Provincial Wesleyan

THURSDAY, MAY 20, 1858.

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 correspondents.

The Solicitor General and the Protestant Clergy.

We have read with much surprise the report which has just appeared of a speech delivered by Her Majesty's Solicitor General for Nova Scotia. That gentleman, in his eagerness to defend the administration with which he is connected from the charge of subserviency to the Roman Church, has not scrupled to assail with ridicule the Protestant religion, and to revile, in his own peculiarly trenchant style, those Ministers of Christ who dare to assume an attitude of opposition to the "MAN OF SIN." Such an unguarded expression of the sentiments of his heart as he has permitted thus to meet the public eye will do more than all his political opponents could effect to estrange from him that numerous body of Protestants who, their predilections being altogether with a Government bearing the name Conservative, desired far more a change in the policy, than a change in the *personel*, of the Ministry. Who could have supposed that the formation of a Protestant Alliance, in which the chief part was taken by Ministers of the Gospel, who can have no personal interest in the fate of parties, whose very position demands their neutrality, so far as it can be observed in accordance with their duty to Christ, and who, in their private views on purely political matters, differ as widely as men can do, could have aroused in the Government of a Protestant country hostility so great as has been maintained towards it during the past winter by those who hold the reins of power in this Province? It is one of the mournful signs of sad degeneracy in those who years ago were foremost to lift the warning voice against Papal encroachment that this has been the case. We have seen the Secretary of the Province rushing with mad impetuosity upon our impenetrable buckler,—the shield of truth: and now we have the Solicitor General essaying to rout the Protestant Alliance by the dexterous tossing of his carefully manufactured squibs. Let us turn to a few of his contumelious insinuations and indecorous assertions and see what foundation they have in fact.

Mr. Wilkins opens his battery against the Protestant Alliance by stating that it had its origin in party and politics—a statement which has been so often refuted that we shall be at no pains to deal with it now; but whatever its origin, this is of little moment compared with its objects; if these be worthy of the Christian's aim, let Christians be unwearied in their efforts to attain them. Satisfying himself, without argument or proof, of the party origin of the Protestant Alliance, Mr. Wilkins goes on to attribute its authorship to Satan:—"I have no hesitation," he says "in asserting that its author was a certain potentate whom some of our ministers earnestly believe to be the particular friend of the Pope," and then with bitter sarcasm he adds respecting the clergymen whose names are given in the Prospectus of the Alliance, "I am not willing to suppose any of those men capable of openly violating the divine law, betraying their lord, or trampling on his commandments:" meaning, as is evident from the whole of his subsequent discourse, to fasten firmly the belief that men who do not passively permit Romanism to push forward its enslaving schemes to the utmost of its will, are *violating the Divine law, betraying their Lord and trampling on his commandments.* He congratulates himself on the "opportunity of preaching to these ministers, who, when we enter their churches, have all the preaching to themselves, while we are forced to sit as mute as mice," calls upon them to explain whom the Saviour pronounced the blessed: "the poor in spirit," "the merciful," "peacemakers," "the meek and persecuted," and suggests that they should preach on the following texts—"Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." "Judge not that ye be not judged." "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thy own eye."—"Whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets." "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves; ye shall know them by their fruits; do men gather grapes of thorns, or figs of thistles."

What sort of cause can it be, which requires so perverted an application of the words of our Saviour! Do we not love our enemies, when we seek to rescue them from the fangs of popery!? Do we not aim at benefitting those who hate us, when we strive to place the gospel of our salvation in their hands? And where is Mr. Wilkins' proof that we do not pray for those who, like him, despitefully use us? Under none of the texts which the Solicitor General has more lavishly than discriminatingly spread before the clergy, could they have any difficulty in triumphantly vindicating the position which he impugns, while the last of the passages which he has selected has an application to his own position which, acting on the golden rule, we pray his eyes may yet be opened to understand.

"The religion of the gospel" says Mr. Wilkins, "is entirely submissive and never aggressive. The kingdom is a spiritual kingdom and no earthly power or false religion can prevail against it." Here are two brief sentences in one of which we have a contradiction of Scripture, and in the other a contradiction of History. The religion of Christ *is essentially* aggressive. His parting command to his disciples was "Go ye and disciple (make Christians of) all nations." It is not indeed the aggression of the sword that Christ enjoins, but it is nevertheless aggression, and when Christians cease to be aggressive [illegible] sion and in defence of the faith delivered to the saints, they abandon their duty, "*violate the Divine law, betray their Lord, and trample on his commandments.*" History proves that when Christians grow careless, earthly powers and false religions do triumph over the church. It is one of the mysteries of Providence that God permits it. Yet we must deny the pages of authentic history, and facts that are present to our senses to doubt this. Else whence that overpowering system against which we watch and war, and which enslaved the Christian mind for a thousand years, and still binds in its fetters a large portion of the nominally Christian world? Is not the existence of that corrupt and corrupting hierarchy whose cause Mr. Wilkins so faithfully championed a refutation of his argument? Error is ever aggressive, and as it is more congenial with the depraved heart of man, if it be not counteracted by the aggressions of truth sustained by the Spirit of God, it will prevail. God has not promised to preserve his disciples from the effects of their own infidelity to his cause. This is our answer to Mr. Wilkins' hasty assertions, as well as to his list of questions in the following passage, which he doubtless deemed racy, but which we consider irreverent:

