

THE CHRISTIAN VISITOR.

ST. JOHN, N. B., FEBRUARY 20, 1868.

For the Christian Visitor.

Ecclesiastical Councils.

(Continued.)

Despite the proud assumption to which we have alluded of fitness in any church to judge of any case, we trust it has been made plain that there must sometimes be needed more wisdom or more freedom from prejudice than a church possesses, and that the natural and scriptural resort is, in such case, a Council.

We shall now, therefore, suppose that a church, either sensible of its need of the aid of experienced brethren not of their number, or yielding to a claim made on behalf of a party in the contest, have consented to refer the question before them to the consideration and decision of a council, and that the council have, after due deliberation, pronounced their judgment.

A question may hereupon be raised as to whether a church ought, under these circumstances, to feel bound to accept such judgment, and a recent case has given to this question the utmost interest and importance; for those questions which actually arise among us, and whose circumstances are peculiar, seem unavoidably to claim special attention; other questions of less pressing moment, or that may only hypothetically occur, we propose to consider in subsequent articles.

With regard, then, to the question referred to, we would say that it seems to us not easy to conceive of a case in which a church is not morally bound by the decision of a council to which it had agreed to refer a matter in dispute, and if it were not the fact that the judgment of a council has in such case been actually rejected, it would hardly seem necessary to raise the question here proposed.

An answer to it occurs in the consideration, that the reference of a pending question to the decision of a council when there are opposing parties—the church on one side and aggrieved brethren on the other—has in it, in effect, the elements of an arbitration.

A member of the church, we may suppose, is placed under accusation, and claims that the church, for certain reasons, ought not to judge the question, or that it has passed an unjust judgment; and thereupon the matter is, by the mutual consent of the church and the accused party, submitted to the decision of other and disinterested brethren.

Here the reference to the council is no other than a mutual obligation of the one party to the other—that is, of the church on one side and the accused member on the other—to abide by the decision which the council shall render. An obligation of this sort might be drawn in the form of a bond, as is often done in cases of arbitration; but this would not alter the character of the mutual obligation. The bond would be a mutual engagement in that peculiar form passed between the parties; the reference to the council is equally a mutual engagement, only put in the form of a bond. It is an obligation equally binding on men of truth and honor, and hence it follows that a refusal to abide by the decision passed, is a breach of that obligation. What can we in reason say of such breach of obligation, but that it is a moral wrong of that class which men denote as mean and dishonorable? It is a case in which a human court having jurisdiction of it would compel that compliance with obligation which one is grieved to find can be evaded by a Christian church, despite the much higher sanctions it professes to acknowledge.

Parties placing themselves under such circumstances may rejoice that they are not brought under the discipline of human law; but the Divine law is as distinct and clear; and one is at a loss to understand how a church can, in such case, ignore the Divine law, and yet retain the elements essential to a church. Is not a persistent refusal to obey God the annihilation of Christian character?

We may escape perhaps from such a conclusion to the hope that the church may not knowingly intend to do wrong, and has become warped by the misconceptions of haste or excitement. Gladly in such a case would we "hope" even "against hope"; but facts remain facts nevertheless, and the character of the facts supported we conceive to have been now truthfully stated.

But the case of refusal to comply with the decision of a council to which a church has agreed to refer matters in question, assumes a new aspect and rises to proportions of alarming magnitude when it involves the character or usefulness of a Christian minister. Every man's character and means of usefulness are indeed of the last importance to himself; but the minister involves in his case, to so great an extent, the interests of the whole church, of the world at large, that a new and distressing character of wrong is hereby stamped on the act of a church in rejecting a decision in his favor with which no private wrong of this kind will bear comparison.

We notice occasionally a nervousness in certain quarters on such points as those we are discussing; sometimes shown by a rather querulous demand for scriptural authority, expressed in a manner that seems to indicate the idea that scriptural authority must necessarily subsist in the form of explicit rules, that shall in their minutest terms be applicable to each case. Now this cannot be reasonably demanded.

