

faith, man's trust, and man's dependence. The many instances of faith recorded in the Bible, on the part of individuals, prove it to be an act of man. "He believed in God," Rom. vi. 23. "Abraham believed God," Rom. iv. 3. "Then the deputy, when he saw what was done, believed," Acts xiii. 12. We may also refer to the well authenticated fact that great multitudes believed. "And a great number believed," Acts xi. 21. "A great multitude, both of Jews and also of Greeks, believed," Acts xiv. 1. A few passages more, out of a great number, will be sufficient to prove what we have asserted, that faith is an act of man—that it is a human act. "All things are possible to him that believeth," Mark ix. 23. "He that believeth," Mark xvi. 16. "With the heart man believeth," Rom. x. 10. "When Jesus saw their faith," Mark ii. 5. "According to your faith," Mark ix. 23. "Thy faith hath saved thee," Luke vii. 50.

It is strange, and not easily accounted for, that in opposition to such passages of Scripture, the long repeated sentiment, "faith is the gift of God and we must wait for it," should have so universally obtained. Where such important interests are involved, it is devoutly to be wished that definite ideas be attached to words and phrases employed by the teachers of morality and religion, that there may be no doubt as to their precise meaning. June, 1856. JESTATIA.

Canada Correspondence.

MONTREAL, C. E., June 28, 1856.

MR. EDITOR.—I am rather behindhand with my news, so without preface, I shall record what occurs to me as interesting.

Your readers may remember the strange decision of our Parliament to fix permanently the seat of Government at Quebec—a decision which no one, not even those most anxious to secure it, believed possible when the debate began. The removal, if it takes place at all, will not occur before the expiration of three years, giving time enough for agitation, and probably reconsideration. Meanwhile, however, for consistency's sake, by a vote of forty-three to thirty-five in the Lower House £50,000 have been voted for public buildings at Quebec.

Allusion, in a former letter, was made to what is called the double majority system, which led to the reconstruction of the Cabinet recently, and is manifestly unfair, as it enables one portion of the Province very seriously to derange the action of the Executive, and leads to double dealing. A series of resolutions affirming this principle was happily negatived by a large majority; the French Canadian members, almost to a man, voting against it. Let us hope that this is the last of the pernicious system.

Our newly formed ministry find themselves in straitened circumstances, which has led them to strange shifts to secure a majority. Their overthrow, with what truth, I pretend not to determine, is predicted at no distant date.

Mr. George Brown, a leading member of the House, and conductor of a daily paper, published in Toronto, with an immense circulation, has, in the judgment of his friends, and in the public generally, secured a triumphant acquittal from charges preferred against him by political enemies, concerning his conduct eight years ago on the Penitentiary Commission, of which he was the most efficient member, bringing to light enormous abuses, which ended in a substantial reform. Mr. Brown was accused of "Subornation, of perjury, altering evidence after it was taken, and procuring the pardon of murderers to secure false evidence." How strange, that eight years should elapse before the evil-doer was brought to justice! The matter had never been pressed, probably, but for Mr. Brown's demand that a Commission be appointed to look into his conduct as he was tired of the allusions in debate to his criminality by political opponents, whose frequent assertions began to pass current for truth. The triumph is the more complete from the fact that the majority of the Parliamentary Committee which acquitted him, consisted of personal and political opponents.

A strange circumstance has recently come to light. When the Parliament Houses in Quebec were consumed by fire, the Sisters of Charity rented an unfinished building, for legislative purposes, which had scarcely been fitted up, before its reduction to ashes. The owners of the property had the building fully insured, and received their money; yet, £12,000 have been paid by Government to make up their loss. Probably, the first recorded instance of a tenant being held accountable for property destroyed by fire, where the property was insured. But anything to keep Romanish devotees quiet! Anything for an excuse to give them money!

Also! for Mr. Drummond and his famous Amendments to the Ecclesiastical Corporations Bill. He has withdrawn the most important, which provided that all bequests to such bodies should be invalid when made within six months of the death of the testator. Firm for a season, and bearing up manfully against the storm of popular indignation, he has, at length, given way. So much for principle, when expediency comes in contact with it! Perhaps we may arrive at a period of time when men will be true to their principles. The legislative Council has rejected the Bill, however, so that we are, as we were, so far as Ecclesiastical Corporations go.