"I should like to catechise these priests a little, and I should wish them to consider one or two questions. Is the Protestant religion the true one? Who is its author? Where is he? Is he alive? Is he able to take care of his Church? Has he promised to do so? If it is true that he is the bridegroom and loves the bride his Church with all the tenderness of a first and only love, he will assuredly take care of and protect her, but the Protestant Alliance openly declare either that they doubt his ability to do so, or that they have no manner of faith in his promise."

A further extract or two from this extraordinary speech, coming as it does from one who, like his Queen, is sworn to maintain the Protestant religion, will show the *animus* of those who oppose the Protestant Alliance. "We don't often find these ministers who figure in the Alliance combining for any good purpose. * * * They generally detest or are jealous of each other, and are incapable of combining for any good purpose; but point out a victim for persecution, and like Pilate and Herod they well shake hands over a deed of cruelty and persecution." Again, he says:—"Before I close I would admonish the Catholics to treat the Protestant Alliance with the contempt it richly merits. It will soon be scattered to the four winds, if left to itself. Nothing can keep it alive, if the Catholics themselves do not foster it by taking notice of it.—There is in Nova Scotia, with much hypocrisy, a large amount of pure and genuine religion, and all who really love the gospel and set a proper estimate on their own religious freedom, will be sure to protect the Catholics, or any other sect, from oppression, injustice and persecution. In conclusion, I would remark that while it is lawful for christians to combine in works of love and charity—whenever men lose sight of those virtues, and combine to injure, annoy, rob, cheat, defame, or do any kind of damage, either to the persons, the property or the feelings, of others, they cease to be christians and begin to be devils."

The Honorable the Solicitor General of the Province of Nova Scotia has spoken. He has exhibited about as much theology as temper, and rather less wisdom than wit. We commend to his perusal during the Parliamentary recess some trustworthy volumes on Church history, and would especially invite his attention to the reports of the numerous societies in which Protestant clergymen of different denominations harmoniously co-operate. Let him familiarize himself with the transactions of the British and Foreign Bible Society, the Evangelical Alliance, and other kindred institutions, in which the sympathies of every evangelical clergyman, from the Primate of all England to the humblest minister of a dissenting chapel, are embarked, and let him reconsider his reckless libel of such men that they are incapable of combining for any good purpose, but like Pilate and Herod will shake hands over a deed of cruelty and persecution.

Letter from Canada.

[From our own Correspondent.]

CANADA, May 1st, 1858.

When we have for months been running in debt for warmth to beech-wood and buffalo robes, maple and mink, pine and peltry, the merciful first of May finds hearts and tongues ready for any pitch of exultation you like, and the whole soul rushes into the genial stanza of a thankful Englishwoman:

Welcome! all hail to thee,
Heart-stirring May!
Thou hast won from my wild harp
A rapturous lay.
And the last dying murmur
That sleeps on the string
Is welcome, All hail to thee!
Welcome, young Spring!

During the past useful winter months (for what would the new-settler do without them?) Canadian roads have witnessed agreeable sights; procession of sleighs or waggons heaped with wheat, flour, corn, oats; sleighs of beef and pork in piles the strangest; wood-teams towering and creaking; mammoth hay loads, just the thing for vagrant beasts by the roadside. Then, the good "Darby and Joan," who have resigned the duties of the homestead for a day, jogging to market; or the sons have left the barn, and the daughters the dairy, for a deserved "sleigh-ride;" and some home-bred "spans" dazlingly mounted, and the whole "set-out" gaily caparisoned make you enquire, who are they? And the answer is, they are the "youngsters" of John, or Edward, or Isaac somebody, who ten years ago emigrated from the "Old Country," and had to go on trust for his axe to start with, and now he has nearly a hundred acres of his own land cleared of two hundred paid for, and his verandahed brick house, and lofty barns do your eyes good to look at them. Noble fellows, who by industry and sobriety have thus conquered poverty, and got honor for themselves and Canada!—worthy of all they have earned, and their children of a good set-out, and a cheerful drive with bells, when relaxation or business, or worship, Bible, Missionary, or Temperance Meetings call them from home; and I will say this to their credit, the young folks of Canada generally show their good sense by crowding such meetings. The winter gone, these sleigh-riding sons and daughters are the first at the barn, the plough, and the milk-pail; the roads are comparatively silent, and now it is dishabille—work—dispatch, to enlarge home-buildings and fields, or purchase farms for [illegible]

never read Virgil's Georgics, they are as wise in practice, as Virgil thus is in poetry:

When first young Zephyr melts the mountain snow,
And Spring unbinds the mellowed mould below,
Press the deep plough, and urge the groaning team,
Where the worn shares 'mid opening furrows gleam;
Lands that the summer sun has twice matured,
Twice the keen frost and wintry cold endured,
Profuse of wealth repay the insatiate swain,
And pour from bursting barns the exuberant grain.