If we find certain principles in scripture that necessarily involve certain results, then the results are as binding on us as the principles. Scripture surely inculcates on us honesty and justice, and thereby inculcates without further specification everything contained in honesty and justice.

On this consideration we base what we have said in regard to the duty—that is, the moral duty—of a church to grant a council to aggrieved parties in certain cases, as well as their duty to accept the decision of a council mutually called whenever the interests and just claim of a third party is involved in such decision.

Such points as these, if not contained substantially in other scriptures, are surely implied in that remarkable and wide-reaching passage (Psalm. iv. 8): "Finally, brethren, whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there be any virtue and if there be any praise, think of these things."

The new phase of the case before us, the refusal to comply with the decision of a council must engage further attention in our next article.

For the Christian Visitor.

Rev. Francis Wayland, D. D.

HIS CONVERSION.

BY REV. W. A. KENNEDY.

At the early age of seventeen years, Mr. Wayland was graduated from Union College, in the State of New York. Immediately after his graduation he commenced the study of medicine. It was during this course of professional study that his intellectual regeneration took place, which formed such a marked epoch in his life, and the record of which furnishes an instructive chapter in his Biography. In due time he received a license to practice medicine, and gave bright promise of attaining a high distinction in his chosen profession. But a change, more profound and momentous than that which had been wrought in his intellectual nature, was at hand; a change that would bring him into a sphere of service reaching in its issues down through the measureless ages of eternity. "A man's heart deviseth his way," but the Lord directeth his steps. Reviewing this early period of his life, Mr. Wayland says of himself: "Thus far I had no decided religious impressions. I believed in the truths of religion, and cherished some wish to be a Christian, but had no true idea of faith and repentance. Whenever his purposes were crossed and his plans crushed, his heart rose in rebellion against the government of God. 'At times,' he writes, 'the Spirit of God strove powerfully with me. I saw my danger.' This mental and fierce struggle continued until the close of his preparatory studies in medicine.

The time came for him to select the place of his future residence, and to enter upon his course of life. But his mind is unsettled and uneasy on one of the most central and vital of all the questions ever pressed upon the attention of a moral being. The following statement from his own pen will indicate how he viewed and met that question, while it may, we devoutly hope, lead others in a similar condition to go and do likewise. "It occurred to me," he writes, "that all my life had been spent in studies and labors which had no connection with my eternal destiny. The life to come had been practically ignored. I believed all the Bible said of my condition and my danger. Jesus Christ came to save sinners; yet I had never sought his forgiveness; nor had I ever made a single honest effort for the salvation of my soul. I had never for a single day in my life laid aside all other business, and earnestly sought of God the renewing influences of the Holy Spirit. This seemed to me most unreasonable, and I could not but think that if I were forever lost, the recollection of it would add increased bitterness to a ruined eternity. I resolved, then, dismissing every other thought, I would devote one day to reading the Scriptures and prayer, that I might be able to say that I had at least done something for the salvation of my soul. I at once put my resolution into practice. I retired to my chamber and spent the day in this way. I perceived very little change in my feelings, save that a sense of the importance of the matter had so grown upon me that I resolved to spend the next day in the same manner. At the end of the second day, I determined to spend still a third day in the same employment; and at the expiration of that day, I determined that I would do nothing else until I had secured the salvation of my soul. How long time I remained in this condition, I do not now remember. I was embarrassed by ignorance of the plan of salvation." He goes on to say that he had formed in his own mind a theory of conversion, and was praying to be converted in harmony with his theory. Finally, he reached the determination that if he perished, he would perish seeking an interest in the Saviour. While in this condition, a revival commenced. He became deeply interested in it. Suddenly he found that he loved the doctrines of the Gospel, and was anxious for the salvation of others. He loved Christians as never before. Everything in religion seemed so "reasonable." But he could not believe that he had been renewed. "I wished," is his own language, "to have a clear and convincing experience, so that I might never doubt of myself, nor others doubt concerning me. I desired to be the subject of a striking conversion, and was not willing to take with humility and gratitude whatever it should please God to give me. He in mercy disappointed me, and made me willing to accept his grace in any manner that He chose to bestow it." Dr. Wayland thus continues his review of that period of his life: "Gradually I attained a hope that I had passed from death unto life. My pride was humbled, and I was willing to receive any light that God saw fit to give me, and in any manner that He thought best. I observed a change in my character. My mind at one time rebelled against the doctrine of election. It seemed to me like partiality. I now perceived that I had no claim whatever on God; but that if I were lost, it was altogether my own fault, and that if I were saved, it must be purely a deed of unmerited grace. I saw that this very doctrine was my only hope of salvation; for if God had not sought me, I never should have sought Him. I had been ambitious of distinction among men, and had been looking for nothing beyond the grave; now, worldly honors seemed to me trivial, and I desired to serve God."