The Religious news is interesting. The third Annual convention of the Young Men's Christian Associations of the United States and British Provinces, has just closed its sittings in this city. There were present, from twenty-five associations, eighty-eight delegates. Resolutions were passed advocating the use of the press, denouncing the desertion of the Sabbath, enjoining activity upon members, recommending a general appeal to ministers on behalf of young men; pressing the claims of Sabbath schools, mission schools, and Bible classes, pointing out the necessity of financial independence, and defining the position of the associations as auxiliary, not superior to the divinely appointed means of grace; with some hints as to the best methods of securing the affections of young men. Additional resolutions were introduced expressive of the desires of all, that peace should continue between the United States and Great Britain; and the first Tuesday in August was set apart as a day of special prayer to that end. Other religious news we must defer till our next.

While I write, the Crimean troops are receiving a public welcome, in the usual form. A. B.

The Intelligencer.

SAINT JOHN, N. B. JULY 4, 1856.

Our Annual Conference.

We are obliged to leave home this week before our paper goes to press, in order to attend our Conference, the first session of which commences on Friday, a. m., at the Oromocto. We hope to return next week in time to furnish our readers with some portion of the report of our deliberations. We trust it will not only be acceptable and interesting to our churches, but also to our readers generally. During the last few weeks we have been compelled to occupy some portion of our columns with matters of new interest. Every period of time brings with it its respective duty, and we have endeavored to discharge ours faithfully. In two or three instances we have been assailed for this, but fortunately, *abuse from some men is the highest need of praise.* The elections having now generally terminated, we shall, probably, occupy in future but little space with political matters. Always holding ourselves, however, in readiness to give our readers information, when there are indications of combinations against the best interests of the people. Our Conference will probably close on Wednesday next.

Objections to Prohibition Considered.

When an individual addresses a letter to another through the columns of a newspaper, that letter may be considered as public property; and there can be no violation of any rule of etiquette in a third party animadverting on its contents. This we think should be especially so, when the writer of such letter is a public functionary in Church or State, and the subject of the letter is a question of general interest, and agitating the whole public mind. The following paragraph is from a letter addressed by the Bishop of Fredericton through the columns of the *Head Quarters* to the Hon. Charles Fisher. The subject on which he is in this passage of his letter so emphatically expressing his opinion, is the Prohibitory Law. He says:—

"The Representative of the Crown appeals to me as a citizen in common with all other citizens of this supposed free country, to say, whether I consider the Prohibitory Law to be a measure constitutional in its nature, useful in its tendency, calculated to check the sin of drunkenness, and to promote order, virtue and good will amongst all classes of the people. This law summons to every loyal citizen, I, in common with many others, emphatically answer, No. I consider the law unconstitutional in its nature, inefficient in its operation, demoralizing in its tendency, and hurtful to religion. I believe it aggravates the evil which it professes to cure, that it inflicts on the country worse injury, and greater suffering without restraint or license, and that it makes a thousand enemies, where there should have been found a like number of friends."