This playful meed of praise to May presented, I gratefully say that the happy season is rendered happier by the recollection of remarkable religious prosperity in Canada. The Conference is approaching, when Wesleyan statistics will be officially adjusted, and it will be certainly known what God has done for our Church, and for thousands who have since last Conference been conducted into the light of His countenance. I shall only now state that for sometime the respective Protestant churches of the country have been exhibiting stronger religious sympathies, and in Toronto, Montreal, and some other places, union prayer-meetings have been held in the day, attended by Ministers and members of different bodies, and it is believed that while the fraternal regards of ministers and people have been strengthened, Christian persons have freshened their piety, and some impenitent persons been converted to God. Times of good-fellowship among Christians of different beliefs should be neither infrequent nor cold; but it hardly admits of doubt that generally all orthodox Protestant Churches are most successful spiritually when they are plying in their own accustomed manner the powers they possess. Certainly it is so with the Wesleyans. Deny it who may, though it is a primary duty to cherish a catholic temper, the different bodies have, to their honor, unchangable habits and modes, which are their right, and are necessary for them, and useful; and let those bodies unite, though but for an hour, those modes will shackle persons, even by the very mutual deference felt, and you cannot then ordinarily give—though wished by all—the fullest fervor, freedom and force to Christian privilege. For the wonderous power of prayer and Christian love specially displayed on the American continent lately, to God be endless praise!

As far as my knowledge extends, the designation of "Union Prayer Meeting" in Canada has not been a misnomer. We have read of meetings elsewhere so called, at which much of the hour has been taken up with addresses and with statements improperly made by persons here and there in the congregation. The indecorous and invidious practice of laymen conducting services when ministers are present, is not our democratic, unscriptural rule. A fellowship-meeting is the place for a relation of experience; a prayer-meeting for praise and prayer. Mr. Wesley forbad exhortation usually at prayer-meetings. I have seen many revival reports which have made me thankful for the sound sense, spirituality, and *conservative* management of Canadian Wesleyan Methodism—a transcript of British Methodism.

There is a culpable tendency to mixed Sabbath-school conventions and unions in Canada. Some excellent men unwittingly sanction them, but they are unnecessary and mischievous.—Genuine charity is not blind and latitudinarian, but discriminating and just to all parties. Most desirable it is that ministers and members of all established Protestant Churches should occasionally associate, simply for an interchange of thought on so important a subject, for deepening the spirit of brotherhood, and for devotional acts. But when an unpractised assembly, whose tenets are fixed at every point of the compass, decides on combined public action, and on providing books for the schools, what becomes of either the reliableness of the selection made, or the interpretation of the Scriptures given in such schools? Then what modesty, I will not say honesty, is there in a motley, self-authorized body, organising a union of schools, which already belong to different Churches, when neither the Synods nor the Conferences of those Churches have first surrendered their schools? To enrol such schools without permission, bring them under a system of visitation, select books for their use, and require an annual report from them, is an audacious usurpation. Wesleyan Methodism throughout the world deems the Sabbath School *a sacred vocation of Christ's Church*, and never patronizes these promiscuous Sunday School partnerships; it does not oppose them but lets them alone.—Union schools sometimes originate in a mistaken good feeling, yet often in dislike of Church-rule and not seldom in enmity to Methodism. The Wesleyan Conference of Canada needs not other Sabbath School conventions, however imposing to aid either its wisdom, its agency, or its authority. In 1855, the Canada Foreign Missionary Society was formed as the result of Dr. Duff's visit to this country, and I believe a Missionary was sent forth, but some months ago its operations were intermitted. Lately, however, a circular has been issued appealing for a renewal of effort, on the ground that India, Turkey, Central Africa, and Labrador much need the efforts of such a Society. Is not Labrador with the Belleisle fishery, a natural Missionary field for your Eastern Wesleyan Missionary Conference?

Some of our newspapers are strenuously advocating a species of protection in the imposition of Canadian duties; a ticklish topic by the side of our loud boast of reciprocity, and emulation of Great Britain; and there have been several large meetings held by leading merchants and manufacturers; some editors have vigorously debated the question, and a deputation has waited on the Inspector General, who replied rather favourably. It is affirmed that Peel did not inaugurate Free Trade till England was strong enough to do without protection, and that Canadian manufactures require it.