Passing over much of great profit and interest in his record of that important period of his life, we select a few sentences from his reminiscences. He says: "The precise time when a moral change took place in my character, I cannot determine. I have had many seasons of religious declension and revival; I have been harassed with many doubts of my state before God, and have rarely attained to that full assurance of faith which is the privilege of so many of the disciples of Christ. I have labored and prayed for it. If I know my own heart, I do really with pleasure submit myself and all that I have to God; and yet I ever feel the want of the fervent love and adoring gratitude which I know are promised to the children of God, and which is the earnest of their inheritance. Yet I think I can perceive in myself some evidence of spiritual growth." How much like Dr. Wayland are those sentences concerning himself as a Christian. Well does the writer of this sketch remember the winter prior to the death of this distinguished servant of Christ, when the question of a full assurance of faith was often the topic of conversation and prayer in that study from which so much of immortal worth went forth to the press and the world. He said on the Sunday evening previous to his death, "I feel that my race is nearly run. I have indeed tried to do my duty. I cannot accuse myself of having neglected any known obligation. Yet all this avails nothing. I place no dependence on anything but the righteousness and death of Jesus Christ. I have never enjoyed the rapture of faith vouchsafed to many Christians. I do not undervalue these feelings, but it has not pleased God to bestow them upon me. I have, however, a confident hope that I am accepted in the Beloved."

If Dr. Wayland lacked the fervor in Christian experience, he was intensely practical in his religious life. He was humble, self-denying, philanthropic, devout, and as life advanced, more spiritually-minded. His religious character corresponded with the structure of his mind. That mind was vigorous, earnest, decided, calm, rational and well balanced. His moral judgments were clear and positive. His consciousness quick, emphatic, and fixed in its decisions. His piety was steady, persevering, and practical rather than fervid; and in his later years it was beautiful in its earnestness, while it showed depth and masculine strength. His piety lacked the holy passion of But-

ford, the burning intensity of Payson, the seraphic elevation of Edwards. But his life and writings, his conversations and letters, show him to be a man of a deeply religious nature—of a strong and steady faith in the sacred Scriptures, and of a single aim to glorify God by doing the greatest good possible. While Dr. Wayland was great in his intellectual power, he was greater in his religious character and life. His greatness was his goodness, and this greatness lives and shines forever because it is God-like.

For the Christian Visitor.

From a Nova Scotia Correspondent.

Mr. Editor—Two correspondents in late numbers of the Visitor, have referred to Nova Scotia Educational matters in connection with the system of Free Schools, lately established in the Province. The first writer, who styles himself "Elpis," only casually introduces the subject, and confines his remarks chiefly to one point, namely, that it is Dr. Crawley that the honour belongs, of first calling public attention to the desirableness and importance of Free Schools. This is just; and it is only to be regretted that it should be necessary now to record the fact. It is indeed quite unaccountable how Dr. Crawley's services in the cause should have been so entirely ignored on the platform and in the public prints, when so many hundreds throughout Nova Scotia can testify to the zeal, and eloquence, and ability, with which he was wont to plead for a free education for every child in the Province.

