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Religious Miscellann.

The Other Side. We dwell this side of Jordan's stream Vet oft there comes a shining beam Agross from yonder shore ; While visions of a huly throng, And sound of harp and seraph song, Seem gently wasted o'er.

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The other side! Ah! there's the place Where saints in joy past times retrace, And think of trials gone ; The veil withdrawn, they clearly see That all on earth had need to be, To bring them safely home.

The other side! No sin is there, To stain the robes that blessed ones wear. Made white in Jesus' blood : No ery of grief, no voice of woe, To mar the peace their spirits know-Their constant peace with God.

The other side! Its shores so bright e radiant with the golden light Of Zion's city fair ! . And many dear ones gone before Already tread the happy shore ; I seem to see them there.

The other side! O charming sight! Upon its banks, arrayed in white, For mea a loved one waits : Over the stream he calls to me, Fear not-I am thy guide to be Up to the pearly gates.

The other side! His well-known voice And dear, bright face will me rejoice : We'll meet in fond embrace ; He'll lead me on until we stand, Each with a palm branch in our hand, Refore the Saviour's face.

The other side! The other side! Who would not brave the swelling-tide Of earthly toil and care ; To wake one day when life is past Over the stream, at home at last, With all the blest ones there!

Worship.

The presentation of offerings needs to be re

se, and " bring an offering " when we come into his courts, as we bring a prayer and a pealm, many do not understand. "That belonged to Judaism. We no longer make fices when they come to worship.

altar. They thought this was truer homage and be aimed at in becoming a christian. heartier gratitude than simply lifting up the roice and pouring out volumes of sound.

The first worship of which we have an account was not by prayer, nor by singing, nor by ser-Abel brought of the firstlings of his flock. less something distinct from this. And the Lord had respect unto Abel and his

which the Gospel requires. tark-offerings.

to the how they paid their devotions.

collection for general purposes, for the supfor starving people in some distant frontier Her two mites hardly swelled the stream that the widow needed the money more than the

truth that good works do not avail for salvation, his mind." a fear lest they might come to be regarded as propitiating God, has made many suspicious of looking upon offerings in the light which the old the subject of money introduced, and hear the rattle of money boxes. They complain that encould be procured in some other way, the conbath and the Church be no more profaned by

ing-that is devotional. Steine as an Element of Christian of moment. But enough should be given to made, in any sense, conditions or terms of apognized as an act of the purest, most elevated are to him. In many churches the Spiritual not more free to every man that cometh into the

Believing on Christ.

What is it that one does in becoming a Chrissscrifices." Ies; many no longer make sacri- tian. What is that one thing the doing which makes him a Christian? It is not " seeking re-Under the ancient economy, a large part of ligion." Religion is not to be sought as an ob-Divine service consisted in presenting offerings. ject, but to be possessed and practiced as a life. Of old, men used their torgues less in serving and to do the will of God as this is made known God, and their hands more. There were fewer in the Gospel is religion. It is not " seeking a prayers and songe, less preaching, more empha- hope." The christian hope is a state of expect. ticlanguage. Civilization has intend the speech ation based upon certain facts. It springs up of man chiefly-loosened the play of his tongue. where those facts exists, but cannot be conjured The ancient notion was, that deeds speak louder into existence by seeking and striving. Where than words, and that it was a truer way of prais- there is repentance for ain, faith in Christ, love ing the Lord, to bring a costly treasure which of God, there hope is warranted by the divine bould be used in the service, and lay it on the promise. But getting a hope is not the thing to

Mending one's ways is not the specific thing to be done. There must be repentance, there must be amendment, there must be a turning from sin; but the escential thing in becoming a mon; and no sacraments were administered : Christian, while it involves all this, is neverthe-