We have noticed that portion of which we purpose animadverting. The Bishop says—"I consider the law unconstitutional in its nature." We shall not dogmatize pro or con on this point, it is not necessary that we should do so. We are satisfied to abide the decision of the highest crown officers on it. But if we believed on this point as Bishop Medley does, we should feel that we were far overstepping the bounds of our duty to impose on the public our opinion, in defiance of the highest authority in the State, thereby setting our fellow-subjects an example to regard as unconstitutional every law which they may happen to disapprove of, and also affording them encouragement to resist every law, which they may consider not salutary. The present Prohibitory Law of New Brunswick was passed by a Legislature which embraced in its numbers several lawyers; it also passed the Legislative Council, it was sent to HER MAJESTY THE QUEEN for sanction, accompanied with one of the most extraordinary documents from the present Lieutenant Governor in opposition to it, that probably ever found way to Downing Street; but notwithstanding, it received the ROYAL ASSENT by and with the advice of Her Majesty's Privy Council, and without any demur on the part of those whose duty it was to detect its unconstitutionality, if any existed therein, it became the Law of the Province. A cry was raised against the constitutionality of this Law when it was first passed by the Legislature by interested parties—venders and drinkers; a petition, if we remember right, was forwarded to Her Majesty against it, expressing this objection, and which was treated with the same contempt that His Excellency's ebullition was; but it remained for the highest dignitary in this Province, in the church to give his opinion in opposition to the highest legal authorities, and strengthen the hands of law resistors. This has been done to the Bishop of Fredericton's letter to the Hon. Charles Fisher. When "dissenting persons" as one of our city organs of the present Government, (the *New Brunswickist*) is pleased to contemptuously term the ministers of Dissenting Denominations, dare to assert their opinion, and condemn the arbitrary and unprecedented act of the Governor in dissolving the House of Assembly, without questioning its constitutionality, they are covertly flung at as rebels; but the Bishop of Fredericton may pronounce a Law "unconstitutional in its nature," which has received the ROYAL ASSENT, and which requires the concurrence of all good subjects in order to its execution, and yet—NOT REB! We ask the consideration of impartial men on this matter, and let them decide whose act is most like rebellion—the "dissenting persons," or the Bishop of Fredericton's?

The next point in the sentence under consideration is, it is "inefficient in its operation." We ask, what law would not be inefficient in its operation, with both judges and witnesses opposed to it and endeavoring to evade its execution—taking the advantage of every legal technicality, and backed by an array of legal ability. Again, where has the Law had a fair trial and proved inefficient? The laws against theft and murder may be inefficient for want of proper testimony; but who would think of repelling these, because under certain circumstances they failed to convict the guilty? That this Law has not been executed, except in a few instances we admit, and why? Because it has been denounced, and resistance to it encouraged by men whose official and personal standing in the community, should have made them superior to conduct so conducive to the destruction of the public tranquility.

The third objection urged in this letter against the Law is, it is "demoralizing in its tendency." It may be in the sense that all other laws are when resisted. It cannot be that its execution is demoralizing—no law prohibiting vice can be, and a determined resistance of "the powers that be," must lead to anarchy and confusion. But to charge any law with being demoralizing because a number of lawless persons resist its execution, and promote riot, is unjust and unsustainable.

The last and crowning objection which we shall formally notice is, it is "hurtful to religion." We have yet to learn that the traffic in, and use of, spirituous liquors are conducive to the promotion of true godliness! Are the laws against Sabbath breaking and incest hurtful to religion? Is the law which protects the innocent against pirates and robbers hurtful to religion? If so, then this law may be hurtful in the same sense. But we will venture our opinion a little further; we "consider" that no sincere Christian ever resisted the law for the prohibition of intoxicating drinks—some very good men, doubtless, who have not given their attention to the subject, or who have not seen the awful evils of drunkenness, may not be prepared to subscribe to it at once; but none such have offered a determined resistance to it themselves, nor incited a ruthless mob to do so. Among the objections brought forward by the Bishop of Fredericton to the Prohibitory Law, this certainly is an original one—we have never heard of it before. If however the profits of the liquor traffic be necessary for the support of the church, then, perhaps, to stop that traffic may be hurtful to religion. However, we believe the curse of Heaven is in the gain of the traffic, whether acquired by the distiller or the smallest vender; and that instead of it being a help to religion, as it necessarily must be if its prohibition be a hurt, it is the "price of blood" and the value of souls! We know that there are many venders who will not agree with Bishop Medley in this objection to prohibition. They have seen and know the curse of the traffic, and from some of their own lips have we had the testimony that it is "demoralizing" in its character, and destructive to both soul and body "in its tendency." And we have yet to learn that one sincere and truly pious Christian in this Province, who loves the souls of his fellow men, well enough to practice self-denial to benefit them, will subscribe to the objection urged by the Bishop of Fredericton against the Prohibitory Law. Upon what foundation this objection is based we are at a loss to determine. But he adds to the objections already named still others, among which is, it makes enemies where there should be friends. True, there ever has been, and there ever will be enmity between sober citizens and lawless marauders. "I came not to send peace, but a sword," said the Prince of Peace; and wherever truth and righteousness are faithfully taught, there will be resistance and enmity. It was so when Jesus himself taught in Judea, and "if," said he, "they do these things in a green tree, what shall be done in a dry?" Have any of the rulers, or of the Pharisees, believed on him? Was the exulting cry of the Pharisees extinguished?