Your next correspondent, over the signature of "Justitia," takes up the subject as left by "Elpis," and furnishes some additional particulars. But, neither does he give a complete history of the movement. In fact, he admits, that he is not entirely conversant with it. "Justitia" will be glad to have justice done to all parties, and will be pleased if I supply what he has omitted, and even if I correct a misstatement or two, which he has inadvertently made.

Upon Mr. (now Dr.) Dawson's retirement from the post of Superintendent of Education, which he filled with so much ability—the government of the day, sensible that the duties of the office, which then included the inspection of schools, could not be discharged by one individual—resolved upon the employment of two—a step in the direction of the system that now prevails. Under that arrangement, the Province was divided into an Eastern and a Western section, the former being assigned to Mr. Munroe, the latter to Mr. Randall. For the two or three years, during which they held office, the work which had begun, was continued; and the country still further familiarized with the principle of Free Schools, advocated publicly and privately, and recommended in the reports which they were required to submit to the Legislature. On the establishment of the Normal School, Mr. (now Dr.) Forrester was made Superintendent of Education, in which he, for a number of years, still further indoctrinated the public mind with the same truths. Now, I will not attempt to decide how much credit is due to one, and how much to another of the gentlemen named. "Comparisons are invidious." And besides, who is prepared to pronounce upon the respective merits of each? One lays a broad and fine foundation for an edifice, another builds upon it, and adds successive storeys to the structure—another still carries the work to completion and places the cope stone on the summit. Who shall say which is worthy of the most honour? But even if the point could be decided, it does not seem to be in good taste, or consistent with becoming modesty, to lavish praise on one faithful public servant at the expense of another—all of whom have been engaged in the same enterprise, though in somewhat different departments of labour.

The misstatement to which I referred, related to government action in the matter. The whole credit was assigned to the administration of which Dr. Tupper was head. Some mistake it was no credit to them, and have given unmistakable proof of their sentiments. But waving that question; it is not a fact that Nova Scotia is indebted to the conservative government alone for Free Schools; for it is well known, though perhaps not generally, that their predecessors in power, paved the way for the introduction of the system, by requiring the educational officers of their appointment to advocate the measure by public lectures and otherwise; and to prepare the country for its adoption as early a period as possible. So that both political parties—the liberals however leading the van—labored in the cause, which it was the fortune of Dr. Tupper to mature, and see finally established under his vigorous administration. I need not add to the praise bestowed by your correspondents on one of the most distinguished of Nova Scotia statesmen, and certainly, I feel no disposition to detract from it.

For the Christian Visitor.

Mr. Editor—Permit me, through your paper, to furnish a few particulars in reference to the Carleton County Quarterly Meeting, and also to suggest a few remarks for the future.

In October a meeting of the above description was held in Jacksonville, the first for some years. The meeting was not attended by all the ministers residing in the County, but a fair representation was present, and the conclusions that we came to were to sustain such meetings as in former years, and bring such matters before the meetings as would be for the interests of the Denomination. Accordingly the next was to be held at Centerville on the 10th of last month. As I was appointed Secretary to the last meeting I gave notice of this, and as I have presided as pastor for over a year to that church, I felt anxious that there should be a large attendance. But it seems that I and the people were to be disappointed, for not one of the brethren came to our assistance. It is true the weather was very cold which, I suppose, hindered some, and Bro. Rowe had solemn duties to attend to on the Sabbath which required him in his own church. Nevertheless the attendance at the meeting was very large, and all the different sessions from Friday evening to Monday evening, were very encouraging. I found it rather laborious to preach and carry on all the services alone, but I can truly say the Lord was with me and gave me strength equal to the emergency. The church was much revived, and new life and energy seemed to be imparted to some who had complained of coldness for some time. Brethren Wheeler and Wright rendered much assistance, and although, in some respects, we were disappointed, yet in others our expectations were more than realized. I can now but suggest a few remarks to the churches and ministers in the County. And first, it seems to me but reasonable that if the churches wish such meetings to be held with them, they should send delegates and request the appointment to be made; and second, the ministers should make resolutions to be presented, and not let their hands be idle; and third, as it was in my power to appoint such meetings on my own responsibility, I can only say that the matter is open for remarks from any of the brethren, or a request from any church. Hoping the Lord will give wisdom to each and all that we may find the path of duty, I am affectionately yours, B. N. HUGHES.