The Gospel says, " Believe on the Lord Jesus dering." And when under Divine guidance Christ and thou shalt he saved." This is a sinritual of the ancient Church was established, gle requirement, and a very simple act. Yet in inspired prophets and Aaronitic priests many fail of this one simple thing, while they do, then king David wrote hymns and arranged the we can point the serious, inquiring reader to heavy steps. There was a knock at the door of we can point the serious, inquiring reader to my room, and before I could say 'Come in,' a ing cannot be found on this continent. The be either to talk about the old plan, or to devise my room, and before I could say 'Come in,' a

bere-anything in Christianity that changes "Believe on the Lord Jesus Christ;" there is The sacrifice is abolished, the priesthood an emphasis in that little word on. One may en way. Prayer and praise are as need- believe sound doctrine concerning Christ, but not sever. Are offerings no parts of Christian have saving faith. Right doctrine is important, my good man?" then what a mistake those wise men made of Christ may mislead the soul in the act and the since a misconception of the character and work ame from the East when we heard Christ object of faith; but holding the true faith contorn, and brought gifts, gold, frankincense, cerning Christ may fall short of the act of faith

Our Saviour made almsgiving of the very You may believe in the reality of his mission., in know who told you.' of the Gospel. He received the most his representations of himself, in his work of "I stood amszed and astonished. Without mally gifts presented in homage to himself. He atonement, in his remedial power in the world, saying another word to the man, I fetched Schuended the women who broke the alabaster believe in him as the only appointed Saviour of bert's work, opening it at the page, and gave it of ointment, a gift that seemed needless and men, and yet come short of the faith that saves. to the man to read. At first he did not know The sproved of the waste and ab
But believing on Christ carries with it the act

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But believing the act of the ac But believing on Christ carries with it the act what command the page and read hortation and volunteer prayers come in. Mr. whole mass, is hardly more than a film; it bears ty? No, she dare not; because, defrauding. There are three detached buildings, each

emple to observe the sincerity of the wortthis personal Redeemer, as the shell to an egg. The earth is, in its control of the work o at the pulpit stairs and observe who was the trusted Saviour, as the only help and hope; me, in a voice choked with tears, that very same as the stitution a great egg, with a rocky shell, and a bare a disunited, discontented multitude; not a stitution a great egg, with a rocky shell, and a bare a disunited discontented multitude; not a stitution a great egg, with a rocky shell, and a bare a disunited discontented multitude; not a stitution a great egg, with a rocky shell, and a bare a disunited discontented multitude; not a stitution a great egg, with a rocky shell, and a bare a disunited discontented multitude; not a stitution a great egg, with a rocky shell, and a bare a disunited discontented multitude; not a stitution a great egg, with a rocky shell, and a bare a disunited discontented multitude; not a stitution a great egg, with a rocky shell, and a bare a disunited discontented multitude; not a stitution a great egg, with a rocky shell, and a bare a disunited discontented multitude; not a stitution a great egg, with a rocky shell, and a bare a disunited discontented multitude; not a stitution a great egg, with a rocky shell, and a bare a disunited discontented multitude; not a stitution a great egg, with a rocky shell, and a bare a disunited discontented multitude; not a stitution a great egg, with a rocky shell, and a bare a disunited discontented multitude great egg, with a rocky shell, and a bare a disunited discontented multitude great egg, with a rocky shell, and a bare a disunited discontented multitude great egg, with a rocky shell, and a bare a disunited discontented multitude great egg, with a rocky shell, and a bare a disunited discontented multitude great egg, with a rocky shell, and a bare a distance of the shell and a most mile by the preaching. He did not iis- to lean on him alone for guidance, counsel, thing happened to him, when, with like intent, tentro hear who prayed loudest, or who sang strength, salvation. Till the mind reaches this he was crossing the field in the evening, and had recommended in the evening and had recommended in would be street, from which they are strength, salvation. Till the mind reacnes this more elaborate performances to the street, from which they are portion to its mass than is needful to break the can be formed of insincere men; who only propoint of simple absolute commitment, the will, the actions, the whole man going with the actions and the Lord commitment, the will, and the Lord commitment commitment, the will, and the Lord commitment commitment commitment. the affections, the whole man going with the act. and the country which they cannot be country which they cannot the country which they cannot the act. and the act. and the act. and the country which they cannot the country which they cannot the act. and the country which they cannot the country which they cannot the act. and the country which they cannot the country which they cannot the country which they cannot the act. and the country which they cannot the act. and the country which they cannot the cou simple worship. The treasury was a com- ways, Believe on Christ.—Congregationalist.

