



THE SACKVILLE INSTITUTIONS.

The Sackville Institutions have reached an important crisis in their history. After the close of the present Academic year, the grants to those Institutions from the New Brunswick Treasury will cease.

It is useless to enquire whether the policy in this case adopted is founded in justice or inspired by wisdom. It is much more to the purpose to consider whether it is likely to prove irrevocable, and to enquire, what is now to be done?

The primary consideration of this question will devolve upon the Sackville Board of Trustees. Its ultimate decision will lie with the Conference of the Eastern British American Methodist Church.

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dent, and Prof. Wells, of Union College, Secretary. Dr. Strong, of the Drew Theological Seminary said: "In view of the events of this morning, this should be something more than an ordinary meeting."

In this view a committee of three was appointed to draft resolutions expressive of the sense of the body. This committee consisted of Dr. Strong, Senator Harlan, of Iowa, and Chas. Beale, Esq., of Maine.

The address in his amended form was finally adopted, and the Committee ordered to present it to the General Conference on the resuming of that body at its session next morning.

During the morning session on Thursday, Dr. Strong was invited, as stated in our Conference report in another column, to read the Laymen's address, which he did, as follows:

Dear Brethren.—An occasion so memorable as this, which brings together for the first time the great council of our beloved Zion the clerical and lay elements by direct representation, calls for more than a passing interchange of views and feelings.

Second Day.—On the second day of the Conference Bishop Simpson officiated as President. The Academy of Music, in which the Conference is held, is an immense and handsomely furnished building.

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with undivided attention by the Conference, and to the evident satisfaction of that body, which was expressed by an appropriate resolution, followed by the singing of "Praise God from whom all blessings flow," after which the Conference proceeded with its business in its new form, and with its increased numbers.—Daily Advocate.

The first portion of the morning session was devoted to some explanations made by Dr. Lantahan, in answer to his inquiry why his report was not printed in the Daily Advocate, as the majority and minority reports were. In the reply by Dr. Curry, editor of the Christian Advocate & Journal, was that the Daily Advocate and his paper, (the regular weekly) were two separate things; the Daily he had no more control of or responsibility for than any one in the conference.

Dr. Slair, the chairman of the minority, also tossed in a small grievance about the report of his being mutilated somewhat. But all was made satisfactory to the parties by the explanations given.

The balance of the morning was occupied in receiving official visitors, letters of creulence being read from the bodies represented, and addresses given by the delegates present. Rev. Mr. Wiseman, of the British Methodist Conference, and Rev. Wm. M. Punsish addressed the body at considerable length the latter making one of those remarkably eloquent speeches for which he is so renowned. We saw only one man on the floor, or in the galleries, who did not give his tongue vent under the shadow of the degrading European society during the middle ages, made Central and Southern Italy a desolation and even arrested the progress of Christianity itself.

We do not spend many words in laying this matter before our readers. This is no idle cry of alarm. There is nothing visionary in these fears. The operation of such laws as the one which is sketched out in the bill before us is not to be conjectured from remote examples. The enactment of such laws by the impracticable purpose of satisfying that which is insatiable is no new experiment. The mischief is present, palpable; invariably present and palpable wherever Popery broods under the shadow of an unrighteous law.

Surely the Romanists in England must be like them that dream. Certainly the Protestant party could have expected ten years ago, a bill that awaits a second reading in the House of Commons "to abolish certain restraints and disabilities now imposed upon certain of Her Majesty's subjects on religious grounds."

Rarely, if ever, has history chronicled a fundamental change in Church policy effected with so little of acrimonious controversy; selected on never before has the world seen a voluntary surrender of power by any body of men, long possessed of it by constitutional right; and yet often has there been known such modest acquiescence in our laymen have generally exhibited. It has frequently been alleged that Methodism exhibits in her form of government some features of usurpation and despotism; we may now mutually congratulate ourselves upon this signal refutation of the calumny.

In the second place, on behalf of the lay portion of our Church, thus called upon to assume the gravest obligations, we invoke the gracious assistance of our heavenly Father, that we may so engage in and discharge the important duties imposed upon us as to meet the divine approval, and secure the greatest good to the Church at large. We feel that an assuming spirit would be in the highest degree unbecoming to those who enter for the first time upon a share of authority thus deferentially ceded to them by their colleagues, and we hope to prove by our cordial and judicious co-operation with our ministerial brethren in this new relation, that their confidence in that of those who have thus stepped into their shoes, is not misplaced.