We say, in conclusion, that the Bishop of Fredericton has assumed an immense responsibility in giving expression to his opinion on this subject in his letter to Mr. Fisher. It will afford encouragement to law-resisters and liquor venders. There is not a conscientious law trafficker, nor besotted inebriate, but will chuckle over this letter, while appeals go it will be made in every bar-room and rum-cellar, as a triumphant defence of the drinking customs, and a free license to excess. Alas! for "religion," when the highest ecclesiastical dignitary in the Province can treat a law of the country with such indifference, and encourage resistance to it; and also countenance a traffic which has ever been demoralizing in its tendency, hurtful to religion, and productive of more strife, and discord in communities, as well as murders and other crimes, than can be found attached to any other business on earth—the slave trade not excepted. But fortunately for the morals of the country, and the good of "religion," there are those in New Brunswick who "consider" very differently from the Bishop of Fredericton.

Wesleyan Conference.

From a letter in the *Provincial Wesleyan*, giving some relation of the Wesleyan Conference of Eastern British America, recently held in this City, during the first four days of its Session, we make the following extracts:—

On Wednesday morning, at nine o'clock, the Conference met, in the Centenary Church. At the request of the President, Dr. Ritchey, the Rev. W. Temple, read part of the first chapter of 1 Peter. The 327th hymn, beginning with "O thou who: comest from above," &c. was then sung, and the brethren Knight, Davies, and Evans, engaged in prayer.

Dr. Ritchey rose and alluded to the striking difference between last Session and the present. He thought that the first impression which one and all must feel, was that of deepest solemnity. Never had he been more taken by surprise or filled with sorrow, than by the announcement of Dr. Beecham's death. We would all remember how assiduously he had devoted himself not only to the welfare of the Conference at large, but to the happiness of each member of it. He himself had regarded him as a brother and a father. The interest taken by him in our work remained unaltered to the end. Only ten days after a promise had been received from him of suitable instruction regarding our present meeting, his soul had gone to the Lord. As a body, our loss is irreparable—but thank God it is not to our infinite gain. And what can we say? The Lord hath done it, and he will surely guide us right. It was under an unfeigned sense of his own unworthiness of so exalted a position, that he essayed to discharge his duties. Yet his hope was in God. And if he might not bring such rare qualifications for this office as did Dr. Beecham, yet he brought an honest purpose to do the best he could. He would endeavor not to give pain to any one, but lay himself out for the benefit of all. We have much to do. The foundation of the connexion had been laid, but we have to raise the superstructure; and we trust to enjoy the continued blessing of God in doing so.

At 11 a. m., the doors were thrown open and the public admitted to the Conference Prayer Meeting. A large congregation soon assembled, whose prevailing sentiment seemed to be that of grateful and humble devotion. This was quickened as the service proceeded, and many felt that general grace was poured out from on high. Prayer was offered by the Brethren Wilson and Snowball, W. Smith and McMurray, McNutt

and Pickels. Touching allusions were made to the bereavement which the Conference had sustained, and grace was implored, to enable those who were left behind to perfect the work which had been begun. Most earnestly too was the desire expressed and reiterated that great good might be effected by the gathering together of so many ministers, in this city, and that the families where they were entertained might profit eternally by this act of hospitality.

MEETING AFTERNOON. Meeting was opened with prayer by Brother Satchell. This entire session was employed on the questions, "Who are now to be received into full connexion?" "What preachers remain on trial?" It will be gratifying to know that while there was no diminution of the former classes, seven young men were received on the recommendation of their respective District Meetings, as probationers in our work. The meeting was closed with prayer by Bro. Churchill.

THURSDAY MORNING. The business of the forenoon related to the time which might be spent by a minister on any circuit. After some discussion, a motion was put to the effect, that after this year no minister shall be stationed in any circuit for a longer period than three years. This was carried, 30 voting for, and 11 against it. Brother Bent offered prayer.