The English western times that the stream that into a treasury already rich. Doubtless Clergyman," who objected to the use of the term : case of conversion in my charge, and the Lord for such generally are present, want to say a New England. So we live, creeping on this opinion. reasiry. And the mites may have laid there to the heart of every lover of liberty; for the in farther blessings." till some Roman soldier in the sack of the tem. term Protestant brings back the memory to the le get them and spent them for drink. It was time when men were rescued from the thraldom the for charity's sake that the widow gave all of the priesthood, when the fire of the persecuthe naked, feed the hungry, build hospi- the clergy in whom the old leaven of ascendency the third? They thought, by putting these ques- not desire it, and had not been consulted in re- sion.

to the Saviour, recognizing the needy as his re- cious when flowing over head, and men railied The Messenger. presentative, and doing it as unto the Lord. It round it, fought for it, and died rather than beis this reference to the Lord Jesus, making our tray it. We feel for the clrergyman who does not charities tributary of worship to him, that needs see the poetry of fact in the word Protestant, as to be emphasized. A one sided notion of the well as the negation of faith which it conveys to

Christ Free to All.

joyment in worship is spoiled by being called ate," that all classes and conditions of people par- in his house; not only always at their posts, sup- heel on a spark and stops a conflagration. upon to give. Occasional contributions are tole took of it alike, and all with perfect freeness. It porters of every good word and work. The rated as necessary evils. If what is needful lay all around the camp, as accessible to one as heart of the pastor doth safely trust in them. has tribution box should be abolished, and the Sab- ler had any privilege at that table which the gulators of the church machinery, the very baleat, was the proclamation. Let us take good to work well in the Lord's vineyard. deemer. It is hardly practicable to change our some mere symbolical representation, but to the "be thou steadfast, immovable." customs, especially in this direction. But there very present Christ, in all his tenderness of ought to be a place for giving gifts in every ser- love and power to save. Ordinances, minisvice of public worship. It is not the amount ters, are sadly out of place, no matter how given that is essential, as it is not the length of divinely appointed for certain uses, when instead the prayer or the loudness of the praise that is of mere helps in coming to Christ, they are remind us that we belong to God, and to be a proach, so that the sinner gets to Christ only or

veterate foe of God's word, entered.

Parson, I will know ? ' " I inquired in surprise, ' What do you mean,

occurred to me a few days ago about the quail, table is at the side of the chair, in front of it, "To you, good man, did that happen? Do on which rests the hymn book and the Bible. you thick that any one told me about you?'

as his instrument the cry of a quail. Thus the line is wonderful, helped me. Lord, whose name is wonderful, helped me. Lord, whose name is wonderful, helped me. the cry of a quail. Thus the line is instrument the cry of a quail. Thus the line is instrument the cry of a quail. Thus the line is instrument the cry of a quail. Thus the line is instrument the cry of a quail. Thus the line is instrument the cry of a quail. Thus the line is instrument the cry of a quail. Thus the line is instrument building, midway between the tires. The lights are seldom put out till half-beneath, much as in a famous kind of apple pie thought and expression have been appropriated. The Parliament building, midway between the tires. The lights are seldom put out till half-beneath, much as in a famous kind of apple pie thought and expression have been appropriated two wings, but considerably to the rear, is about The English Western Times thus replies to "A bent our knees before Him. This was the first The young want to take his hand, and inquirers, mixed with the contents by the housewifes of cure, in perpetuity for others, a full toleration of a furlong from the street. It is about 475 feet

Beacon Christians

another. Moses or Aaron, nor any priest or ru- arms securely lean upon them. They are the re-

Religious Intelligence Henry Ward Beecher.

been nineteen years the pastor of one church. An Accusing Conscience.

An German pastor relates the following curious coincidence:—"I had my first charge in a village of lawless and immoral people, completely estranged from the Gospel. The first sign of School room is unquestionably the heat and stool is rented. Should a hundred pews be valued to day, our English order of St. Benedict has strange event has stool as trange event has stool as trange event has stool is rented. Should a hundred pews be valued to day, a hundred families stand ready to take them. His church membership is 1700.—

Benedict has strange event has been blessed in me to-day by the Paral blessing."

Benedict has been blessed in me to-day by the Register.

