many, many happy hours-gone never to re- forgotten by them in their zeal for immersion turn again, from Her Majesty has also written the preface to a "For in Christ Jesus neither circumcision availlife of the Prince Consort, which General Grey eth anything, nor uncircumcision, but faith which is preparing for private distribution.

Ghitnary.

SIMEON DOGGETT, OF WHITE POINT, QUEEN'S CO. Drowned on the 3rd inst., Simeon, only son Queen's Co., in the 23rd year of his age. On the morning of the melancholy accident, amall pond which was near by, and come back ently as to appear almost the sole reason. in a few minutes; but size! he returned not.

In that delightful book of Mrs. Wightman,

'Haste to the Rescue,' in which she records her fied him returning, gave signs that something efforts for the working classes, she explains that

Probincial Edleslevan.

WEDNESDAY, APRIL 24, 1867.

picture of close communion, and the intolerant assumption of apostolic succession, will be utterly exploded and numbered with things of the past,

profess to be followers of Christ. we made one statement on the question without foundation. We have drawn no inferences from his announced opinions but such as are legitimate. He well knew that his sentiments in regard to peda-bantists, in his articles on regard to peda-bantists, in his articles on wonderful instances of the control of th in regard to pede-baptists, in his articles on wonderful instances of the saving power of pendent of the question of unlawfulness, to make "Christian Union in relation to Baptism," would divine grace, strike conviction into multitudes any important change in, or addition to, the "Christian Union in relation to Baptism," would divine grace, strike conviction into multitudes be offensive; and if in our defence against his of minds, and bring many others to the mercy public worship, without the consent of the laity attacks we have exposed the weakness and in- seat. consistency of his arguments, we have done so These great truths have been perceived by consistency of his arguments, we have done so in the spirit of brotherly love, and with no intention whatever of misrepresentation. Our quence has been vigorous and successful efforts brother persistently affirms that Methodists are to connect the temperance reformation with the close communion in their rules and practise. Church, and the Church with the temperance close communion in their rules and practise.

This we positively denied in our issue of last reformation,—a most natural, seemly, and scrip- All "the blessed company of God's faithful peo-

with regard to communion does not really differ women of the congregation signing first, and from that of others. We have shewn him that kindly asking others to join them to discountethere is an essential difference—that of all the nance drinking. These efforts being carried numerous branches of Evangelical Christians, on in the right and consistent way, have, Baptists alone practise close communion. we need not say, enjoyed the smile of Him "Other Churches demand that Baptism shall who went about doing good, and whose whole precede communion." But here is the differ- life was an example of self-denial for the good ence :- other Churches do not say, " Our theory of others. of Baptism is the only scriptural theory, and The writer of this article has watched, with those who do not conform to this, we cannot deep interest, the effect of such meetings as above fellowship." They have as much right to say described, and could no; tell which class of those this, as Baptists have to make their system the who came up to sign the roll to admire most; only true one; but they cannot so think or act. whether the godly sires and matrons, or the re-They see baptism, however performed, or whoso-spectable mechanics in the prime of life, or the ever may be the subject, to be but baptism after hard drinkers, or the modest maidens or the all, and are willing to admit that others adopt- manly youths. ing a different system may nevertheless be Other churches are, as respects communion,

conclusion is utterly at fault.

to mislead our readers; and further hopes that page of the book was nearly filled with signatures dern biblical criticism. In fact the whole learnwe are not crying "Wolf, Wolf," to prevent our respecting the led world has fallen into confusion respecting the flock from looking beyond our own narrow en-closure. Some who read this remark will help remarking to the pastor that we would find "naturalism" and "supernaturalism," or "ponaturally conclude that he is judging of others it hard to match that page worthily; whereupon sitivism" and " spiritualism," classify, in a genby himself. We invite examination and com- a crowd of fine youths came up from the back eral way, the contending element. Are all things ing in "green pastures," "full of truth and pressed. light," they need not be alarmed when we look with us," and when they can reciprocate the

Notwithstanding our brother's repeated asserb tween the Church and the world, he admits others.

ture. What would the world not give for such a work by Queen Mary or Queen Elizabeth?

The copy from which I have quoted, here on the The copy from which I have quoted, bore on the title page the following inscription:

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The copy from which I have quoted, bore on the the world is something of more significance and in fashionable churches as in those of Griffintown and Point [St. Charles, and would do as much while, secondly, the rapid progress of the sermons had been reported in I printed, bouse and home is in the better land.—Zion's Meanwhile, secondly, the rapid progress of the sermons had been reported in I printed.