Synod of the Presbyterian Church, N. B.

The last Colonial Presbyterian gives a synopsis of the transactions of this Synod, recently convened in this city, and says, "many important resolutions were passed during the different sittings, and we trust that great good may result, by the blessing of God, from the deliberations of the brethren on the spread of the gospel, as well as the enlargement of the Presbyterian Church." Among the items of business reported in the synopsis before us, we find the following:—Disposal of Missionaries; Reports of Missionaries; Code of Discipline; Union with the Established Church; Case of Fredericton; Sabbath Observance; Education; Ministers Salaries; Home Mission; Jewish and Foreign Missions; and Union with the Free Church of Nova Scotia. We make the following extracts:—

Reports of Missionaries. The Rev. W. Bennet, presented his report, which he read to the Synod, concerning his labours since last special meeting. During that period he had visited "the Bend and Shediac, in the North; Fredericton, in the centre; and Boabec, Waweg, Magaguadavic and Penfield, in the South. In each of these places we have personally labored, and we have been graciously welcomed wherever he has gone, and trust his services may be greatly blessed."

The Rev. Dr. Cairns then made his report, when it was moved and agreed to that the report be received and approved.

Case of Fredericton. Fredericton having been for some time past occupied as a preaching station by missionaries of the Church, the question as to the continuance of these services and the propriety of erecting a congregation there as a centre for missionary exertions in the district, was taken into serious and lengthened consideration by the Synod.

Rev. Mr. Law spoke in strong and eloquent terms of the destitution existing elsewhere, and opposed the claims of Fredericton. It was at length resolved "That a Commission of this Synod be appointed to enquire into the wants and prospects of Fredericton as compared with other parts of the Province, and to give such instructions to the Presbytery of York and missionaries as the facts of the case shall seem to warrant, and that said committee may publish a statement of the action taken by it in this matter for the information of our congregations and adherents throughout the Province."

Sabbath Observance. On the subject of Sabbath sanctification it was resolved, unanimously that a petition be presented to the Legislature, and Presbyteries instructed to take action with a view to collect and diffuse information on the subject, and that the Rev. Mr. McKay be appointed to see that these objects are carried out.

Education. The report of the Rev. Mr. Glass on education was then read and approved. From the report it appeared that Mr. Glass has made considerable progress towards the establishment of an educational Institute at Woodstock. With the view of furthering this object it was moved and agreed to that Mr. Glass be loaned from his charge for six weeks and deputed to the northern parts of the Province to advocate the claims of that Institute.

The following are the amounts contributed during the last year for Home Missions:—

Presbytery of St. John. £30 5 7

Do. of Miramichi. 35 17 5

Do. of St. Stephens. 44 3 5

Do. of York. 47 9 6

£157 15 11

The Synod was adjourned on Wednesday last, to meet again in St. John on the third Wednesday of June, 1857.

The Religious World.

Slavery in the United States not only affects political circles, but also has its partisans pro and con in the various benevolent Societies and religious bodies. Some considerable altercation occurred among the members of the American Tract Society at its last annual meeting, allegations being preferred against the Society, that by its silence on this great national sin, it countenanced it. At a recent meeting of the Rhode Island Congregationalists in the city of Providence action of great importance was taken in relation to the fellowship of that body with others who hold opposite views on the subject of slavery. It appears to have been customary for several Presbyterian assemblies to be represented in the co-association of the Congregational churches of Rhode Island; some of these were of course connected with slavery, by holding in fellowship with their churches having slave-holding members. The co-association just held, the acting members of which consisted of the Congregationalist pastors of the State, and one lay delegate from each of the churches, adopted the following resolution, after a long and animated debate:—

"Whereas, the General Assemblies of the Presbyterian Church, with which we are in communion, regarding slaveholding as not inconsistent with good standing in the Church of Christ, decline receiving fraternal remembrance and reproof from corresponding Christian bodies who may differ from them on this subject.

"Therefore, resolved, That we cannot consistently with our principles and Christian obligations, continue our correspondence with these bodies."

By this act fellowship is withdrawn from about three thousand Presbyterian churches. It is doubtless a bold and decided measure, but demonstrates, the extent to which slavery is affecting the deliberations of ecclesiastical bodies, and estranging Christians from each other as well as politicians. We await the issue of this great national sin upon the destiny of the United States, politically and religiously, with much anxiety.