Patriarch of the West. The Church of English order of St. Benedict has been blessed in me to-day by the Paral blessing.

Freedom of Thought.

Freedom of Thought. estranged from the Gospel. The first sign of School room is unquestionably the best, and is life, after I was there some time and was ready the largest in the country, except one. Its apto despair, was the open enmity which arose pointments are perfect. An organ, a piano, and against the Word, and myself who proclaimed a melodeon furnish the music. The singing is 16. I was not discouraged by this, but continued wonderful. A fountain plays in centre of the Sunday services a Bible class, which I always The room is crowded, and additional Bible of a union or partnership, we know not what, tried to enliven by the introduction of Christian classes, which are needed, cannot be formed for

memory, and concluded my class at the usual capable of seating a thousand persons comfortown meetings. There is no pulpit in the lec- through the walls?" " Why, you know well enough. You related ture room. A platform is erected at one end, There is nothing between the pastor and the Nor is it enough that one believes in Christ. " 'Yes, indeed. Don't keep it back, I will flock. A hymn is given out in the Plymouth

liar with his Lecture Room.

HOW HE MANAGES HIS CHURCH. beg living; it was in worship to God, as an act to widow gave all truth will be set aside, if men with er- is a considerable height above the river, and alof hosinge, of love, and thankfulness. Supoff the limbs of the victim of ecclesiastical tyranny, century, living in Italy, one who was truly a child assistant has fallen through. A self-constituted from a horrible destruction. If we knew that roneous views are allowed freedom to exmost perpendicular. The buildings are all in bose the money did go into the pocket of a land the right of private judgment, was secured of God; his name was Aonio Paleario. He wrote committee, headed by Gen. Duryee, introduced an unquenchable fire of fiercest heat surroundthe Line shore with a distance of the earth, at a distance are wrong, entirely wrong. You forget that, are built has the appearance of freestone, and the Lird had regard to her and to the offering tyrannical priesthood. A member of the Church Christ's Death." It was destroyed in Italy, and setting forth the want, and providing for addi
An all through all the coveridate and of the Church Christ's Death." It was destroyed in Italy, and through all the coveridate and of the church Christ's Death."

An all through all the coveridate and of the Church Christ's Death." It was destroyed in Italy, and through all the coveridate and of the Church Christ's Death."

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An all through all the coveridate and of the Church Christ's Death." It was destroyed in Italy, and through all the coveridate and of the Church Christ's Death." An effering expresses feelings with an emphasis of England, who takes his stand on the right of for three centuries it was impossible to find a through all the corridors and offices would reacoust mode of worship does. It is a symbo- private judgment, has a very clear notion of what copy. Two or three years ago, an Italian copy the meeting and the question was discussed.— should hardly feel easy, and rates of insurance there is no doubt about the issue of the contest quire the whole of a day. Strangers coming to leal set of acknowledging that God is entitled Protestant' means, and is quite satisfied with was found either in Oxford or Cambridge, and On last Friday evening the debate was renewed. to all our possessions. It is a token of homage, it, and if he value his Christian liberties, is quite bringed or Camoringe, and or camori this ne of sovereignty. It is the most marked prepared to maintain it. The term has a vital did not, as he ought to have done, leave the Rosaid nothing. It was taken for granted that he sees of the past, since the beginning of life bemacaulay's words, when he said, "Error is no general appearance, architecture, &c., when they Proof of love. In the Gospel church offerings significance for him. So also has the Dissenter mish Church. His whole heart was given to had been consulted, that he was in favor of the low the Silurian rocks, except that in these old match for truth alone; but it has often proved arrive at them. The extent of the grounds, the the Gospel church offerings significance for him. So also has the Dissenter mish Church. It was given to have been contained, that he was in layor of the fire movement, and the fire movement God is now more glorified by gifts than that people who object to the word Protestant Rome by order of the Pope. The Judge said, ed with his approval. Some one suggested that nearer. Yet through the whole immense durather;" he means power abused. To overlay the temple with gold leaf, to object to the mental liberty which was received — "We will put to him three questions. We he be heard from. To the astonishment of every tion brought to light by Geology, this crust has You may keep men quiet if you command floors, extensive basements, cut out of the rock, the hearing appearance the next on the hearing appearance the next of the rock. The rich vessels and vestments, was no such when the word Protestant first came into fashion, will ask him, "What is the first cause of salvaone he announced that he had nothing to say, never been broken up, but the egg has swung them, and can force them not to speak; but you the heating apparatus, the cisterns, the piping to God as to erect, Christian churches, He knows that the word is offensive to those of vion? then, What is the second? then What is the had not recommended the measure, did on its round track, and never met with a colli-