To dear Jeannie G.— in remembrance of the sermons had been reported by the page in the better land.—Zion's Meanwhile, secondly, the rapid progress of the sermons had been reported in I printed. "To dear Jeannie G ____, in remembrance of derstood by Baptists, yet sometimes strangely good. _Montreal Witness. and for close communion. What says St. Paul?

not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

of Mr. Ebenezer Doggett, of White Point, cities, that there was a great class lying outside Simeon left his home, intending to cross over a happy state of things, one stood out so promin-

as she said 'go and do it;' and she found the

classed together as alike unworthy of any who it finds the same utter lack of results. When the fundamental profess to be followers of Christ.

It goes the length of telling them to go and form the conceptions of the fundamental profess to be followers of Christ.

The very strange charge made by our constant at the fundamental profess to be followers of Christ.

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The very strange charge made by our constant at the fundamental profess to be followers of two hours by saying the fundamental profess to be fundamental profess to be followers of the fundamental profess to be followers of the fundamental profess to be fundamental profess to be fundamental profess to be followers of Christ.

The fundamental profess to be followers of Christ.

The fundamental profess to be followers of two hours by saying the fundamental profess to be fundamental profess t temporary, that he has convicted us of making at; but when it says, come and we will form a assertions without foundation, we boldly contra- society together to abstain from intoxicating aims must be interpreted thereby. assertions without foundation, we boldly contradict. He himself has committed this offence,
once, twice and thrice, and we have convicted
him of doing so, those who have read his articles

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That profound thinker and political writer,
once were withdrawn. Without this, Watts and Totrade and manufactures, reported a bill to furtrade and monufactures, reported a bil and ours being witnesses. We aver that we them; that the primitive Gospel, whose char-

temperance meetings, and formed Temperance Our brother still insists that Baptist practice Societies, the minister and leading men and

There was such a meeting at Point St. Charles baptised christians. We are astonished that the messenger can be so blind as not to see that Messenger can be so blind as not to see that few weeks ago, when a most vigorous society ism is its latest expression. In metaphysics the close communion is peculiarly a Baptist usage. was inaugurated by upwards of one hundred signing the pledge. There was another in conprecisely on the same platform as are the Free nection with the Methodist Church, Dupres tionally given it its most dangerous tendency, Baptists. If his denomination is not close com- Lane, when a branch of the Montreal Tempermunion, then what is the difference between them ance Society was formed, and on Tuesday eveand the Free Baptists? Our readers, and his, ning, there was a meeting in connection with the Wesleyan Church, Griffintown, at which 63 cal science, proper, we have to meet both these signed the pledge. At this last meeting one difficulties and the superadded ones of the mo-

We mention this church movement chiefly for a miracle?

that the true Church of Christ is not confined The churches generally stood aloof from the able force of things? Especially why pray, if of conversion. Then, as to edifying; it was true daily care of his little plot of ground. within the bounds of any church organization. Sabbath-school movement till one after another, there is no supernatural intervention, no m rathat some men had the gift of dispersion large. For the sake of those who succeed us, every within the bounds of any church organization, and that even courches unworthy of the christian name may contain in their membership tian name may contain in their membership of the christian name may contain in their membership tian name may contain the contain the contain name may contain the contain the contain the contain the contain name may contain the the set of fruit trees, which are to remain permanently. crucified and risen Saviour, and rest on Him after another, even to the Church of Rome, it- these latest speculations are radical, they grasp peet to secular education, much was done by If there is room, an apple tree or two, a few tained. alone for pardon, peace and everlasting life. self, they have had to adopt them. The churches the very roots of their subjects. They attempt preaching. Then consider its influence on be- standard pear trees, a few currant bushes, alone for pardon, peace and everlasting life. relf, they have had to adopt them. The churches the very sound in the elected, and carefully set out. If at Burnside, his people kindly proposed building a bill providing that all major persons above the contract of the contract of the providing that all major persons above the contract of the contract not to be regarded as exceptional cases, then question is obviously conceded to these few, to

Ritualism.