I lately informed you of the recent settling of townships between the Ottawa and French River, on the new Opeongo road. It now appears that last year on 464 acres, parts of 167 lots, the produce amounted to $10,000. The *Colonist* says, "The other settlements shew signs of no less prosperity. Everywhere we hear of townships trebling and quadrupling their populations in a year; fresh municipalities being formed; magistrates appointed; post offices established.—The first settlers who went to take free grants are being followed by hosts of others anxious to buy. And if this, the result of opening of roads, be so great in one single year, what progress may we not expect to take place within the next ten?"

Of our Legislature now in session, I may as well first say that of the 130 members in the House of Assembly, 40 are Roman Catholics, and 13 Methodists, the others Episcopalians, Presbyterians of different bodies, Quakers, Lutherans, and Universalists. Then we have, I suppose quite as large a proportion of Romanists in the Upper House—accounting for the deleterious and degrading power of the Pope in our Executive. Detestable obsequiousness—the sin of your government and ours, when so large a majority of the representatives are Protestants!

Since the reassembling of the House April 7th dispatch has been no characteristic of their proceedings; indeed, it is comfortable to get six dollars a day, and, it is said, a good deal more for etceteras—making our Parliamentary doings cost about two thousand dollars a day! Most time has been wasted on glaringly disreputable Election cases; and the Representatives have been [illegible] ture, Imprisonment for Debt, Jury Laws, Interest of Money, Probate of Wills, Municipalities, seat of Government, Sabbath Observance, Separate Schools, Prohibitory Liquor Law, Representation, Simultaneous Election Nomination, Accounts, Supplies, Colleges, Courts, Asylums.—When anything is *done* you shall hear.

The public accounts show a Revenue in the year of £1,338,198; of this £981,802 from Customs, £102,307 from Public Works, and £104,386 Territorial. The total expenditure is £1,423,235. This embraces £281,036 for Interest, £58,512 for Civil Government, Administration of Justice, £126,551, the Legislature, £126,433; Education, east and west, £110,009; Agriculture, £22,518; Hospitals and Charities £45,832; Militia and Enrolled Force, £41,535; Ocean and River Steam Service, £55,447; Post Office, for two years, £69,010; Sinking Fund, £73,000.

Enough is already known of the intentions of the Home Government, from dispatches to the Canadian Government, to assure us that a British Colony is to be established on Vancouver's Island, to extend eastward to the Rocky Mountains. Eight hundred British subjects are there now. How long will it be before these hundreds are thousands? The Canada Conference has duties to discharge on the Pacific. Should not our Missionaries be on their way? And would he be a visionary who expected a fraternal chain of Wesleyan Conferences, on British ground, between the Atlantic and the Pacific Oceans, in less than a hundred years?

Chief Justice Draper has at last presented to the Governor General a report of his Hudson's Bay jaunt to England—prolix, perplexing, polite; and whether he is with the Imperial Government, or dissents, on the subject, it will take another Chief Justice to say. Whether he is an abettor of, or a demurrer to, the policy of the Honourable Company he tells us not. Whether he thinks Canada is right or wrong, others must find out. He seems to eschew the question of charter, and advises no delay in fixing boundaries to keep the Americans in order, and then for the Canadians to take what they can get, and settle, and govern, and pay for. Apart from palaver, this means, Canada has no rights in the Territory, until her own gold buys them.

I have now two items of news to emphasize. An Honorable of our Upper House has just been snubbed for attempting to get the name of his Chamber changed to "Senate" It was too American, it might be taken as a leaning to annexation with Republicans; no Upper House in the British realm was called a Senate; and we are Colonists: and so what is classical and noble is discarded for plain "Legislative Council." After all, granting it would be magniloquent for a Colony, does it not sound well to say of the Imperial Legislature, the British Senate? Another item is, a respectable talented publisher has been lately giving to the Canadian metropolis "*The Gambler*"—a small, shrewd, piquant sheet that pleases all, and offends every body; the very thing for these times of Popish, Puseyite, Parliamentary, and Professional corruption. The next new paper ought to be the *Panegyrist*, for Canada merits much eulogy.

ANGLO SAXON.

Chapel Debts—A Proposition.

To the Editor of the Provincial Wesleyan:

MR. EDITOR,—As Chapel and Mission House debts are a very great encumbrance and painful inconvenience, to many of our people as well as our Ministers, and consume much of the receipts of the Circuit to pay interest &c., and as above all things God's cause should never be allowed to be in debt, I have long had it in my mind to devise some means of at least helping some of our most distressed cases. I think with the wealth the Wesleyans possess they could, without suffering any inconvenience to themselves or families, make a considerable and good appropriation, so that the world and Satan may not have all; and the whole of what they possess be sanctified by a right appropriation of a part to God who has given us our all, and does, and has a right to, demand a tenth of what he gives, which some to their credit and good freely give back in some way to him.

On the above principle, though with prudence and good economy my annual salary I consider does not support me—yet I am willing to give one hundred pounds if twenty or more Wesleyans, Hearers or Friends of the cause within the limits of the Nova Scotia and New Brunswick Conference, including Newfoundland &c., will do the same. And if forty more can be found to give fifty pounds each, I will give fifty more; and if eighty more can be found to give twenty-five pounds each, I will give twenty-five more; and if one hundred and sixty more will give twelve pounds ten shillings, I will give this sum also; and if three hundred and twenty, six pounds five shillings each, I will give this sum also.

