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erms themselves are sufficiently exy of the character of the services.

mployed in advancing the cause of

aply a series of religious meetings re frequently, and extending over a period of time, than is usually the As far as we know, prayers, exhorsinging, and preaching the Word of e the means employed. Sometimes. v rarely compared with the others. nay be the relation of christian exe. No just exception, we apprean lie against the kind of means used tracted Meetings-except the imis prepared to condemn those which aish the ordinary services of the iry on the Lord's Day. The differen is not in kind but in degree-in the frequent and continuous use of the

ry means of grace. Protracted Meeting generally con--with proper intermissions, or intertime-from four to five days -- comefor seven, and, under extraordinary istances, for twelve or fourteen days: ne being regulated by indications or estations of the divine presence, or

important considerations. Now, the objection be urged against the ency of the religious exercises, or the of time allotted and expended, then, sustainment, it should be clearly that God, in His Word, has limited f public worship not only to the holy ith, but to so many given hours of that that, by express enactment, He has ded such acts from all week-day obnee, or restricted them to certain days week, and to certain hours of those which restrictive or limiting clauses, sev safely challenge the sturdiest oppoof protracted meetings to adduce. exist not on the Statute-Book. While sabbath is to be kept holv, and suitable ons of it are to be spent in public denal exercises,-on the frequency of His hip on the other days of the week, God been pleased to give no deliverance. ely has this matter been left to the ment and action of the Ministers and ume that portions of some of the worklavs should be redeemed from the calls bour for the religious instruction and extion of the pious, and the reclamation e wicked from the error of their ways; that the more zealous any particular reh is for God and the salvation of s, the more frequently will it secure and rove such favourable opportunities of iving and doing good.

trange it is-but not more strange than -that the very parties, who object the lest to Protracted Meetings, are in the it of holding religious services on weekhts, and sometimes on week-days, and as quently too as they in their wisdom and I deem necessary or prudent. The prin le on which protracted meetings are held nere surrendered, and their objections to se services " vanish into thin air." They ould be the last to condemn in others what reality they do themselves. Nor, if they ught it promotive of the interests of the urch, would they hesitate to summon ecial meetings for that object at any time. d held them as frequently and as long ... ey had reason to believe those interest ould be advanced. We cannot, therefore, lp regarding the objection urged by such rties agains: protracted meetings as cap ous, without just or reasonable foundation, ising from sheer prejudice or from some ss worthy motive.

and read therein-from the morning until but right that they should be informed of the mid-day"-and that " day by day from the present position of the affair. The last edifirst day unto the last day, he read in the torials of our cotemporary contain no allubook of the law of God,"—giving the sense sion to the subject. We conclude that ediand causing them to understand the reading -- torially the matter has been dropped -- dropthus keeping the feast "seven days." To ped without explanation or retraction. Unus this looks very much like a protracted meeting. We are also quite sure that, in the Nineteenth Chapter of the Acts of the Apostles, we have read of PAUL "disputing Magazine"-from which Organ our Cotemthat "this continued by the space of two heard the word of the Lord Jesus, both Jews and Greeks." We do not style this in common parlance a Protracted Meeting: but the course pursued by the Apostle Paul shows us that he was not so fastidious, as to irequent and continuous services held for the purpose of disseminating religious truth, enforcing Christian doctrine, and saving the souls of people, as some modern divines, who boast much of their superior claims to

Apostolic faith and practice, are.

But are not Protracted Meetings "got up" by certain Ministers, " as if they could control the sovereign agency of the Omninotent Spirit?"-No. Such a thought never enters their minds. They repudiate the allegation, or insignation, from their very hearts. But they employ Protracted Meetings as ameans to attain an end, like Ezna and PAUL in the cases before mentioned: or like WHITEFIELD and WESLEY, who in Jabours were abundant, and who preached and prayed, and set the people of God a praying, in the firm belief that God had appointed the means, and had promised to own and render them efficient. The promoters of protracted meetings, like those honoured servants of God, believe God's word and rely on his faithful promise : and thus believing and relying, they go and preach the Gospel from day to day, calling themselves upon God, setting the Church in motion with earnest prayers, and expecting, waiting for the descending influence of the Spirit. power, convincing sinners, showing them their sins and desert of punishment, and putting in their hearts the cry for mercy, as SYTE, they dare not abandon the work, but continue in the same spirit of faith and prayer, using the means, and waiting for a cotemporary quoted in our last-" ministers and people spread out the canvass of thus are waited onwards in the work of Re-

These, in brief, are the theory and practice of Protracted Meetings. We would they were multiplied in the land-used by all the Churches—and yet more signally blessed of God. Then would " the wilderness and the solitary place be glad for them; and the desert rejoice and blossom as the rose;" and the people " see the glory of the Lord, and the excellency of our God."

In connexion with the above remarks, we hope our readers will peruse the interesting article on the subject of Revivals of Religion in Scotland, which appears on our second page, -in which they will find all we have said in favour of Protracted Meetings abundantly confirmed.