Jacksonville, Feb. 5th, 1868.

For the Christian Visitor.

DEAR BRO. BILL—I see in circulation a pamphlet written by Deacon Connolly, of Jacksonville, entitled, "What is Man." I have had the pleasure of perusing his pages, and can truly say, as far as my judgment goes, it compares favourably with any that I have seen written on that subject, and can recommend it to any one who may be desirous to get information respecting it. As I am aware that it must have cost Brother C. some expense, as well as mental toil and labor, I hope, therefore, that his pamphlet will meet with a ready sale. I do think that if we, who believe in the Scriptures view of man's organism, were as anxious to circulate such tracts among the unenlightened as the Methodists are to

send forth their books and tracts, we would be accomplishing a mission assigned to the Christian Church. Will some of our wealthy church members, therefore, call for a reprint of a few thousand copies of such tracts as have been written by Dr. Spurgeon, Elder Hartley, Elder Rowe, and Dea. Connolly, and send them broadcast for universal use. I have no doubt the Author of truth will give them their reward. Hoping a word to the wise will be sufficient, I am yours truly, B. N. HUGHES.

Prayer for our Seminary.

Mr. Editor—Permit me to call the attention of our brethren to the fact that Thursday, the 27th inst., is the day set apart by the different denominations of Christians, on this continent, for prayer for Colleges and Seminaries. We hope our churches will not fail to observe it, and that upon that day we shall have their prayer, that those who are receiving instruction among us may indeed be taught of God, and enlightened with the wisdom that is from above. Let churches who are without pastors pray that some who have now other professions in view, may be wrought upon by the Divine Spirit, and thrust into the ministry of the Gospel. The Macedonian cry is loud and urgent. The harvest is truly great. Let us pray earnestly for laborers to gather it in, remembering the words of our Lord, "according to your faith be it unto you."

We have now between eighty and ninety students in attendance. During the last two years it has pleased God to pour forth His Spirit upon our students. We hope that this year similar blessings may be experienced. Yours truly, J. E. HOPPER.

DEAR BROTHER BILL—I have much pleasure in informing you that the good people at Point DeBute are not weary in well-doing. On New Year's Eve the members of the Church and congregation met for the management of the money and land donated to the amount of \$70. Also, on the 25th January, a number came, bringing with them, in value, \$20; making in all, \$90. Yours, very truly, E. B. COY.

Point DeBute, February 10, 1868.

Memoir of Frederick Bishop.

LATE OF COMPANY E, 16TH REG'T, MAINE VOLUNTEERS. Frederick, the son of the late William and Esther Bishop, natives of the Province of New Brunswick, was born near Tobique Village, New Brunswick. He came with his father's family, about thirty years ago, to the farm now occupied by his widowed mother, near the town of Port Fairfield, where he grew up, fully his father's obedient and devoted son, and most kind and affectionate brother. When Frederick was about thirty years of age, he was united in marriage to a Miss Reed, of New Brunswick. By this union, there are three noble boys; now the joy of their mother, and the pride of friends.

Frederick proved himself a kind and true husband and father. His widow now declares that during the time she lived with him, he never spoke an unkind word to her. But while enjoying an excellent constitution in health and domestic happiness, war came to crush his earthly hopes and joys.

Frederick and Alfred (his brother) were drafted, in the fall of 1864, and answered the call, and joined the army of the United States, and served until honorably discharged.

The two brothers were strongly attached to each other. In camp, on the march, and in battle they watched over each other. But Fred, being six feet and one inch in height, and a perfect model of the soldier, was placed in the front rank; while Alfred, not being quite as tall, took the rear rank, just behind his brother; so that a bullet from a rebel rifle might have killed them both.