BISHOP MCLLVAINE, OF OHIO -The follow worketh by love." "The kingdom of God is having been furnished by a gentleman of that

Such words from the laity are cheering to one which they did. And what is the result? Has truth concerned, and left all matters of style, men, too, were dangerous in the pulpit—men truth concerned, and left all matters of style, and scientific or other illustration, to the writers who in preaching the wrath of God did it with-

stand of the laity in these matters. In our of his parish, as represented in its vestrymen. clergyman is no more a church member than he, nor has he any deeper concern in the purity of the faith, or the preciousness of "the Gospel." He has reasoned on false premises, and so his The churches to which we allude have got up ple" are, all alike, God's "Holy Priesthood" the other is required to stand guard at the door of that " spiritual house," which is built upon Jesus Christ, "the headstone of the corner."

> I remain, very truly, your affectionate Bishop, CHARLES P. MCILVAINE. HON. JOHN CROWELL, LL.D.

The Question of the Day. The "natural and the supernatural," or ratheology, proper, but so pervasive has become the problem that it may be said to affect philosophy generally, both natural and metaphysical, " absolute " and its relation to human consciousness is the dominant idea. Mansel has unintened voluntary, or volitional life. Can there be

natural science has been apparently tending and yet, in his search for something new, he against the "supernatural" by disclosing the universality and invariability of natural law. Geology, a science almost of our own day, has to choose. If John B. Gough were to take demanded a new construction of the Mosaic cos- Exeter Hall and twice a week speak on testomology. The discoveries respecting prehistoric talism, or Mr. Bright do a similar thing with naving been furnished by a gentleman of that city, to whom it was addressed:

MY DEAR FRIEND:—I am much obliged by your kind letter of the 26th, received yesterday.

Such words from the letter of th

on Christianity will be a more profound and men and women assembled at the dead of night unknown.

The Power of the Pulpit.

The Christian World reports an address delivered by the Rev. C. H. Spurgeon to the students of New College, England :-

Mr. Spurgeon said he was very glad to present. The address which he had to give would be on " The Power of the Pulpit." the pulpit, he did not, of course, mean the large wooden box in which many preachers were shut up, though in passing he might say a word or two (1 Peter xi. 5), and therefore, one as much as about this as a bindrance to the efficiency of preaching. It had been said that pulpits were Scriptural, and that Ezra had a pulpit; but a reference to the passage showed that the pulpit Pardon me, my friend, for running on to this held fourteen people. The Saviour did not preach from a pulpit. Raffaelle, in his cartoon of " Paul at Athens," had not represented the apostle as addressing the people from a pulpit. It was one of the greatest proofs of the inspiration of the Bible that it had survived the introduction of pulpits. When a man was in earnest, his whole body spoke, and he ought not to be concealed from his congregation. Turning from ther, the natural as against the supernatural is this point, Mr. Spurgeon said the main business the question of our day, not only in regard to of a minister was his pulpit. The visitation of the sick, private visitation among his people. organization of useful and benevolent institutions, platform speaking, occasional contribu-In natural science the great question is, whether all organic forms are not a serial development, good and important; but the work of the pulpit was more important than any of them. The pulpit was the Thermopole of Christendom, ence. It had not done everything—it was not intended to do everything; but it had done a great deal. Look at its history. It overrode philosophy, and where the minister can take an hour's exercise atry and the colossal system of the Church of Winship nor Lewis has any appliances of the the writings of Erasmus, by caricatures, by trans- ing to get health under cover of a roof, enclosed lation; but the lever by which was lifted the by brick walls, swinging dumb bells or lifting monstrous stone covering the sepulchre of spi- heavy weights, is nonsense compared with the parison of Church privileges, and have nothing to fear from inquiry; and if Baptists are walkto fear from inquiry; and if Ba into their enclosure, nor will they be harmed by the purpose of expressing our conviction that Of course such questions must affect the very worth all that their congregations gave them, delight in seeing the bursting earth, as the ger. time. He was deep in the Scripture, but he Churches which form Temperance Societies, and Sabbath-schools which form Bands of Hope, are Sabbath-schools which with us," and when they can reciprocate the invitation, we and they will be mutually advantaged.

Sabbath-schools which form Bands of Hope, are invitation, we and they will be mutually advantaged.

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Sabbath-schools which form Bands of Hope, are invitation, we and they will be mutually advantaged.