tals, send Bibles and Missionaries through the is again working, not because in respect to religions, he would at last be made to say something lation to it. If the church wanted an assistant This is one side of the matter,—fierce, untamworld. The gospel has developed a spirit of ious belief it is negative, but because in respect which would be to the glory of the Gaureh of they were entitled to it. He did not. After able immeasurable fires ever raging a little be- der. King Phillippe had better take care how benevolence which makes charitable institutions to personal and religious liberty the term Pro- Rome. They asked the three questions, to each such an announcement the whole subject was low our feet. The other side is,—that no far- he smokes his pipe." It is very advisable to the characteristic of Christian civilization. Large testant is a pregnant fact. When William of of which his reply was . Christ; to the second tabled. Among Mr. Beecher's peculiarities, ther above us, and perhaps much nearer, than have the gunpowder cut of the way. If they sums are devoted to religious purposes. But Orange marched up Fore street, Exeter, with a "the Word;" and to the third "the Church." that of consummate tack in managing so large that, there reigns a perpetual cold, so intense will, let men take aim and fire at the sun. There there is a fault in the secular character which flag bearing the inscription "The Protestant Re- For that confession which he made in Rome, he and discordant a parish shines out. He has all that it would destroy our lives if we were ex- is a great noise, considerable smoke and dust our charities have assumed. They are given ligion and the Liberties of England I will main- was condemned to be put to death. My dear grades of men, intellect, position, and faith.— posed to it, almost as quickly as the heat of the for a little while in the air; but they never hit more for the sake of relieving man than of tain," the people had a clear notion that Protes. friends, we should think and speak like that man, Orthodox and Latitudinarian, conservative and fire; and through this vast space of intense cold, the orb, and he shines none the less brightly for henoring God. They are Monuments of pity ant meant something worth maintaining, and the Let every one of us say the first, accord, and radicals, pro-slavery and abolitionist, men the world, carrying us on its very outside appa- all, the uproar. That is better than to say to rather than that of piety. They are not enough priests will find that that notion has not yet died third cause of my salvation; Christ and his atonregarded as religious offices. It is well to give out in them. The flag was a mere piece of bunt- ing blood; Christ and His regenerating Spirit; managable as Job's "wild ass colt." He allows two thousand times that of an express railroad der; we will have none of your noise and smoke,