In the first days of April, 1865, just before the rebel army surrendered to General Grant, when the Union troops were pursuing the enemy, the brothers had marched until midnight, and had once been rescued from their weary slumbers by rebel bullets, when they again laid down on the wet "plowed ground," they again slept, and became exceedingly cold; and from that time Fred, became afflicted with a cough, which wore his life away by degrees until his death, which took place on the 31st January, 1868, at the age of 38 years, at the residence of his mother.

Frederick, in the hour of his death, proved the true Christian hero. He took leave of his friends most affectionately, waiting in calm repose and hope, a smile lighting his face as he seemed to greet the angels of God which conducted him home. Fred had a dream just before his death; he thought that he exchanged his disease for bedding and clothing, giving him hope that the United States Government, for which he had given his life, after years of suffering being provided for by a kind mother, who has quite exhausted her living in providing subsistence for himself and family, would, at his death, provide for his wife and those three little boys—that the sons of a noble sire may be nourished—that they too may raise their strong right arm in defence of the Government which cared for them in the hour of need.

Alfred says, that when he was on a hard march, and quite exhausted, that he attempted to get over a fence, and had not strength to do so; but Frederick missed him, and returned and assisted him over the fence, and thus preserved his life. Will he look back and say,

Dear wife, children, mother, brothers, sisters and friends, do not grieve in uncertain suspense; I remain at home, assisting you over life's fence.

Tribute to the fallen, by a WOUNDED COMRADE. Fort Fairfield, Aroostook County, Me., Feb. 6, 1868.

Prayer for Colleges.

For many years the last Thursday in February has been observed by Christian churches on this continent as a day of special prayer for Colleges. We call attention to Prof. Hopper's note on this subject in another column. We trust that our churches in city and country will meet in their respective places of worship, and send up united supplications to the God of all grace for the descent of His blessed spirit upon all places of learning, but especially upon those identified with the dearest interests of our own denomination in this Province.

The Institutions at Wolfville and Fredericton have enjoyed repeated manifestations of converting grace in answer to united prayer. These gracious influences were never more needed than at the present time. If we would have them, we must go to heaven for them in wrestling prayer. Paul plants, Apollus waters, God gives the increase.

Our St. Andrew's correspondent writes:—"Never since St. Andrew's was settled has there been such hard times as at present. Money very tight, and every thing up to a most fearful price. Wood, \$5 per cord; potatoes, from 85 cents to \$1 per bushel; coke, \$8 per chaldron; and every thing else in proportion. Our little church struggles hard to keep up, and to come forth from the furnace unscathed. I shall be glad when the Board meets again, for we stand in great need of our little appropriation from that source. I preached a Temperance sermon two weeks ago; the house was filled, and I hope good done. Mrs. Lucy Bradford has departed this life. She was the mother of Brother J. R. Bradford, of our church, and was a most devoted and vigorous Christian woman. She was 82 years of age."

We rejoice to learn by a brother just from Hillsborough, that revival influences are being enjoyed by the Church in that place. Six candidates were received in one meeting last week, for baptism, and many are seeking the salvation of their souls.

A note received from Bro. Wm. T. Reid, informs us that a blessed work of grace is in progress at Harvey; and that the pastor, Rev. George Besley, has baptized a number recently. God grant a rich display of his saving mercy, not only at Hillsborough and Harvey, but throughout our Churches generally.

Rev. George Armstrong returns sincere and cordial thanks, through the Christian Visitor, to his church and congregation for the 15th donation visit made him during his pastorate in Bridgeport. This visit was added to his financial comfort to the extent of \$115.

Our contemporary of the Christian Messenger in a recent number claims from us an amende for representing him as having said that a Baptist church is "the highest tribunal of character under Heaven," because, as he now says, the remark was not made of a Baptist church.

To this we reply, that if he said it of any church, and meant it to apply to a Baptist church as well as any other, and to be understood by his readers as having a special reference to the Granville Street Church, we cannot see how we owe him an apology.

If he will say that he meant the remark to apply to every other church except a Baptist church, and more particularly not to apply to the Granville Street Church, which is the only ground on which he could claim from us an amende, we shall then be prepared to show that his explanation is entirely at variance with his words, and the circumstances under which they were written.