Thirdly, we would deprecate any separation of the so-called temporal and spiritual powers of this joint body as between its lay and clerical members. While we recognize the peculiar functions of the ministry in the pulpit and the parsonage; their exclusive right, as a rule of ecclesiastical order, to administer the Word of God and the sacraments of the Church; and while, on the other hand, we equally acknowledge as the special charge of the laity, in the pew and the community, to maintain the pecuniary interests of our Zion, and to be the custodians of its Church property; yet, as delegates here assembled, we conceive and suppose it to be conceded, that we all have a common and equal interest and obligation in every question that may come before the Conference for discussion and determination. Bishops, preachers, and people are, in our economy at least, the elementary constituents of the one body of Christ; and whatever affects either of these three classes, truly and sensibly concerns all the rest. Whether, therefore, we meet here as presiding officers, or as members consulting together, and finally voting either promiscuously, or, if it become requisite for a due balance of members, by separate count, we trust that no schism shall be made in this regard; so, only, can we achieve the entire benefit of the maxim, that Union is strength.

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But this is not yet all. There is yet another little clause, short, like many that in recent Parliaments have been thrust in surreptitiously, we hear, to make way for the final sweep. "After the passing of this Act, no use, trust, or disposition for any real or personal property for pious or charitable use shall be deemed void or unlawful on the ground that such use, trust, or disposition is superstitious, or for a superstitious object." It cannot in these days of intelligence be necessary to retrace all the steps of our ancestors, and learn over again the first principles of political economy. It can not now be needful to point out the rain which is ever sure to follow when hungry priests, men without family or home, severed from social sympathies, and held by no ties of lawful kind, build up their own order by methods unknown to honest men, and unrecognized by any other law than the law ecclesiastical made by themselves and for their own uses. Every one who has read history, and extended his observation into countries which have deteriorated under the blight of priestcraft, knows that no degree of national prosperity can possibly withstand the stealthy influence, nor live under the withering blight of such a system as that which degraded European society during the middle ages, made Central and Southern Italy a desolation and even arrested the progress of Christianity itself.

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on a branch from the Holywell railroad. It is a beautiful town, rural, rocky, with a lake (Llanberis) that is a favorite place of summer resort. It is accessible from the town, easily and cheaply.

This officer is not easily made. For years Mr. Rich has spent many hours over such a project, talking with Mr. Dew, who such a movement. The seed soon springs up and all the founder of this great beneficence blessed. A poor boy himself, on his native hills, where his father told his books, and where he grazed his first cattle, he erects a monument more enduring than brass. For this deed, his name will go down with honor to the latest generations.

Rumour also has it that he has promised like endowments to the New York East Conference at Stamford. This seems too good to be true.—Times.

Large and influential meeting was convened in Temperance Hall, Bay Verre, on Wednesday evening, 1st inst., for the purpose of forming a Temperance Alliance. A. H. Atkins, Esq., was called to the chair, Mr. James Dalton appointed Secretary, and R. W. Gooden, Esq., Assistant Secretary. The object of the meeting having been briefly stated by the Chairman, prayer was offered by the Rev. D. B. Scott, who, being the first called upon to lead the meeting, on rising, made the following resolution, which was seconded by Mr. Nelson Beckwith:

Resolved, That the common sale of intoxicating liquors, is a fruitful source of crime, immorality, pauperism, disease, insanity, and premature death, whereby not only the individuals who give way to drinking habits are injured, but grievous wrong is done to property and persons of the sober and industrious part of the community.

And Whereas, the history and results of all past legislation, in regard to the liquor traffic, abundantly prove that it is impossible to limit or regulate a system so destructive in its tendency.

The Rev. gentlemen in speaking to the resolution, showed from statistics the enormous amount of alcoholic liquors annually consumed in Great Britain. He also depicted the appalling evils existing among our own Temperance men. The other speakers of the evening were Messrs. S. E. Crane, Nelson Beckwith, Henry Crane, R. W. Gooden, James Fillmore, and Stephen Gooden, who spoke warmly and energetically on the subject of temperance, plainly demonstrating, during the course of their remarks, the crying necessity of immediate and united action, on the part of the Temperance friends, in putting a stop to the illicit sale of intoxicating drinks. The resolution having been put was carried unanimously.

Rules and regulations were then read, after which an invitation was given for persons to come forward. A half a hundred immediately went forward and subscribed their names as members of the League.

The following persons were then duly elected officers of the ensuing year, viz: Mr. Nelson Beckwith, President; Messrs. R. W. Gooden, James Fillmore, S. E. Crane, Frank Gooden, Cyrus N. Gooden, Vice Presidents; Mr. James Dalton Secretary; and Wm. Wood Esq., Treasurer. A committee was appointed consisting of the following gentlemen, viz:—Walter Davison, Oliver Wood, Henry Crane, Stephen Gooden and A. R. Atkins Esq.