Father Ignatius. Father Ignatius has been visiting Rome, and fire and frost are alike a fat il. This is the pro- own small way, as thorough tyrants, and as stuhumblest Israelite had not. The priesthood had last, the anchor of the good ship Zion. They seems to have met with an exceedingly courteous blem that has been actually solved, and the way pidly intolerant, as the length of their tether will any allusion to giving. And yet these persons no office of intervention between the hungry and are not carried about with every wind of doc- welcome. "The Pope," he says, "was most in which the solution is brought about is indeed permit them to be. have no such horror of the prayers and of sing. that bread. Whosoever will, let him take and trine; they are never too 'hot" nor too "cold' kind and condescending—I may say affectionate wonderful. A mere film of the molton mass is -in his manner towards me. I shall never for- cooled, and kept in its place by absolute free- all this. A friend of his would, at dinner, ask The Sabbath profaned by making offerings to heed that what we cannot deny in the type be They may not be very brilliant light-houses, get that sweet face of that dear, holy old man." dom from jar, at the same time that the whole whether the company had heard his story about the Lord! It is the day, and the church is the not narrowed or concealed in the anti-type. Our but it is glory enough for any mortal to be one, Mons. Talbot he reports as being "most kind," is moving with vast awifiness through space.— that much-approved condiment, mustard. Those place, for this most imperative, most grateful text is: "Him that cometh to me I will in no of the Lord's beacons. The object of the beacon and adds that "he did not enter into a discusand hearty, most acceptable and solemn act of wise cast out. And I do not know a text that is to show the passing ships where the rock is; sion of any sort"—probably thinking that the worship. While we are not to abstain from charity, as we do not abstain from prayers, on the other days of the week, there should be a more tion. Oh! let us take care that our ministry sure foundation atone God has lain in Zion, his appearance, with that of others, he says :- loosing its continuity, transparent so that the gin :marked and thankful offering made on the Sab- shall keep full in the sight of men that open way, "Their rock is not as cur Rock, our enemies "Religious persons, who recognize in the Pope creatures buried under fifty miles of its depth "We are at a coffee-house. You. Jones, bath, as a special tribute of praise to the Re- that free access, that directness of coming, not themselves being judges?" Caristian brother the spiritual Ambassador of the King of Kings, can yet see the glories of the heaven, and en- (chosing some one who knew what was about to kiss his feet. I saw that he extended his hand joy the light of the sun, yet not perfectly trans- follow), are having your dinner brought upon to me, but I bowed down and kissed the cross parent, so that it catches and holds in its sub- the table, -a juicy beafsteak. I have just finishon his feet. He seemed to me astonished and stance a part of the light and heat of the sun, ed mine at the same table. I look off fron my pleased as I knelt before him. He begged me and turns it from a blazing, burning point, to a paper, and pass the mustard to you. You must to pray that I might know God's will and do it, diffused and lustrous light, an embracing and always decline. and have also the spirit of a true monk. He genial warmth. THE LECTURE ROOM.

laid his hands upon my bare and tonsured head,
and kept them there while he gave me his blessone fifty miles below, the other fifty miles above symbol of the consecration of all we have and in any degree by them. The light of the sun is Rev. Henry Ward Beecher's success. He has ing, and then he gave me hand to kies. I had us, and nothing but a balance of opposing forces a little.] You will take mustard, Sir? brought with me a heap of crosses, medals, and absolutely perfect, saves us from their ravening "Jones. [After more impatient reading, and cognized as an act of the purest, most elevated custom is preserved of making offerings as a custom is preserved of making offerings. Undoubtedly the man of sciences which I had been nineter vertically, and the custom is preserved of making offerings as a custom is preserved of making offerings. Undoubtedly the man of science would show in the feet overly mattract constants, and provides the custom is preserved of making offerings as a custom is preserved of making offerings. It is our being the custom is prese

Campbellites.

essprecious gifts were laid as offerings on the joicing in a hope which he has sought after in man of the parish, who had always been an inchoir of the church are almost all professors of ference is unnecessary; if the latter, it is mis-Who told you that story about me, Mr. religion. They uniformly attend the meetings, chievous. The door is wide enough; why should and the singing is led by the conductor of music any wish to climb in at the windows? Above in the church. Mr. Beecher takes charge of his all, why should they that are within break holes

General Miscelland.

Heat and Cold.

Collection. Some one is invited to lead in mass, and not a solid rocky ball. It is gene- imparted, without the least fear of insurrection. prayer. Several hymns and prayers alternate. rally known that the temperature increases as No nation where intolerance obtains, where Singing comes in between every exercise. The we descend beneath the surface at such a rate, thought is fettered, dare do that. Nay, more; hymns are never shortened but always sung that at the depth of fifty miles, it must be hot could England itself do it now, if she did not surrounding country, the whole forming an exthrough. Remarks, questions, difficulties, are enough to melt all common minerals. This give her sons pure laws, the right of private fire His servants : who aroused Peter through man. The services last an hour and a half are imaginable velocity round the sun, setting the are deprived, by human power, of rights be- and Registrar's departments. The west wing the crowing of a cock, here in two cases had used always too short. Everything about the meet- vast mass into vibration, would break the sur- stowed on them by the King of kings. Well, contains the Crown Lands, Post Office, Public as his instrument the cry of a quail. Thus the ing is interesting. Nothing is prosy, nothing face and mix its fragments in the seething ocean then; while glad that the privileges of free Works, and Adjutant General's departments. That man did not leave the room until we had past nine or ten. The people are loth to go. - in the former days, the crust was broken and for us, let us go a step further, and strive to se- two wings, but considerably to the rear, is about "It marks an epoch in history which is dear gave a Pentecostal air and the fire of His Spirit word to one whose tender spirit longs to guide thin acrap of hardened mineral, resting on a There are some excellent people who are alarmthem in the way of peace. No one can judge fiery sea, and feel very much at our ease, and ed at this. You may read their thoughts on feet high. The library attached to the rear of of Mr. Beecher as a preacher who is not fam- talk of the everlasting mountains, and the solid their countenance; such as this, " If you allow the Parliament building is of a semicircular earth, as types of certainity and permanence, a 'full toleration,' you will tolerate error."_ shape, and will be capable of containing 300,-

