empowered to fill all vacancies in office. The present incumbents can be retained by military appointment.

The Boston Orator on the 4th said of the South—"Everywhere is chaos, social anarchy, while our ears are every moment greeted with the roar of some brigand mob, or a cry of some half murdered man or outraged woman." While the orator was denouncing the South for its murders, mobs, and