The Doxology having been sung, and the Benediction pronounced, the meeting was adjourned till the first Thursday in June next. R. W. GOODEN, Ass't. Secretary.

Statistics of Religion for the United States, just completed, and the Census show Methodism to be largely ahead of any other denomination, both in church accommodations and value of church property. The following are the figures: Total number of church organizations upon the first of June, 1870, 72,451; total



The Family.

(For the Provincial Wesleyan.) SPRING.

IN WORDS OF ONE SYLLABLE.

Once more, with joy we greet fair Spring, the comes with smiles fresh joy to bring;

How soon her breath and step are felt, See how the ice and snow-drifts melt;

The streams are full of joy and life, No notes of grief; true bliss is rife;

And smiles chase gloom from fields and woods, Her smile come forth to light, ye buds.

Ere yet the earth is clad in green, A flower we see much love is seen;

First of the tribe so fair, so gay, That greet us at the close of May.

The school boys trip to hear her call, With glees they grip the bat and ball;

The dear ones keep so long at home, Wish o'er the roads and fields to roam;

Yes, we are glad to see thee, Spring, And so are birds, who sweet they sing!

They praise our God as best they can, O hear, then, hear, and blush, O man!

Shall earth and all on earth be glad, But man? shall he be lone and sad?

Yes, till his heart of grace can sing, And in his soul he feels 'tis Spring.

G. O. H.

Canning, May 1872.

For the Provincial Wesleyan.

NEWFOUNDLAND SEAL FISHERY.

As many of our readers are not acquainted with the modus operandi of this part of the trade of Newfoundland, I will, with your permission, give them a rough sketch of how the thing is done.

This is the time of year in which our people begin fitting out. Men from all parts of the Island tramp to such ports as St. John's, Harbord Grace, Brigus, Catalina, &c., to secure their berths, either in the steamers or sailing craft which sail from these places.

From that time to the last, they go into "collar," i. e. they go on board, and whatever work the captain may have for them to do. This work is various—sometimes the ship requires fresh hard wood plank, her rigging altered, her decks caulked, or the bunks made, so that for some time previous to sailing all hands are busily employed.

Perhaps the harbor may be frozen, and then a channel has to be seen with huge ice saws, at which some dozen men are vigorously employed, generally to some lively tune in which all hands join.

At length the time comes to take aboard the "grab"—pneumons of molasses, barrels of pork and flour, bags of bread, chests of tea, bags of rice, and barrels of peas in great plenty are rolled or carried aboard. Were you to witness the quantity each craft takes you would be astonished, and wonder if they ever intended to come back again.

I myself have been appaled when watching them stowing away such a quantity of provisions; and here let me say that the majority of the sealers return in "prime" order, showing they indeed have done justice to the good things aboard. Our Sealers are hearty men to eat and fine fellows to work too, when the time comes.

celebrated men, who had made for themselves a name on the pages of the world's history and characterized the light literature of the present day, such as novels, as trash which no one should read. He described the misery and disgrace of those who had obtained high positions by the sacrifice of higher principles and said that we must stand by the laws of God, as success came from him, and that in order to be truly successful in any of the walks of life we must remember that there is an over-riding providence, which will lead us up to eminence.

In connection with perseverance, he spoke of Robert Bruce, who was encouraged to persevere by a lesson from a spider, who succeeded in reaching his web at the thirteenth trial; of James Brindley, the first English Engineer and also the inventor of canals; of George Stephenson, the great railway builder, who commenced life as a boy in a colliery pit at two pence per day; of Sir Richard Arkwright, the inventor of the Spinning Jenny who rose from the position of a barber; of James Watt, and of Professor Morse, the inventor of the electric telegraph whom the world has recently mourned.

He claimed that prudence and economy should be exercised in every walk of life. He showed the benefits of arrangement, and cited Jeremy Bents and Wilberforce as examples. He referred to the philanthropy of John Howard, who travelled over Europe and America seeking out the poor and the fallen; and also of Muller.

As examples of natural abilities he gave Sir Joshua Reynolds the great painter; Sir Thomas Lawrence and Benjamin West the child painter.

Courage, for examples of which he gave Napoleon, Prince Murat the son of a tavern keeper; Lord Wellington, who possessed a calm and deliberate courage, and Lord Nelson. As an example of calculation, foresight and prudent zeal, he gave Richard Cobden, the farmer's son, who became the great Corn Law Reformer and Free Trade Advocate.