The above would be an easy way to raise about four thousand pounds. And to satisfy all parties, let the sums raised in each District be appropriated within the limits of the said District, if needed or required, or even given to any particular Chapel or Mission House; then so much debt is paid; and let the free appropriations be left with the Conference, each District representing its own needful claims. For God's cause and in love to Christ, save all you can, and give all you can. If our Ministers in each Circuit would use proper effort this sum told might soon be raised, and this amount of debts paid off; at least I think so. *Try Brethren, try what each can do*, and that we may know how the thing is getting on, let the sums be published in the "Wesleyan" from week to week with the names of the parties, if they will consent. I must confess I should like to know who and what each gives; perhaps some of our leading friends in each Circuit would undertake this.

A WESLEYAN MINISTER.

Portland Circuit, St. John, N. B.

The Rev. Mr. Snowball writes, May 3rd:—For the last seven weeks we have held protracted meetings in this Circuit, and the result has been most glorious above all our expectations, members have been brought to a saving knowledge of the truth, and to the pure enjoyment of the love of Christ. And we have had a gracious work also among our Sabbath school children and young people, and are still hoping the work will continue.

Milltown.

The Rev. W. Smitheon, under date May 8th., writes:—Since I last wrote you, our revival at Milltown has been progressing delightfully. "Glory be to God and the Lamb for ever." We have nineteen new born souls, several backsliders reclaimed, and a number of penitants seeking redemption in the blood of Christ, the forgiveness of all their sins People flock to the House of God as doves to their windows. We have truly soul-refreshing heart-cheering seasons. Bro. Brownell has kindly come up several times to our help. The friends are saying with tears in their eyes, these are good [illegible]

Annapolis Circuit.

The weekly numbers of the *Provincial Wesleyan* transmitted to this Circuit during the past winter, have greatly interested our people by their varied and interesting contents. The admirable productions of your "own Correspondents" in England, India, and Canada have brought at once beneath the notice of the general reader the cheering or gloomy topics which still occupy the public mind. The well written editorials have been perused by the intelligent reader; and the manly defence offered at different times of our doctrines and polity, has increased the conviction of the rightfulness of the policy which led, in the first instance, to the issue of the "*Pioneer*," which after a few weeks finished its course and gave place to the present Conference sheet. But no portion of the information communicated has tended to cheer us more than the many instances recorded of revival scenes. Oh, that from this, one of the oldest homesteads of Provincial Methodism, we had been the privileged party of yielding up our quota to swell and augment the song of rejoicing which has burst from many a previously pensive spirit, when the evidence has been afforded and amplified, that "this man receiveth sinners, and eateth with them."—But though not of the class who can tell of the addition of hundreds to the great Wesleyan family on their respective Circuits, we may swell by a single drop the tide of gladness which floods at present many a pious soul. "Who is God, save the Lord; and who is a rock save our God," has been repeated again and again as the lonely widow—the isolated christian man, whose remote dwelling precludes his frequent attendance at public worship—or the somewhat discouraged minister—has read and then laid down the narrative of those wonderful displays of God's salvation with which of late He has favoured his people. And to prolong the joyous cry of the Lord's ancient servant, and to yield our thanks to him to whom they all belong, we now state that some forty persons upon this circuit have, within the last few weeks, obtained the faith that justifieth, and the power to rejoice in God their Saviour. The comparative leisure induced in certain parts of this western District by the depression of our legitimate trade led many to feel deep anxieties for the one thing needful. And then the revival news from the American Union begat among the members of our congregations at the lower end of the Circuit an insatiate longing for similar manifestations. The people flocked to the house of worship as soon as the intimation was given that it was intended to hold some extra services, and some tokens of good were vouchsafed to us in the first of the special meetings. Our tried friends, who in this locality have nobly stood up for God and Methodism amid the scorn of gainsayers in former years, were at their posts—and they got the victory; the prophesyings of evil men were falsified, our members were increased by the number stated, and but little was left to be done by those who of old set Judah to battle it with Ephriam that they might get the spoil.

I may also add that the union of our people is increasingly visible, one evidence of which has appeared in three instances, during the last two years, in which they have in a tranquil manner shown their attachment to the truth preached, by their unsought and collective donations to the temporal comfort of the resident minister and his family.

Our new church at Hillsburgh is being hastened to completion, and when finished it will be a model building. The church at Granville has been enlarged during the year, and a tower and bell have been added to the edifice. A small place for Wesleyan worship has been finished and opened on the Waldeck; one on the Hessen line, of larger dimensions will soon be finished; and the people at Clementsport are now raising funds out of the sale of the pews, (£340 of which are already promised,) for the erection of a church in that locality.