We understand that a rush is expected to the Tea Meeting in the Vestry of German Street Baptist Church on Thursday evening. The ladies are making ample provision, and they know how to do things up in style. Eloquent tongues, we doubt not, will throw off stirring speeches. Come one—come all, and help on a good cause.

THE AMERICAN ECCLESIASTICAL ALMANAC.—This work is published by Professor Schenck, and is intended to be an ecclesiastical guide to members and laymen of all denominations. It furnishes in a condensed form the statistics of all the religious denominations of any standing in the world—their conferences, synods, conventions, associations, churches, missions, colleges, periodicals, and agencies of various kinds, &c. As a work of reference, this Almanac is very useful. For sale at 15 Day Street, New York. Price 30 cents.

CALENDAR OF THE UNIVERSITY OF NEW BRUNSWICK. FREDERICTON, is laid upon our table. It contains full information with respect to the Faculty, classes, studies, books, terms, mode of government and discipline, board, expenses, and prizes, &c. The Institution is evidently adapting itself as far as possible to the wants of the country.

CATALOGUE OF THE MOUNT ALLISON, WESLEYAN COLLEGE AND ACADEMY, SACKVILLE, has been received. It furnishes particulars with reference to the capabilities of these valuable institutions of learning, to accomplish their important mission. They are obviously doing an excellent work for their denomination and for the country at large.

Rev. Isaiah Wallace acknowledges in the Christian Messenger, three recent donations from his people, amounting in all, to \$150.

It will be seen by reference to our advertising columns that by a new arrangement the usual freight train has ceased to leave St. John for Moncton at 11 A.M. on Mondays, Wednesdays and Fridays; or Moncton for St. John at 1:15 A.M. on Tuesdays, Thursdays, and Saturdays.

Secular Department.

Important despatches have just been received from Abyssinia. At latest accounts from the interior Gen. Napier was at the front pushing on the advance, and the hostile forces were drawing nearer to each other. Reports have reached Annesley Bay that skirmishes have already taken place between the British advance and the forces of King Theodore, but no particulars of fighting were given.

The money and general markets remain unchanged. In the House of Lords this evening, Earl Mayo asked leave to bring a bill to suspend the operation of the writ of Habeas Corpus for a short period from the first of March.

He said the Fenian leaders had shown an utter disregard of the authority of the law, and stated that out of 238 Fenians who had been arrested, 95 were Americans. He concluded by saying that although the Government had succeeded in repressing the rebels, still an expansion of its powers was necessary to complete the work. Leave was granted to bring in a bill.

In the House of Commons Lord Stanley laid before the House additional papers on the subject of the Albanian claims.

The following is the latest news which has been received from Annesley Bay: "The Auxiliary corps of Egyptians retained in Assyria are going forward as the expedition advances, notwithstanding the request of the English government to the Pasha of Egypt that they may be withdrawn." Reports from the interior state that King Theodore with the British captives were at Mayday.

Connolly, who was convicted of treason and felony, and not of murder, was yesterday brought before the Court and sentenced to imprisonment at hard labor for 15 years. After receiving his sentence he made a bitter and defiant speech in which he predicted that before he had served out the term of his imprisonment, the British monarchy would be overthrown. He gloried in the act for which he was now condemned, and hoped an opportunity would be given him to repeat it.

Lord Derby continues very ill. It is generally believed that Lord Stanley will soon succeed Earl Derby as Head of the Ministry.

There has been a terrible earthquake in the island of Formosa by which thirty thousand lives were lost. Pekin advises that the rebels and mounted robbers have slaughtered great numbers of the people, but that there is no danger whatever of the Capital.

In Shantung 30,000 rebels have been killed, and the Imperial troops are everywhere victorious. Horrible barbarities were committed by the Shantung rebels. An explosion had occurred at Wuchang, opposite Hankow, in which three powder magazines and more than one thousand lives were sacrificed.