The Rev. Asa Cummings, D. D., late of Portland, Me., died at sea, on board of the Steamer George Law, on her passage from Aspenwall to New York, June 6th, aged sixty-eight years. Dr. Cummings has been the well-known editor of the "Christian Mirror" for some thirty years past, and was justly esteemed one of New England's soundest divines.

The "Society for Irish Church missions to the Roman Catholics," the head quarters of which is in London, and which is supported by Churchmen, expended last year £40,551 11s. 7d. sterling in its operations in Ireland. It employs fifty-four ordained missionaries, 271 lay agents and Scripture readers, 144 schoolmasters and school-mistresses, besides various other agencies.

The "London Society, for Promoting Christianity among the Jews," supported also by Churchmen, expended in the same time £28,974 4s. 5d. sterling, in its operations, for the benefit of the scattered descendants of Abraham. It employs twenty-four ordained missionaries, and seventy-three unordained missionaries, and other lay agents.

The "London City Mission," supported by Churchmen and Dissenters, expended during 1855, £30,702 2s. 4d. sterling, in supplying the great metropolis with missionaries, tracts, books, bibles, bible readers, and christian visitors. No less than 292 missionaries are employed in the city of London.

The income of the London "Young Men's Christian Association," last year was £6,328 8s. 3d. It has seven branches in the Metropolis, and forty in the provinces.

A gentleman (Mr. John Ferguson) of Cairnbrook, Scotland, recently deceased, has left £1,200,000, to be expended, with the exception of a few thousands left to his relatives and friends, and local charities, in promoting education and religion over the Western counties of Scotland, in such a way, that simple unsectarian gospel truth shall be diffused in connection with a solid education.

As an illustration of the spread of Protestantism in Turkey, an American missionary writes from Aintab in Central Turkey as follows:—

"One of our friends recently fell in with a man of mean dress and forlorn appearance; and the following dialogue ensued. 'Where are you from brother?' 'Diarbekir.' 'And where have you been?' 'To Aleppo.' 'What is your trade?' 'Ah, don't ask me,' said the man heaving a sigh. 'Well, what's the matter? What is it?' 'Well, I am a painter.' 'A house-painter?' 'No.' 'Well what then?' 'Way I paint pictures of the saints; and Protestantism has spoiled my business. I have eaten up all my property, and run in debt, because I could find no work at home. I heard that there were Roman Catholics in Aleppo, and I said 'I shall find work there'; but no one would employ me. Oorra is nearly as bad; and Aintab is worst of all. Protestantism has torn down my house. Poor man. He is not alone."

Good out of Evil.

A writer in the "New York Observer," in an article on Siberia, makes the following allusion to the overruling providence of God in the late eastern war, and the probability of the spread of the gospel throughout the Russian empire:—

"The careful observer of God's providential dealings, as the Governor among the nations, ruling all their actions, and overruling all their plans, causing their wrath, their strife, to praise him, and their purification, to minister to the advancement of his kingdom and glory, cannot have failed to notice, with gratitude and with joy, the happy results which have flowed from the sanguinary war in which Europe has been lately involved. The Turkish empire is open to christian influences: Protestant missionaries have had access to the armies of France and of Sardinia; and the fruits of that intercourse are developing in Italy and in France. Russia, too, which entered into the contest chiefly under the impulse of a political-religious claim, exhibits, in the pacification, a spirit and temper which, if it did not flow from christian principle, is certainly very analogous to it in type. Thus God, in his providence, has prepared the way for the spread of the Gospel in lands from which the light of divine truth has long been excluded.