There ministerial help is much needed, and must be had, or the Circuit be so re-constructed as to afford the opportunity of a fuller pastoral oversight of certain neighbourhoods in this important region.

F. S.

Annapolis, May 12th, 1858.

Methodism in Yarmouth.

To the Editor of the Provincial Wesleyan:

Methodism in Yarmouth in its commencement was small; its progress has been slow, but sure. It has been from time to time making some advancement and has become more and more deeply rooted in the minds and hearts of the people, as they have been made acquainted with its doctrines and discipline. On the arrival of the Revd. Mr. Pickles on the circuit in 1855, the Society numbered about one hundred and six members, and now, at the expiration of three years, through the zealous and faithful labours of this servant of God, and the valuable assistance of the assistant minister appointed to labor with him on this Circuit, the number of members in the society has been nearly doubled. The blessing of God has attended their labours, souls have been converted and backsliders reclaimed. The congregations at both Chapels have been much increased. There is also a good attendance in the classes, and the prayer meetings are well sustained, and there is a very marked improvement throughout the whole Society.

There has also been an improvement with respect to the Mission House, both for convenience and comfort. The old chapel in Town now proves too small and old for the regular services on the Sabbath. It is now in contemplation to erect a new edifice of the following dimensions 44 × 70 feet with a basement story, and sufficiently high to admit of galleries when required.—The land has been procured, and about seven hundred and seventy five pounds subscribed. It is in contemplation to get the building up and finish the outside this season.

We have great encouragement to hope, that the good seed that has been sown, will spring up and grow and bring forth much fruit to the honor and glory of God, and the encouragement of those who are called to labour in his cause.—There are now prayer meetings held every morning at six o'clock in the town, which have been largely attended; and in Milton four mornings in the week including Sundays, attended by Methodists, Baptists, Congregationalists and Presbyterians. These meetings, it is hoped, will be productive of much good in uniting the people of God, to labour together in every good word and work, that the cause of the Redeemer may be built up in our midst, and the name of our God glorified.

A CLASS LEADER.

Yarmouth N. S. May 7th 1855.

☞ We have accidentally had our attention called to some correspondence in one of our cotemporaries, not on our exchange list, referring to the Rev. Dr. Richey's letter to Bishop Field in terms which seem, although the communications are anonymous, to require some notice. If we continue of the same mind they will receive attention next week. The *Morning Sun* of Friday last also gives a totally incorrect statement of the ground of the Bishop's offence.

For the Provincial Wesleyan.

Presentation.

MR. EDITOR,—Fully confident that every incident illustrative of love for the Bible and respect for the Christian Ministry will interest your numerous readers, I take the liberty of requesting a place in the *Provincial Wesleyan* for this communication.

A few Sabbaths ago being unable to find the appointed lesson in our "venerable pulpit Bible," I referred to the "long and good" service that excellent Book had rendered to the Lower Horton Church, and recommended that it should become superannuated; expressing a hope that some kind friend would introduce a successor to the sacred stand. On the succeeding Saturday a most beautiful Bible, with one of our largest Hymn-books, was forwarded to the Mission-house, with the following note:—

ACACIA VILLA, 19th March, 1858.

MY DEAR SIR,—My pupils have requested me to transmit to you the accompanying Bible and Hymn Book for the use of the Lower Horton Chapel. They desire me to add that the gift at this time is intended as a token of esteem and regard for yourself personally, and an acknowledgment of the kindly interest you have always manifested in the welfare of both boarders and daily pupils, all of which have joined in the purchase and presentation.

The value of the books is three pounds five shillings, and they have been procured by the unaided contributions of the donors.

I need not say to you that I am myself very much gratified by this proof of good feeling on the part of the young gentlemen,

And am, dear Sir,

Your's faithfully,

JOS. R. HEA.

REV. J. G. HENNIGAR.

On the following Sabbath this appropriate offering was acknowledged by the writer, who, in accepting on behalf of the Horton Church this expression of the good feelings, referred to the satisfaction he felt personally also in their presentation, and his assurance that no gilt from themselves to the Church of God could more fully demonstrate their attachment to the Protestant faith of their parents and their beloved country. This book of books, with its uninspired, but truly spiritual associate, now occupies the important position of its predecessor; while the old Bible, like our venerable Superannuates, has a place not less honourable though less effective. Many of the young gentlemen who have taken part in the above noted offering have been regular attendants at our Church; and as the close of the Academical year is at hand, all the students will leave us with our best wishes for their future welfare.

Your's respectfully,

JAMES G. HENNIGAR.

Lower, Horton, May 13th, 1858.

[From the London Watchman.]

Conference in the Gold Colonies.