In concluding he spoke of honouring God, and of the great good accomplished by John Williams, Dr. Carey and others, who had made good use of their time in honouring God, and appealed to the young men to ever be guided by the Bible and its precepts.

He mentioned the power or opportunities they did should tend to honour God and thus they might expect to prosper and be happy in life.

The lecture, the delivery of which occupied an hour and a quarter, was illustrated with incidents from the lives of illustrious men, and was well received at both places as highly pleased, and hoped to be favoured occasionally with lectures from the same gentleman.

Hopewell, N. B., May 3rd, 1872.

A TALK FOR BOYS AND GIRLS. BY THOMAS K. BECKER.

I am always sorry for a man that knows how to do but one thing. I have seen many such men. I gave ten dollars to one who could speak and write five or six languages, and translate beautifully; but in the middle of a hard winter he could not get a living.

Let girls learn to do boys' work. I lent my horse and wagon to a very nice girl not long ago, and when she brought them home she hitched the horse to a post, by the large ring that the lines go through on the saddle. Of course the horse pulled and broke the halter, and did great damage.

Now, it seems to me that every girl should learn to harness a horse, and that every boy should know how to darn stockings, and every man should learn the carpenter's trade, and every tailor learn how to do everything a little, and so on.

When we are young and thrifty, we ought to start half a dozen more buds than we intend to grow into branches. Boys and girls tool away enough time to learn many a thing which may be of some use to them by and by.

Yet soldiers and sailors are certainly many enough my boy; and I have seen two hundred sailors, some of them gray-haired men, setting down on the clean deck of a man-of-war with their bags and ditty boxes, making flannel shirts, or blue caps, or white duck trousers, and embroidering anchors and eagles, and other badges on their shirt-collars with white silk, just as quietly as so many sewing-girls.

At West Point, too, where they take boys, and teach them to be perfect soldiers, they have to learn, among other things, to cook, and make their own beds, and do their own sewing, and sweep, and dust; because, you know, a sailor or a soldier never knows where his duty may call him, and the man that knows how to do most things is the best sailor, the best soldier, that is to say, the most of a man.

I don't believe there is such a thing as a boy's work and a girl's work. I never saw a woman do man's work handily, but I liked her all the better for it. And I never saw a man do woman's work neatly, but I thought the more of him; for you see the work is something that needs to be done, and he that knows how to do most, will have the best chance to make money, or, which is better still, make himself feel like a useful man.

For you see it is a man feels that he is of no use in the world except to be a bug in a crack, and if the crack widens, he is scared and drops, or if the crack closes, he is pinched, he is always anxious about that crack, for fear that something is going to happen, and then he will be out in the cold or else jammed; but a man never can be happy, because he can never feel that he amounts to much.

But if a man feels that he must quit brick-laying he can go to shoemaking, and if he cannot make shoes he can carry horses, he can lay tracks, or if he cannot lay tracks he can rake stones out of the road, or spade in the garden, or take care of sick folks, or scour old coats, he is sure that he can do something that man will never feel scared. He will always have a laugh on his face. People will be glad to see him. They will say, what a handy fellow he is to be sure.

All sorts of work, I say. By the time you are fifteen you can "steal" (they call it stealing, but it is not stealing.) you can learn four trades by keeping your eyes open. You will learn one trade perfectly, and work at them a little as you go along, and be wonderfully helped by them when your own trade fails. You will learn from your mother how to help your wife when you get one. And girls, you can learn from your father how to keep things moving when your husband takes sick and is so weak that he cannot do any work.

So then, what do you say, boys? Suppose hereafter you do as the cadets do at West Point—make your own beds every morning till you can do it better than your own mother can. And girls, you learn to harness a horse till you can do it as quickly as your brother. And boys, learn how to make bread; and girls, learn how to sharpen a knife, and whittle, and drive nails without splitting a board; and boys, learn how to hem towels, run stockings, heels, and patch your trousers; and girls, learn how to grease boots and wagon-wheels, to lay shingles and ease the doors when they stick.

Linger when the congregation leaves, and see if she shuts every door and window tight to keep in all the heat till evening service. Then see how dimly the light burns in the venerated air; how hard the minister tries to raise himself and his listeners to the height of some great argument, and how stupid they are—nodding but bad air. Now for the remedy, which costs labour and money both, for ventilation is a question of shillings and pence. Saturday the chapelkeeper should be instructed to open all the doors and windows, and let out all the dead and foul air, and to let in such as is fresh. It takes no more coal on Sabbath morning to heat the place to 70 degrees because of this purification. Sunday noon let the opening of the chapel be again thrown wide—warm and bad air will alike disappear, and, though extra coal may be required to raise the temperature, the minister will preach so much better in consequence, and the hearers will listen with such increased relish to the Sacred Word, that the loss of the pocket will be infinitely compensated by the gain of the soul.—The Seward and the Troved.