In this age of christian light and of christian enterprise, the church listens willingly to every new enforcement of the Saviour's command, "Go ye into all the world." No sooner is a breach made in the walls of the kingdom of Satan, than the soldier of the cross mounts it. India opens, and missionaries from almost every christian land are there. Africa opens, and the Gospel is permanently planted in the South and on the Western coast. China yields, and the Bible and the living minister are there. The Islands of the Sea have not waited for the law in vain. Turkey is in progress. Japan is preparing, and the church is preparing for it. And the Russian empire, in its vast extent, will now, doubtless, in accordance with the pacific spirit exhibited by the Czar, be again the field of christian enterprise. In that wide field there will be found ample scope for christian effort, free from any direct interference with the establishments of the Greek Church. The Gospel may be preached in the wilds of Siberia, while the Bible and the Tract, and soon the Preacher too, will be sowing the seed of the word in St. Petersburg and in Moscow."

Sixth District Meeting.

Elder J. Noble who left home on Thursday last to attend this meeting has just returned, and furnished us with the following short sketch of his visit:—

Met on Saturday morning. Elders present:—E. Wyman, J. Perry, J. Wallace, J. Noble; Licentiates, W. M. Knowlton and C. Doucet. At 10 o'clock the services opened by singing and prayer, and was continued as a social meeting; it was a season of refreshing from the presence of the Lord, and many hearts were made glad. At 3 o'clock, p. m. met again to hear the reports from the churches. Elder J. Perry was appointed Moderator. The churches in this district were reported generally as in a low and weak state; yet holding up prayer and conference meetings when they have no preaching. On the

Sabbath at 8 o'clock, a. m., attended a prayer meeting and Sabbath school at half-past nine, which was very interesting; it numbers about fifty-five or sixty scholars, and is under the superintendence of Brother Robert M. Leod.

At 11 a. m., a great concourse of people assembled, to whom I endeavored to "preach Christ." In the afternoon Brother Doucet preached, and at the close we kept in memory our Lord's death. I trust the labour during the day will not be lost. On Monday we transacted the ordinary business of the District, and also attended a meeting for public worship. During this meeting we laboured under great disadvantage in consequence of the excitement on the county election on Friday next. The crops in the country look well, and the hay will probably be abundant.

Nova Scotia Quarterly Meeting.

The Third Quarterly Meeting of the Free C. Baptists of Nova Scotia, was held at Kentville, Yarmouth, commencing on the 21st of June. Elders present—C. Knowles, S. W. Bennison, A. Sevrin, C. Cann, and David Oram; Licentiates—Samuel West, Douglas Thorp, and Walter Weston. On Saturday an interesting Conference Meeting was held, and the hearts of many of God's dear children were cheered. On Sabbath A. M., a prayer meeting, after which the ordinance of Baptism was administered. Preaching followed by brother D. Thorp, the ordinance of the Lord's Supper succeeded, and a season of uncommon interest and union prevailed. Afternoon, preaching by brother W. Weston, and evening services by prayer and exhortation.

On Monday A. M., the Elders' Conference met, when the ordinary business being attended to, the session adjourned to meet at 3 o'clock, for the purpose of attending to the ordination of brother Douglas Thorp, arrangements for the order of this solemn service was as follows: Ordination sermon, by Elder Charles Knowles, from 1 Peter chap. 4th, vs. 10th. Prayer by Elder David Oram; Right hand of Fellowship, by Elder Albert Sevrin; Charge, by Elder C. Knowles; Benediction, by Elder Oram. The service was deeply interesting and impressive, and the utmost attention was paid by a very large and patient assembly.

This young brother, just set apart to the work of the ministry, has been laboring for some time with the church at Harmony, Liverpool county; and he now assumes the pastorate of that body. He is a young man of devotion and promise, and possesses good talents, and we have no doubt will be successful in his ministry. We sincerely pray the Divine hand to sustain him, and to add many others of like spirit to the brethren in Nova Scotia.—Com. by Elder D. Oram.

Provincial News.

THE ELECTIONS.

VICTORIA.—The polling took place on Saturday; the result was telegraphed to the News Room as follows—Watters 605; Tibbits 494; Coombes 103.

GLOUCESTER.—The polling took place on Monday. The figures at the close were:—Reid 607; McNaughton 476; Reid 475. It will be seen the two last run very close on one another.

NOMINATIONS FOR KING.—On Monday, Messrs. Ryan, McLeod, and Nane, were nominated on the Liberal ticket, and Messrs. S. Z. Earle, Walter B. Sevil, and Hugh McMonagle on the other. Mr. Purdy, one of the late members, contrary to expectation did not offer.