An outline, which we are informed is accurate so far as it goes, of the proceedings of the Australasian Methodist Conference, will be found on another page. Brief as it is, this account is in several respects interesting and satisfactory. The Australian branch of Methodism is, next to that of Canada, the largest shoot from the parent stem. Its 670 sanctuaries and 683 other preaching stations have collected nearly 150,000 attendants, its communicants exceed 24,000, and it has 53,559 children in its Week-day and Sabbath-schools. The increase of church members is stated to be this year 880 in the Australian Colonies, and 2,334 in the Mission districts. The Conference was held in Hobart Town, Van Diemen's Land, on the 21st of last January, and we observe that, during the same week, the 70th anniversary of the foundation of the oldest Colony was celebrated at Sidney. "Seventy years ago," says the *Sidney Herald*, "the silence of the harbour of Port Jackson was first broken by the feeble shouts of a few emaciated and unhappy exiles; seventy years ago this country was what the far interior still is; we have now brought into use regions as large as ancient kingdoms." Having arrived at the venerable age of threescore years and ten, it will be expected that the Australian empire will show proofs of maturity and stability; and we cannot but look upon it as a most hopeful indication that it contains the foundations of a Methodist Church firmly and broadly laid down on the scale we have described. The country has all the elements of a vast prosperity and all the promises of a grand future. Hidden from civilized man in the depths of the two oceans which encompass it until the time came when the advancement of science could connect it by a rapid voyage with Europe, India and America, and could enable its population to overcome the natural obstacles of its inhospitable interior, the *Terra Australis Incognita*, when at last discovered, was found to possess a loadstone which could move and attract the world. For many years to come the inexhaustible mineral wealth of New South Wales and Victoria will continue to draw to those Colonies thousands of Protestants from England and America, thousands of Romanists from Ireland, and thousands of Buddhists from China.

The progress of religion must be considered not only in relation to the motley mixture of such a population, but in regard to the exciting quest for gold which animates and agitates its entire mass. There is an eagerness and an energy in the Australian character for beyond what is seen in our temperate clime, and telling of hotter suns, of golden plains, and of life more rapidly expended. In the new political institutions of Australia we find a realization of those principles which are here set down as Chartism. To-day Mr. F. H. Berkeley presides at a *soires* given at the Freemasons' Tavern to Mr. W. Nicholson, who, as First Minister, introduced the ballot into Victoria. Besides the ballot, they have obtained universal suffrage, electoral districts equal in population, triennial parliaments, and the abolition of a property qualification for their representatives, who will very likely, as soon as a new Parliament assembles, vote themselves salaries. What are considered political crotchets here, are put into a course of actual experiment there. One of these will be regarded with considerable interest, namely, "the representation of minorities," which we learn will be made a Ministerial question in Victoria. The scheme which the Colonial Government proposed to introduce is, according to the *Melbourne Herald*, that each elector, being endowed with as many votes as there may be Members for his district, shall be "at liberty to distribute them how he pleases, or to concentrate them all in favor of one candidate." The state of society in Australia is so different from our own, that what would be revolutionary here may be innocuous there, and what may work tolerably in those Colonies can be no safe precedent for us; yet this plan for giving to minorities a minority of representatives in the Legislature, will, if carried into effect, attract and reward observation.

On one point we fear that the Victoria Government is too likely to come into conflict with principles less flexible and more sacred than those of the science or art of constructing and experimenting with political constitutions. When the Education Bill was in committee, an amendment was introduced by Mr. Ireland, an independent Member, which, though conceived in the extreme sense of Secularism, obtained the sanction of the Government. According to a Melbourne journal, the object was "not merely to exclude the clergy and religious instruction from the schools, in the ordinary school hours, but absolutely to prohibit the giving any religious teaching by any person, whether lay or clerical, at any time, in any part of the building devoted to school purposes." We are glad to find that this development of Cobdenism is reprobated by the Christianity of the Colony. The Correspondent of the *Australian Gazette* says that "the Church of England denounces the scheme as ungodly; Presbyterians look upon it as an attempt to sap the foundations of Colonial morality; and even the Independents regard it with anything but a favorable eye." He adds, however, that, "good or bad, it bids fair soon to become the law of the land;" and thus "it is not improbable that Australia may supply a leaf out of her book of experience on this vital question which may be read with profit even by England." In this we trust he will be entirely mistaken. Australia can have no such "experience," except at her own ruinous cost; and cannot exhibit it to the Mother country except as a warning. We call to mind that the last Address of the British Conference to that of the Australian Methodist Church especially commended to the latter the question of Education, observing that to educate the people of the land is a part of religion. It will be a bitter disappointment if the educational agencies of the Church are met by the rivalry of secular schools supported by the State. But even in this event, and under whatever discouragements, we entertain no doubt that our brethren will act with equal prudence and fidelity. We think it is well that they have proposed as their President for the year 1859 an honored Melbourne Minister, the Rev. Daniel J. Draper, who has acted as Secretary of their Conference, and as Chairman of its Victoria District. We anticipate that the British Conference will have the same satisfaction in responding to this recommendation as it expressed in the appointment of the Rev. Wm. Butters to the Presidency of the Australasian Connexion for the current year.

General Intelligence.

Colonial.

Domestic.