Sabbath-schools which form Bands of Hope, are invitation, we ar ses and the preaching of the Gospel; and that of absolute law? Why legislate against crime? stand forth and say so. If there was such a gress of vegetation, until the harvest time gladtion that believers' baptism is the visible barrier they must in the nature of things go ahead of all Why enforce or reward virtue? Why do anything except abandon ourselves to the inevita- all ages preaching had been the great instrument finds profit, as well as health and pleasure in the

immediate supernatural intervention. have lost its interest. It was not so with the What, thus far, have been the results? The preacher. He went back into the council-cham-The churches have long felt in this as in other cities, that there was a great class lying outside of their influence, and beyond their efforts; and when they inquired into the causes of this unhappy state of things, one stood out so prominjustified all the effort to arouse the church to a sense of danger, when due precaution might have availed. So the cry is, and will be now the have availed. So the cry is, and will be now the church generally. The church generally.

The church generally.

Rationalistic biblical criticism can thus far make a possible of the church to a possible of the constant in his shoe will trouble him. So we may know a thousand heresies, but, if we get one into our creed, it will bother us. Docton the color of thought and the mainstay of the church generally. fied him returning, gave signs that something and more of its natural growth in the recent desad had occurred. Every effort was made, with she everywhere found one great obstacle stand-velopment of Ritualism, which to be justly estimated presented by the Church generally.

In a little while, his dog that had something standard the property of the former in his "History of the former in his "History of the Jews," the latter in his "Essence of Christopher and notice was, that we had the promised presented by the Church generally.

In a little while, his dog that had something standard the property of the former in his "History of the Jews," the latter in his "Essence of Christopher and notice was, that we had the promised presented by the Church generally. as dad occurred. Every affort was made, with as date occurred. Every affort was made, with all possible despatch in search for him, but four all possible despatch in the search for him, but four all possible despatch in search for him, but four all possible despatch in search for him, but four all possible despatch in search for him, but four all possible despatch in search for him, but four all possible despatch in the search for him, but all possible despatch in search for him, but all possible despatch in search for him, but all possible All her exhortations, however, to induce them to sign such a pledge were unavailing as long as she said 'go and do it;' and she found the sign such a pledge were unavailing as long as she said 'go and do it;' and she found the sign such a pledge were unavailing as long that the Bishops know not what to do to arrest it, as she said 'go and do it;' and she found the WEDNESDAY. APTRIL 24, 1808.

as she said 'go and do it; and she found the farther, and to her most unexpected, step was absolutely required; namely, to sign herself, and the uniformity, the immersion and close communion controvers; but necessity is laid upon us to make versy; but necessity is laid upon us to make versy; but necessity is laid upon us to make versy; but necessity is laid upon us to make versy; but necessity is laid upon us to make versy; but necessity is laid upon us to make versy; but necessity is laid upon us to make versy; but necessity is laid upon us to make versy; but necessity is laid upon us to make versy; but necessity is laid upon us to make versy; but necessity is laid upon us to make versy; but necessity is laid upon us to make versy; but necessity is laid upon us to make versy their indebtedness to the nervous fathers, cach having in this land; what is it but that very Tractaris, and the uniformity, idle men; idle students were bad enough; but his own style and method; and the uniformity, idle men; idle men is literary in the substantial identity, and eternal relevance of their moral teachings—for the spiritual life and that lifts its bold head in some chief churches in this land; what is it but that very Tractaris, and the uniformity, idle men; id viduality of the various writers, each having night with the moon shining. Then there are versy; but necessity is laid upon us to make some further remarks in reply to the Messenger. We had hoped our contemporary would have ingenuously acknowledged that some of the opinions he had entertained of other bodies of Christians were unfounded, or, at all events, Opinionis are mad entertained of other bodies of classuaged ner from a step so strange and ex-posterial were busy and confident, but taking care of the universality and the wind and metaphysical science of the universality and the wind and metaphysical science of the universality and the wind and metaphysical science of the universality and the wind and metaphysical science of the universality and the wind and metaphysical science of the universality and and they really appeared to have some strongly to shock the public opinion. Till, at able. The doctrine of the universality and the wind and metaphysical science of the universality and the wind and t oppose Christianity the result is still more favorby heavenly contemplation. Finally, there were
able. The doctrine of the universality and weathercock brethren—men whose religious opithat he would not persist in misstatements. But he appears to be one of those who are hard to be convinced, and who tenaciously cling to prejudices formed without reason. We might, with the utmost ease, retort his charges of misser to prejudices formed without reason, puerlilities and sophistry, and representation, puerlilities and sophistry, and show that, instead of these applying to us, they in a proper table, and to certain acts of revergence to that altar and the place around it, as if in a proper table, and to certain acts of puerlities and sophistry, and the pure of the universality and the public opinion. Till, at able. The doctrine of the universality and lest, having gradually accustomed the public of form or style. One needs only to note the last, having gradually accustomed the public of form or style. One needs only to note the innor or style. One needs only to note the last, having gradually accustomed the public of form or style. One needs only to note the interior, the interior of form or style. One needs only to note the public of in their time, subjects which form the staple of our best works, billy of miracles, or of the "supernatural," table; "Eucharistic sacrifice" for the Lord's purity of miracles, or of the "supernatural," table; "Eucharistic sacrifice" for the Lord's purity of miracles, or of the universality and the public in their neighbouhood; men who, in their neighbouhood; men who, in their time, subjects which form the staple of our best works, having gradually accustomed the public in their neighbouhood; men who, in their time, subjects which form the staple of our best works, having gradually accustomed the public in their neighbouhood; men who, in their time, subjects which form the staple of our best works, having gradually accustomed the public in their neighbouhood; in the indebtedness is not a matter merely able. The doctrine of the universality and the west herefore, the invariability of law, and, therefore, the indeption of form or style. One needs only to confess that der show that, instead of these applying to us, they in a very marked degree belong to himself; but we have no wish to say aught of our brother that, would appear like retaliation. We hope the will live to see and to contess that the close communion position is untenable and productive of no good, but is really an occasion of much harm in the Church of God. The time, whope, is not far distant when both the unseemly harm in the Church of God. The time, we tried. When a Unrisuan church looks abroad desired vestments and appear in its true charhope, is not far distant when both the unseemly on the surrounding population, it finds the lock and a grand sense, for our work. This was the main thing, to preach out the suggestions of the inspired Word, his Pathope, is not far distant when both the unseemly on the surrounding population, it finds the lock and then came in Frederick and a grand sense, for our work. This was the main thing, to preach out the suggestions of the inspired Word, his Pathope, is not far distant when both the unseemly on the surrounding population, it finds the acter, and then came, in England, all the cannot be questioned; but that this kind of law more Christ and to preach like Christ, and, as radise Lost or Paradise Regained. But for the