The result of the election in Northumberland is that Messrs. Kerr, Sutton, Mitchell, and Johnston have been returned. Mr. Street is therefore excluded.

QUEEN'S COUNTY ELECTION.

(By Telegraph to the News Room.)

All the places reported except Brunswick, and the result is as follows:—

Earl, 190

Johnson, 737

Ferris, 731

Robertson, 332

Brunswick is said to have a large majority for Ferris. It so, Earl and Ferris will no doubt be the representatives for Queen's.

THE DEFEATED CANDIDATE FOR WESTMINSTER.—Mr. Stedman, although in the minority, may nevertheless be proud of the number of votes he has obtained, considering the amount of opposition he had to contend with. Had Mr. Stedman been the person who would have yielded one iota of his principles or had his friends been disposed to act in a less honorable manner at the election than they did, the result might have been different, but both he and they have the satisfaction of knowing that although defeated, there has been nothing like undue influence exercised on their parts, whatever may have been done by others who obtained a larger number of votes; and although for the present unsuccessful they are neither discouraged nor disposed to abandon a good cause, nor forsake a man whose honor and honesty are unimpeached and untarnished in any shape.—(Westminster Times.)

The Scrutiny demanded against Mr. Fisher by his late competitors has been abandoned. They found him too far in advance, and with a support too substantial to warrant a chase.

We are authorized to state that His Excellency the Lieutenant Governor has, upon the petition of the jury, and the recommendation of the Judge who tried the prisoner, commuted the sentence of death, passed on O'Neil, for killing Cotter, to fourteen years imprisonment in the Penitentiary. We understand that during the prisoner's incarceration he has manifested unusual signs of penitence, and since he has known of the commutation of his punishment joy has had almost as much effect upon him as grief had previously.—(M. Courier.)

The scrutiny between Messrs. Hatheway and McIntosh has also been abandoned to-day by the latter. The case having been argued for a day or two; his Worship the Mayor and several other lawyers appearing for McIntosh, and E. B. Fisher, Esq. for Hatheway.—(Reporter.)

The Colonial Presbyterian, in remarking on the elections in this County and City, says:—The latter election was very severely contested, and strange to say its results seem almost to satisfy both the victors and the vanquished. The former are apparently pleased with their success, yet their satisfaction is somewhat tempered by the superior worth of the men who have been rejected, as compared with those who have been chosen, and we can well understand how respectable citizens, without becoming violent political partisans, can see little to exult in when Messrs. Harding and Lawrence are successful and Messrs. Tilley and Reid defeated. The vanquished on their part refer with complacency to the smallness of the numbers by which they have been overcome; to the extraordinary combination against them. Liquor dealers, Roman Catholics, Orangemen, and High Churchmen, all with few exceptions combining against them.

THE RELIGIOUS AND... of the hard... such that portion of the... dared to do right, has... the secular press, so lov... habit at the present a re... peace of all the element... Governor is an arbitra... liberal and enlightened... record our thanks, and... the noble stand which... Province has taken... Religious and civi... The moment we submi... the moment we submi... the ingress of bigotry... blashed, farewell peace... edging we have so long... and under our own vi... some daring to make us... efficient excuse, if ex... religious press, particu... but when we consid... teaches the houses and... the election of the Pro... ther paper, we must ad... amount duty to sound... give them warning of... and show them the nec... direct direction. God sp... of the press we have... ver be found as now... with and commendation... rel.]

The half yearly exam... National Schools took... from a number of the... there were two hundr... and seventy girls... the various questions... sit to themselves and... Silver Medal, and a... were bestowed on the... MORTAL SINS.—It m... mortal and venial sin... great is a mortal sin... mortal sin, for which... stand. To get rid of... mortal sins; and the A... recently decided that... church, or sending Cal... schools, are mortal sin... To CRETE A COUN... am of Wild Cherry... this combination of Dr... remedy known, having... cases of...

One Week lat... The Cunard steam... from Liverpool stea... on Saturday, June 2... Tuesday, July 1st, ... The Baltic arriv... o'clock, P. M., on V... Indian, from Quebe... at 10 1/2 o'clock on th... the 19th.