No harm was done to European property. The British and French consuls at Shanghai, and the French and German consuls at Canton, had a Court at Buckingham Palace, March 3rd, to receive the Diplomatic Corps. Three drawing room receptions will also be held, at each of which Her Majesty will be present.

The gale did immense damage in London on Saturday. The gale increased to a hurricane carrying everything before it. Great numbers of persons injured and several killed; four women lost their lives; the traffic on the river was partially suspended and many crafts were drifted across. Accounts of disasters from the gale are published from all parts of England and Wales.

The Cork Examiner received by mail, an authority of a private letter that Dr. Wilberforce, Bishop of Oxford, has entered the Catholic Church.

In the House of Commons this evening, Earl Mayo laid Lord Chief Secretary for Ireland, informed the members that the Government was preparing an Irish Reform Bill, and would be ready to lay it before the House on the 9th of March. Other measures regard Ireland, he said, would be brought forward on the 25th.

It was the intention of Government to purchase the lines of telegraph in Great Britain; and a bill for effecting that object would be submitted to the House of Commons within a week.

A motion was made for the second reading of the bill for the suspension of the writ of Habeas Corpus. The Hon. Mr. Fortescue, member for Andover, said he thought the motion proved that the administration of affairs in Ireland was wrong, and greatly needed reform.

The Earl of Mayo made an explanation in regard to the case of George Francis Train. He said the gentleman who arrested him, had received general instructions to watch persons arriving at Queenstown from the United States, and to stop all suspicious articles. When the trunk of Mr. Train was examined, it was found to contain a quantity of dynamite, which he had brought on board a ship.

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In the case of Mr. Sullivan, Editor of the Dublin Nation, whose trial for the publication of seditious libels, occupied the greater portion of last week, the jury brought in a verdict of guilty. The case excited unusual interest.

Despatches from Senegal announced that the British expeditionary force has occupied Adigrat, and reports have reached Senegal that the advance had arrived at Beraland Tanaka. It was also rumored from the interior that the native tribes which have revolted against King Theodore were again submitting to his authority.

BERLIN, Feb. 18. M. Bismarck proposes the establishment at different points in Germany of a Board of Federal Officers, to examine into the condition of vessels bound to America. An effort to prevent a repetition of the ship Leifvins horror is the immediate cause of this salutary step on the part of the Government.

UNITED STATES. The Portland Press states that there is a prospect of a revival of shipbuilding in Maine and Massachusetts this year. It is expected that Congress will reduce the taxes upon materials entering into the construction of vessels.

The American Surgeon General reports that the preceding year white soldiers actually known to have been killed on Northern battle fields, and reported as killed, had been 3,000. The number of negroes, 244,747, besides nearly 30,000 negroes. 208,000 soldiers are also officially known to have been wounded.

The public debt of the United States amounted, on the 1st inst., to \$2,531,384,886. It increased during the month of January, to over nine millions of dollars. Chicago boasts of having now a population of 373,000. In 1853, there were but thirty log houses in the place, and the people numbering only 250.

The United States now contain over 85,000 miles of railroad. The Ohio River Bridge, at Louisville, which will be finished next year, will be a mile in length, and will cost \$1,600,000.

The following late advices came by steamers at San Francisco and New York.

Admiral Bell, of the U. S. Navy, was drowned at the mouth of Osaka river, Jan. 11th. The month the river had been closed by a sandy bar, which formed during a heavy storm. The Admiral had been waiting for several days to cross the bar when he finally started accompanied by flag Lieut. Reed and 18 men in a boat from the Harford. While passing over the bar, going in the direction of Osaka, the boat capsized, and all on board were drowned except three sailors. The bodies were recovered and buried near the mouth of Osaka river.

T. G. Myburgh, British Consul at the Neports, died Jan. 21st.

NEW YORK, February 18. The House of Representatives at Washington today appropriated fifty thousand dollars for the relief of American Fenians now in Ireland and England. Gold closed at 140.

From our Halifax Correspondent. Halifax, Feb. 1868.

DEAR NARRATOR—We have had, since my last, some heavy rain