times to death. But the blessing of civil and Mis. what result ? Is there less loyalty to the throne now, than there then was, or more? Why, the National Anthem is as well known as the "Old Hundredth : " and Catholic and Protestant, and now about one hundred and fifty thousand volunteers, to whom are entrusted fire-arms and am-The world we live on is, in fact, a molten munition, and to whom military instruction is

while all the time, nothing but absolute steadi- They are afraid, and we honour their motives, 000 volumes. In rear of this building the rock

of France, Sir Charles Napier once said, of I the beautfully finished apartments, especially

a cup of cold water to the thirsty, but it is a ing, not worth intrinsically perhaps fipence a Christ and His eternal [sufficient] grace: Christ freedom of speech and of action. Talking is a train; and yet the cold never gets at us. It much less will we permit you to shoot at the better act when the feeling that prompts is love yard, but though worthless in itself, it was pre- is my only salvation. I know of nothing else. sort of safety-salve. If any man thinks he can contrives to squeeze down around the poles, sun." To such a speech we would reply, "You convert the world, reform acciety and make and to send little hints of its power down to had better ait on your barrel of gunpowder: for. men what they ought to be in about a month, our regions, in the form of fierce wintry winds; sooner or later, there is sure to be an explosion he encourages him to go ahead. Of course but after all cannot get a fair pinch at our Let them have the powder; it will please them : such men tire out and settle down into staid shiveringtflesh. And the reason is, that though they will soon dissipate it; it is not a good I look on the bay to night, and there stands church-goers. If opposed, like steam shut up, we seem to live on the surface of the planet, thing to have about; and when they cease firing, the beacon, just where and as it was as long ago they would blow out the boiler end of Plymouth; we do not really so live, but covered by the exthe sun-the truth-will still ride on in its as I can remember. Daily the tides have cir- church. Had be opposed the introduction of a ternal portion of the earth, namely the fluid strength untouched." This subject of tolerance cled around it, violently the winds have beat new pastor into his church, or earnestly discuss. stratum called the atmosphere. This is our pro- is of great importance in our personal relations, upon it, "but it fell not, for it was founded upon ed is its earliest stages, it might have led to tection from the cold of outside space, as well in our companionships, in our families. A very When we speak of Christ as "the (life," fu'fil- a rock." Yes, there it has stood, day and night, mischief. But he sat quiet through the two as in itself the feeder of the vital principle of large amount of the vexation of life, and quar-Testament, our Saviour, and the apostles speak of Christ as "the (life," fulfillar ock." Yes, there it has stood, day and night, mischief. But he sat quiet through the two as in user the leequer of the sum, relling the type of the manna, let us take care that summer and winter, in heathlike calm and driving the type of the manna, let us take care that summer and winter, in heathlike calm and driving the type of the manna, let us take care that summer and winter, in heathlike calm and driving the type of the manna, let us take care that summer and winter, in heathlike calm and driving the type of the manna, let us take care that summer and winter, in heathlike calm and driving the type of the manna, let us take care that summer and winter, in heathlike calm and bolds it and wrans it around us, like a genmany feel it a disturbance to devotion to have we get in clear view, not only our dependence, ing storm, and having done all it "standa." if he was friendly to it. But when the right and bolds it and wraps it around us, like a gen- that men do not exercise the blessing of a tolebut his FREENESS. It was one prominent aspect Thank God, there are beacon Christians in time came, with a few kind, earnest words he the raiment, through which the eternal winter of rant spirit. People will not give room for the of that "spiritual meat" of which "all our fathers every Church he has planted; they are "pillars" squelched the whole matter, as a man puts his space is effectually kept at bay. Let us think play of their neighbours' preferences; they inof the problem that was to be solved. To con- sist on compelling others to do and say prestruct a globe of liquid fire, surrounded with an disely as they wish; and there are multitudes intolerable cold, and fit it to be the dwelling- themselves hourse against the "despotism" and place of myriads of organic existences, to which the "intolerance" of others, who are, in their