THE RECENT CONTROVERSY.

From personal expressions of individuals

ter of Nehemiah, in which it is stated that in the country, we know our people have ta- Now we think that nearly six hundred Mi- themselves and families, with the accumulat-Ezra the priest brought the law before ken an interest in the centroversy provoked the congregation both of men and women - by the Preshyterian Witness. It is nothing der the heading of "Cotemporary Opinion." an article is inserted on "The Weslevan Conference," taken from "the Free Church daily in the school of one Tyrannus," and porary had previously quoted some remarks condemnatory of the proceedings of the Conyears : so that all they which dwelt in Asia | ference and exculpating the expelled Ministers. In the latter article we find that the Editor of the F. C. Magazine has considerably modified the opinions formerly express-

> "We now invite the attention of our readers to the subject more deliberately; and we do so partly to show that we have no sympathy with the outery that has been raised in some quarters against the Weslevan Conference, and partly because, on examining official documents, and not relying on newspaper reports, we are disposed to modify, on one point, the opinion formerly ex-

This confession is candid and honourable to the conductor of that Periodical. It confirms us in our opinion, that the criminations of the Conference on the part of the respectable portion of the Press, have proceeded from hasty judgment on ex-parte statements. An unbiassed examination into the facts of the case after mature deliberation would have conducted to a different issue. On the much controverted point, whether the Conference had the right to put the questions to the Dissentients which it did put, the Edtor of the Magazine says,-

by the old maxim of English law, that no man s bound to criminate himself-nemo tenetur jurare in suam injuriam—the proceedings of the Conference would not be defensible. But, in fact, this maxim is not applicable to the procedure of church courts. When a man joins a church, especially as an office-hearer, he receives certain privileges, in return for which be submits to certain restrictions on his liberty To claim the privileges and repudiate the restrictions, or to employ the privileges for the injury of the body conferring them, would be And when the Spirit descends in mighty equally unjust and unreasonable. Now it seems court should have the right of questioning member in regard to any thing injurious to the interests of the church believed to have been was the case in meetings protracted in Kin- done by him. In the Wesleyan Church, moreover, the right to question the brethren in regard to their ministerial conduct, is one express Ty claimed and frequently exercised. And, further, the peculiar circumstances of the present case were such as to baffle the ordinary still greater things; or, to use the words of methods of investigation. Certain very seriou charges, affecting the character of brethren, had virtually been published, but in such a way as to give no direct clue to the their souls, to catch the heaver ly breeze, and parties who had circulated them. It was impossible that this should be allowed to continue; and when suspicion was strongly attached to particular individuals, it was natural that they should be called upon, and ready, either to vin dicate the position they had taken up, or to lear themselves if they were innocent, or to onfess if they were guilty. At all events, there was nothing in this preceeding to justify the charge of inquistorial tyranny which has been brought so strongly against the Conference.

As to the question, whether the Conference pursued a proper course with the contumacious parties, the Editor of the F. C. M. thinks the proceedings were too precipitate—that the "utmost his own Church would have done summarily in a similar case would have been to suspend"—that possibly, but not till there had been time for the patient and prayerful exercise of discipline, ther to a sense of sin."

nisters, who were well acquainted with all ing provision for a volume of instructive and the facts of the case, the aggravation of the circumstances, the long period of malicious slander, the futile attempts which had been made first by individual Ministers and then by a Committee appointed to meet the implicated parties, their repeated refusals to give any satisfaction, their final contumacy, setting the Conference at defiance, and the Wesleyan is, or as we are diligently labourutter hopelessness of bringing them to a better state of mind, were well qualified to de- insignificant expenditure provide substantial termine the nature of the sentence to be inflicted-better qualified, we should say, than recurring source of innocent and profitable parties at a distance, and not in possession pleasure. Then, in this matter, we will neof all the circumstances. Subsequent events sure them, they are at least ten-shillings wise have proved to a demonstration that the Conference took the right view of the case and acted righteously in it. Nor do we despair that the Editor of the Free Church Magazine, who has shown himself open to conviction, will yet see cause further to modify his opinion on the point of difference, and to acknowledge the justice and expediency of the sentence pronounced by Confe- Church, to say that it presents us with a spirit

THE WESLEYAN.

Whether the Witness, by the publication of the Article from the F. C. M., wither to intimate that his opinion has undergone a similar modification, we have no means of deciding. He says nothing. But we cannot conclude without observing, that his charge of heresy against the "whole system of Wesleyauism" stands in a predicament very different from an opinion on Conference discipline. That charge has been madeand made without provocation on our part. It still stands unmodified on his pages. He wes it as a solemn duty to the Wesleyan Body either to retract it, or to give his reasous for it. How can be expect our Church It is admitted, that were the case to be tried to fraternize with the Free Church as once it did, whilst that impeaclment remains? If he knows not how to render an act of justice to an unjustly criminated Religious Body, he may depend upon it, the Wesleyans know what is due to themselves.