Parsonages and Gardens.

As Methodist ministers we ought to be exceedngly thankful that it is becoming usual to have our societies own comfertable and well located parsonages. Of course it is expected that hese parsonages will be well furnished with all the heavy furniture, carpets, stoves, etc., for

No one needs a word of argument to convince him that a well furnished parsonage occupying a central and pleasant location, ought o be owned by every Methodist Society. But how shall they be obtained? is the question .-The first step is to resolve that they shall be ly inaugurate some movement that looks directly Organize an Aid Society; set the ladies to work alistic writers, that we touch on this subject;

Every parsonage where there is room enough ought to have a nice little garden attached, bigotry, which was almost as strong as philoso- every morning, all through the season, from the preaching as an instrument. It overthrew idol- earth is again locked in its bands of ice. Neither gelist. Rome. Much was done for the Reformation by gymnastic art equal to the spade and hoe. Try-

most interesting addition to contemporary literaor "visible barrier," of which our brother boasts, number of cases in which members of respectation particularly fitted him; but to the New, Men first thought of communicating by talking with little trouble. For years, and perhaps
ture. What would the world not give for such is not of New Testament with a result of such action will be

Obligations of Literature to Christianity.

Our Rnelish literature owes a debt to Christianity which it should be proud to acknowledge. In tracing the influence of religion in the condition of the world, this fact should never be forgotten. True, it may seem but a single wave in the current which has borne on its bosom the arts, civilization, and free institutions of past arts, civilization, and free institutions be traced centuries. But its ripple marks may be traced sir, whether that ever rises or not, so long as we on the whole structure of English speech and English intellect, and it has had a large effect

on the national character.

The influence of our English Bible in the forthereof." mation of the language, has been often noted. But the process began long before the introduction of King James's version. Wickliffe's translation was widely circulated through the labours of his "poor priests," who transcribed and dis-seminated it. Tyndale's, slightly modified, was seminated it. Tyndale's, slightly modified, was gude parish man should do. For three lang ed upon it its permanent form, were for the ing up ?" most part theologians. Beginning with Richard Hooker and running along down to the times of

And then came also that following in this countries is in Young's sombre jet impressive seasons, the tides, etc., constrain every act of must we be like Christ. Mr. Spurgeon concludit finds the same utter lack of results. When it goes the length of telling them to go and form try, which, though it be as yet considerably in the husbandman or navigator. Buckle has been ed an effective address of two hours by saying "Night Thoughts" is borrowed from the conceptual try. writers, and by none more effectively than by weapons and their emittent banding. We had that profound thinker and political writer, to fight against ritualism and against Rome.—
elements of truth, borrowed from the Gospel, report on St. Peter's Canal.