A clever essayist gives a good illustration of

" L. Mustard, Sir?

" Jones. Thank you, [but does not take it.] "L. Looking baffled and cross, reads on

himself: but we are all too fond of having our in my life.

own way, and of making other people bend to "Jones. [Calmly.] Perhaps not,

our own will. But let us pause ; let us think. "L. Turns to his paper, and attempts again The Index, of Georgia, says : - Some of our If we are to have liberty for ourselves, we must to read but manifests a state of strong excitebrethren seem to be anxious to form some sort be tolerant; if we are to enjoy the right of pri- ment. Once or twice he stretches out his hand. Baptists in this section will have nothing to do the general principles connected with this sub-New,' the story of a man, who in crossing a field

These who judge of Mr. Beecher's ministry with this ill-starred movement. They have no ject are well established. They have been tried tard! and forces a quantity upon Jones's plate." one evening, on his way to commit a sin in a by the odd, facetious or pithy sayings that run neighboring village heard in the field the regularly repeated cry of a quail which seemed to him as they would of a house in Rome by exhim to say, "Where art thou going? Where art thou going? This so struck him, that he acknowledged his sin, honestly repented, and pit that one finds the hiding-place of Mr. must part. In that case, the days of the Sonfor sook his sinful ways. I related the story from Beecher's power. The room is of immense size, ably; from the ceiling. It is above ground and "If the Campbellites wish to come to us, they I had scarcely reached my home when I heard every way attractive. At the regular meetings know how they can do so. The very mention of Pleached the throne of grace while the smoke or try to do, many other things, which they imagine and of the church the room is full and often crowdany other than the good old way is fraught with of the church the room is full and often crowdany other than the good old way is fraught with of the church the room is full and often crowdany other than the good old way is fraught with of the church the room is full and often crowdany other than the good old way is fraught with of the church the room is full and often crowdany other than the good old way is fraught with of the church the room is full and often crowdany other than the good old way is fraught with of the church the room is full and often crowdany other than the good old way is fraught with of the church the room is full and often crowdany other than the good old way is fraught with of the church the room is full and often crowdany other than the good old way is fraught with of the church the room is full and often crowdany other than the good old way is fraught with of the church the room is full and often crowdany other than the good old way is fraught with of the church the room is full and often crowdany other than the good old way is fraught with of the church the room is full and often crowdany other than the good old way is fraught with of the church the room is full and often crowdany other than the good old way is fraught with of the church the room is full and often crowdany other than the good old way is fraught with of the church the room is full and often crowdany other than the good old way is fraught with of the church the room is full and often crowdany other than the good old way is fraught with of the church the room is full and often crowdany other than the good old way is fraught with the church the room is full and often crowdany other than the good old way is fraught with the church the room is full and often crowdany other than the good old way is fraught with the church the church the churc and the clamorous seekers of liberty, political taught him the lesson, that it is utterly impossible and religious, were persecuted, and that some- to make all men act or think alike. - Christian

The Ottawa Buildings.

By this caption I mean the Parliamentary and Departmental buildings of the Government Whig and Tory, and Conservative and Radical, million of pounds, the corner-stone of which sing it; one as often as the other. More than was laid by the Prince of Wales in September, that; apart from the regular troops, we have the event.

They stand on a hilly enclosure, containing about 40 acres, being the most elevated part of the city, and commanding a view of the Ottawa River, the great Chaudiere Falls, the city and tensive, picturesque, and varied scene of hill and dale, wood, water, and buildings.

in length, with a beautiful tower, in the centre entrances, halls, corridors, the wide stone stairs, iron railings, and oaken bannisters, cemented