THE LITTLE BOYS' PRAYER. During a season of special religious interest in one of the manufacturing villages of Rhode Island, a little boy some ten or eleven years of age was observed to be the object of serious and powerful impressions. His countenance indicated his deep concern, and as he went sadly to the house of God the praying souls who were gathered there longed and waited for the hour when he should confess his Saviour, and enter into rest through faith in Christ.

They waited long, the child shrinking from the cross which rested on him, till at length he went alone to a secret place and prayed: "Lord, I want to go forward, but I am not big enough to go alone. Send father to go with me, and I will go."

The little fellow went to the next meeting, and when an opportunity offered, to his glad surprise the father arose in tears and broken-heartedness, saying to the assembled saints, "I am ready to go; I want you to pray for me."

Instantly the little boy was on his feet exclaiming, "I can go now! Father has gone forward. I have prayed the Lord to send father to go with me. Now I can go!"

It was a joyful hour when father and son both entered upon the heavenly path; and when the meeting closed the little boy hurried off home without waiting for his father, and, full of joyfulness, exclaimed as he entered the dwelling: "Mother, did you ever know the Lord to answer prayer?"

"I don't know said the mother, hesitatingly. "Well," said he, "I have; for I asked the Lord to send my father to go with me to serve the Lord, and he has started, and I know the Lord hears prayer."

Father and son still walk the heavenly road, rejoicing that he who hears and answers prayer is also willing to grant grace to help in every time of need.—The Christian.

GATES' Life of Man BITTERS! FROM THE ROOTS AND PLANTS OF NOVA SCOTIA CURES Ddrops in its worst form; Liver Complaint, Jaundice, Swelling of the Limbs and Face, Asthma of whatever kind, Dyspepsia, Biliousness, Spitting of Blood, Bronchitis, Sick Headache, Diseases of the Blood, Female Diseases, Running Sores, Rheumatism, Erysipelas.

These BITTERS are taken in connection with our Invigorating Syrup, WHICH REGULATES THE BOWELS AND PURIFIES THE BLOOD.

The following certificates describe a few of the astonishing cures which have been made by the use of these remedies— Mrs. Alice Robinson, of Williamson, in the county of Annapolis and Province of Nova Scotia, deposes that she, in the year 1869 she was fearfully and distressingly afflicted with a combination of complaints, which altogether rendered her almost entirely helpless, during which time she was treated by one of the ablest physicians residing in the county, and part of the time by two physicians for about a year, and still was not sensible of any material benefit or relief.

NELSON'S CELEBRATED Cherokee Vermifuge. WORMS. Pleasant to take. Whenever a child is afflicted with growing habitually pale, complaining of violent pains in the stomach and abdomen, has variable appetite and a dry cough, and is frequently led, by irritation, to carry its hands to the nose, then try

Nelson's Cherokee Vermifuge. Return the Money. In any case in which it should fail to prove effectual, the money will be returned.

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British American Book and TRACT DEPOSITORY. HALIFAX. 66 GRANVILLE STREET. The following are a few of the Magazines and Papers for sale at the Depository, with the price per annum, and postage when mailed for the country.

Building Lot at Dartmouth FOR SALE. THE Building Lot adjoining the Wesleyan Chapel in the East, measuring 60 ft. in front, and 120 ft. in depth, will be disposed of upon application in the City to DR. PICKARD, Wesleyan Book Room, Halifax, July 16, 1871.

CUNDURANGO! THE GREAT Cancer, Scrofula, and Consumption CURE. Discovered in Ecuador, South America, last spring, and introduced into the United States through the Governments of both countries.

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Provincial Wesleyan Almanac. MAY, 1872. New Moon, 7th day, 9 1/2, 10, morning. First Quarter, 15th day, 11th, 11m, m-rising. Full Moon, 22nd day, 6th, 54m, afternoon. Last Quarter, 29th day, 9h, 58m, morning.

THE TIDES—The column of the Moon's Setting gives the time of high water at Barrington, Cornwallis, Horton, Hantsport, Windsor, Newport, and Truro.

FOR THE LENGTH OF THE DAY—ARRIVE EARLY to the time of the sun's setting, and from that hour subtract the length of the night.—Subtract the time of the sun's setting from 12 hours, and the remainder add the time of rising next morning.

Wesleyan Educational Office, N. S. Edited by Rev. H. Pickard, D.D. Terms of Subscription \$1 per volume, half yearly in advance.

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