Without this Watte and To.

Mr. Annand, chairman of the committee on

of Scotland while the Claverhouses, with their dragoons, were hunting them from place to place. Writers. The direct rays of the sun are by no even than they did in the cause of truth and of and refraction these rays will find a way, on favor of deferring the bill three months. their blessed mission, even to cellars and garrets where the glorious orb himself is invisible.— be referred to a committee of the whole House. And so many a writer, who would perhaps deny a belief in Christianity, is yet secretly indebted, the following :- Relating to dykes and sewers; to it for half his power. It has elevated his to amend chap. 127 of the Revised Statutes of tone. It has purified his thought. It has re- Probate; to amend chap. 135 of the Revised strained his pen. Dr. Johnson had never written such essays as his, or written them in such Bank. The committee then adjourned and a spirit or with such an aim, but for the Gospel House resumed. of Christ. But for this the "Spectator," if Hon. Attorney General introduced a bill to housekeeping so that the preacher will be obliged to move but little as he goes from place written at all, would have taken quite a differtion in Halifax in 1868. The bill was red ent shape. And so of scores of other writers, first time. by no means technically theological.

What a tribute are such concessions to that power of the Gospel, which has glorified "the weakness of God" as "stronger than meu." It invests with a new element of wonder the Mr. Annand, however, admitted that the subdistrange problem of the influence of Christ on vision was the fairest that had been made for the world's destiny. It challenges an explana. years. The committee on Humane Institution sacrifice. To bring this about let every official board where no parsonage is owned immediate and immediate board where no parsonage is owned immediate.

But it is not merely to put down or silence to the accomplishment of so desirable a result. the boastful pretensions of infidel or rationin the good cause; have a course of lectures; but to demand that the "mighty debt" which dical Commission and the observations thereon, start a subscription; have a social gathering Literature owes to Religion be recognized; and They have also heard the testimony of several without gambling, or its equally wicked substitutes; agitate the matter; work for it, pray
as the true source of life and attenuith. The has a home the model of comfort and conveni- progress—has not out-grown the need of the to report that there is in these cases no eviden Christian Beligion. That is still, as it has been for centuries, the chief intellectual, as well as spiritual, vitalizer of the human soul, and this spiritual, vitalizer of the human soul, and this tion in which Mr. Harvey was found to be after Christian element must pervade anew our Eng- his removal can be well attributed to other causes lish literature, if it is ever again to be what it than either cruelty or neglect on the part of the phy. Against these Paul had nothing but time the frost is out of the ground until the

Proving the Foundations.

The minister of Burnside Kirk, although a young man, was called very sound and was had been found to exist shortly after death. The monstrous stone covering the sepulchre of spiritual life, was the preaching of Luther. The pulpit did much to overthrow Stuart tyranny; Cromwell's Ironsides could not have done withpreaching of Whitfield and Wesley last century; gained, there is much to be seen in even the of dwelling on what had been done for the any sufficient cause." and nowadays, with all its defaications, men cannot do without the pulpit. Preachers were terest and instruct. Who is there that does not should be done by her now on the shores of

Among these, Donald Ferguson, a bricklayer and stone mason, was not the least; and often did his twinkling gray eye seem to look into the chap. 19 of the acts of 1859, and substitute other depths of the preacher's heart as he sat, all ab- provisions in lieu thereof. arguments not clear, or the points not well sus- amendments.