PENNY WISE AND POUND POOLISH.

A WELL known spotherm-conveying in ly but truthful phrase an important suggestion. There are those who to save a small expense loss a great benefit. This we take to be its meaning,—the lesson it designs to teach. The propriety of this uphorism is exemplified in many instances occurring in every-day life; but in no one more pulpably than in the refusal to take, and pay a small sum for, a well-conducted family Pa-The advantages of such a periodical o one's self and to one's family are incalculable. Not only is it a source of information but of pleasure. The cream of scores of volumes is carefully gathered—the best thoughts of the best men on the best subjects are presented-articles on important topics are given in such variety and form as not by their length to deter or by their prosiness to weary—the sayings and doings of earth's best benefactors are faithfully chronicled-the current history of the day respecting the various nations in which our world's population is divided is placed on record. If not all, yet much, that can ennoble by greatness, elevate by sublimity, charm by interest, mould by example, warn by vicious-"the case would have ended in deposition; ness, and allure by virtuousness, finds a conspicuous place in the well-stored pages of which, however men might slight it, is God's The preservation of its weekly issue for one appointed method for bringing an erring bro- year will secure for subsequent perusal a The point of difference is then narrowed mere regularly published book can furnish. in the City, and from letters received from down to the single issue whether suspension But here many are "penny wise and pound eason.

We refer our readers to the Eighth Chap- Ministers and private members of our Church or deposition should have been the sentence. foolish." All this pleasure and profit to entertaining reading in the bargain, they forego, merely to save the present outlay of the small sum of ten shillings—the price of our l'aper-or some other trifling amount ! Let parents consider this in time, and secure for themselves, their children, and domestics, a good paper, such as we fain hope True ing to make it; and thus by a comparatively neurishment for the mind, and a constantly and nothing foolish. All orders in our line exocuted with despatch!

Biocesan Church Society.

It is cometimes cince the Eleventh Annual Report of this Society has been issued, and we ought to have noticed it before. We wish it were in our power to speak of it with unmingled satisfaction; but, it would not serve the cause of the or an effort commensurate with its paramount demand. We noticed the languid features of the last Report, and the review of the present affords us but little matter either of triumph or of hope. We know that it is the fashion to gloss deficiencies in our popular institutions, or to make some morbid excuse for them; but, we approve of neither of these expedients, and when God is to be honoured, when Christ is to be preached, when souls are to be saved, such triffing s alike siuful and dangerous; in our present poeition, and with our present prospects, it must be altogether ruinous. The day is quickly coning when the Church in Nova Scotia will be left entirely to its own resources; when the supineness and dependence of a hundred years must be met with the adequate efforts of a wisehoarted mple, or the light will grow dim in Zion and the candlestick be removed out of its place. We have no fears for the ultimate fortunes of the Church, for she has a predestinated existence above and beyond all contingency and control: but, we have no promise for any particular province where doctrine shall become corrupt or energy shall fail; under such circumstances we have no more security for the Church of England, than for any of the seven Churches in Asia whose stars have been obscured, and upon whose descerated temples the fatal Ichabod has been written.- Church Times.

New Wesleyan Church-Quebes.

The following architectural discription of the building may not be unacceptable to some of your readers :-

The building is of cut stone, upwards of 100 feet in length, by a breadth of 70 feet, and is of the perpendicular Decorated English style of Gothic Architecture. The principal front is composed of a centre with flanks, the centre extending 26 feet on the facade, with a projection of 8 feet, forming an entrance to the principal lobby and staircase. At each angle are two retangular buttresses with three tiers of decerated water tables the front of each being enriched with a carved finial and surmounted at the summit by an octagonal buttress with sunk panels and a crotcheted pinnacle with earved finial. The centre is finished by a raking cornice conforming to the slope of the roof, and decorated with carved bosses, the apen finishing with a square buttress and carved pinnacle and finial. flank extending on each side of the centre is finished at the angles by angular buttremes with plain aloping water tables mouled at the drips and surmounted by a plain ostagonal pinnacle and carved finial.

The main entrance in front is finished with deep mouldings at the jambs and head. On cach side are two angular dwarf buttresses, with a niche in the centre finished with carved pinnacies, the head of which niche is surmounted by a head and carved finial. Over the doorway is a moulded string course, the principal member of it being enriched with carved bourse, and above this is an elegantly designed window 25 feet high with stone mullions, the tracery ju-25 feet high with stone mainous, the tracery judiciously arranged—the label head having a carved finial and the whole forming a striking feature in the main front of the building.

In each flank is a window with seven others on each side and three at the west end, these the judiciously conducted Family Paper. are twenty feet in height, and at the fear are massive buttresses of the same style in every respect as those in front.

Under the Church is a basement containing Volume of unsurpassed interest, such as no a large school-room fifty five feet square; three closs-rooms, with kitchen, wood-cellar and three farnaces for heating the building in the winter