PROVINCIAL APPOINTMENTS.—His Excellency the Lieutenant-Governor, by the advice of the Executive Council, has been pleased to make the following appointments:

To be a Notary and Tabellion Public:

Thomas Willard Chesley, Esq., of Bridgetown.

To be an Officer for the protection of the Revenue at Barrington Passage:

Mr. Joseph Trefry, in place of Mr. Joseph Banks, resigned.

To be Health Officer at Barrington:

Henry L. Wilson, Esq., in place of Thomas O. Geddes, Esq., removed to Yarmouth.

To be the Principal Officer of Customs and Navigation Laws for Ship Harbor, Inverness, which is constituted to be a Port of Registry for Shipping—Peter J. Brouard, Esq.

To be Commissioner of Sewers for Dead Dyke Marsh, Lower Horton, King's County—Mr. James E. Rathburne.

His Excellency the Lieutenant-Governor, by the advice of the Executive Council, has been pleased to make the following appointments: to be a Surveyor of Shipping at Barrington, in the County of Shelburne—Daniel Sargent, in place of John Crewe, deceased.

His Excellency, by the advice of the Executive Council, is pleased to establish as Ports of Entry and Clearance—Little River, in the County of Sydney; and McNair's Cove, in the County of Guysborough.

To be members of the Board of Commissioners of Schools for King's County: Ezekiel C. Wheelock and Ansel T. Baker.

To be additional Justices of peace in King's County: George Borden, Hiram Borden, Cyrus Johnston, Thomas Quigley, William Davidson and William J. Wallace, of Horton.

To be the Registrar of the Court of Probate for Queen's County—Henry W. Smith, Esq., of Gilbert Seely, deceased.

To be one of the Coroners of the County of Cumberland—Thomas W. Jackson, in the place of Lewis Jenks, superseded.

To be Commissioners, in addition to Commissioners before appointed, for erecting a Court House in the City of Halifax; John J. Sawyer, James W. Nutting.

We learn from J. Bourinot, Esq., Consul of France at this port, that three War Steamers, of the French Imperial Navy, are to be stationed in these waters during the present year, and will soon make their appearance. They will be under the Command of Monsieur le Baron de la Ronciere le Neury, a member of the Imperial Council of Admiralty, who will hoist his broad pennant on the "Gassendi." The other steamers are the "Sesostris" commanded by Monsieur Gautier, an old acquaintance of many here, who will give him a warm greeting, and be glad to see him in their midst.—*C. B. News.*

His Excellency, the Earl of Mulgrave accompanied by his Private Secretary, has gone on an excursion by water to Port Medway. If he wants to become acquainted with the country over which he presides, he ought to take the road. Perhaps he will on his return. In former years our Governors took the earliest opportunities of travelling East and West, and personally inspecting all parts of the country, and from this early move of his Excellency, we hope he will follow their example before he next meets the Legislature. He can do nothing more likely to render him generally popular.—*Journal.*

We are sorry to record the death of Hon. J. D. Harris, M.L.C., of Kentville, which event occurred about midnight on Monday night last.—He has been seriously indisposed for many weeks, but a few days ago he was considered by his friends to be improving. His remains were taken to his late place of residence by the early train this morning. This is the fourth Legislative Councillor that has died within a year. It is a singular coincidence that a widowed sister of the hon. gentleman, died in Cornwallis on the same day, aged 66 years. He was in his seventy-seventh year.—*Journal.*

Canada.

NEW MONKS.—The objects that strike the tourist in Italy most unfavorably are not the beggars, ragged though they be, but the lazy, dirty, sensual looking Monks—men of the most repulsive aspect, who from their appearance, one would judge to be capable of any crime, and who, yet by virtue of their ecclesiastical character, find entrance into any society. Now, we may note as a new proof of the strides making by Popery in Canada, that two monks of very Italian aspect, *i. e*, as coarse and repulsive looking as men can well be, have appeared in our streets, on what mission we have not yet learned but they have only to apply to parliament for a charter with power to hold property, and they will be let loose by act of parliament to prey upon society.—*Montreal Witness.*

The Montreal *True Witness*, a papal sheet, says:—"Indeed, had we the misfortune of being a resident of Upper Canada, we would quite as willingly entrust the education of our children to an ordinary house of ill-fame, as to one of the Rev. Mr Ryerson's state supported academies."

Very likely—there is no accounting for Roman Catholic preferences!—*Northwestern Advocate.*

United States.

WASHINGTON, April 6.—The President has, in an ironical view, expressed his gratification at the steps proposed in the House to relieve him of his official responsibilities in regard to the condition of our foreign affairs. The delicate duty of annulling the Clayton-Bulwer treaty is undertaken by the House committee, on foreign affairs, at the very moment when the President see his way clear to effect a satisfactory adjustment of the question, at issue, in relation to the construction of the treaty. The House entertained the proposition at the solicitation of Mr. Clingman, who was desirous of making a speech on the subject, but has [ill