Well, if believers' immersion is the visible barrier now stand generally aloof from the temperance a summarion is the visible barrier now stand generally aloof from the temperance a summarion is the unitary set out. In these things are ever found in the parsonage a wing to the manse for a little library; and he age of twenty-one, in the country was a wing to the manse for a little library; and he age of twenty-one, in the country was a wing to the manse for a little library; and he age of twenty-one, in the country was a wing to the manse for a little library; and he age of twenty-one, in the country was a wing to the manse for a little library; and he age of twenty-one, in the country was a wing to the manse for a little library; and he age of twenty-one, in the country was a wing to the manse for a little library; and he age of twenty-one, in the country was a wing to the manse for a little library; and he age of twenty-one, in the country was a wing to the manse for a little library; and he age of twenty-one, in the country was a wing to the manse for a little library; and he age of twenty-one, in the country was a wing to the manse for a little library and lib between the church and the world, those who do cause, or if they touch it, it is at arm's length, most section of the manse for a little library; and he age of twenty-one, in the city or most see to it that they are entered warmly into the plan, with a little of are not taxed on property, shall pay an agriculture of the manse for a little library; and he age of twenty-one, in the city or most see to it that they are entered warmly into the plan, with a little of are not taxed on property, shall pay an agriculture of the manse for a little library; and he age of twenty-one, in the city or most see to it that they are entered warmly into the plan, with a little of are not taxed on property, shall pay an agriculture of the manse for a little library; and he age of twenty-one, in the city or manse for a little library; and he age of twenty-one, in the city or manse for a little library; and he age of twenty-one, in the city or manse for a little library; and he age of twenty-one, in the city or manse for a little library; and he age of twenty-one, in the city or manse for a little library; and he age of twenty-one, in the city or manse for a little library; and he age of twenty-one, in the city or manse for a little library; and he age of twenty-one, in the city or manse for a little library; and he age of twenty-one, in the city or manse for a little library; and he age of twenty-one, in the city or manse for a little library; and he age of twenty-one, in the city or manse for a little library; and he age of twenty-one, in the city or manse for a little library; and he age of twenty-one, in the city or manse for a little library; and he age of twenty-one, in the city or manse for a little library; and he age of twenty-one, in the city or manse for a little library; and he age of twenty-one, in the city or manse for a little library in the city or manse for a little library in the city or manse for a little library in the city or manse for a little library in the city or manse for a little library in the city or ma not receive that dogma, however evangelical in sentiment, or scriptural in experience, are of the denying spirit is beginning to prevail, and, when latite doubt and confusion. First the "ration-sentiment, or scriptural in experience, are of the denying spirit is beginning to prevail, and, when latite doubt and confusion. First the "ration-sentiment, or scriptural in experience, are of the denying spirit is beginning to prevail, and, when latite doubt and confusion. First the "ration-sentiment, or scriptural in experience, are of the denying spirit is beginning to prevail, and, when latite doubt and confusion. First the "ration-sentiment, or scriptural in experience, are of the denying spirit is beginning to prevail, and, when latite doubt and confusion. First the "ration-sentiment, or scriptural in experience, are of the denying spirit is beginning to prevail, and, when latite doubt and confusion. First the "ration-sentiment, or scriptural in experience, are of the denying spirit is beginning to prevail, and, when latite doubt and confusion. 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First the "ration-sentiment, or scriptural in experience, are of the denying spirit is beginning to prevail, and the scriptural in experience, are of the denying spirit is beginning to prevail and the scriptural in experience and the scriptural in experience are of the denying spirit is beginning to prevail and the scriptural in experience are of the scriptural in experience are of the scriptural church in the same sense only as the same sen of the trach to be saved. But if the number of the temperance cause is kept out of a church or tioning the historical and documentary evidences a personal life above suspicion. There was much but some one else may; and if all pursue this then was annoyed at what he considered of the trach to be saved. But if the number of those who do not hold to believers' immersion, and who yet are true Christians, is so large as and who yet are true Christians, is so large as and who yet are true Christians, is so large as and who yet are true Christians, is so large as and who yet are true Christians, is so large as and who yet are true Christians, is so large as and who yet are true Christians, is so large as and who yet are true Christians, is so large as and who yet are true Christians, is so large as and who yet are true Christians, is so large as and if the temperance cause is kept out of a church or thoning the nistoriest and upcomentary evidences also in his manner; how powerful were the tears course, in a very few years nearly every point of the Wolfenbuttel Fragments.

On motion of Mr. Blanchard, the considered course, in a very few years nearly every which sometimes testified to the power of the Methodist minister may have a garden which.

This feat was at length, as he thought, accomment of the Asylum for the Insane, was adopted to the power of the Methodist minister may have a garden which. where is the value of his theory of believers' imthe paralyzing of earnest workers, the detriment lier; it is as old as Porphyry. The great Jewstill were those dry tears which told of inward

This is just the time of year, in most parts of up at once; but still day after day Donald mersion as the dividing line between the Church, and the hindering of the gospel, and the world? This immersion dividing line

This immersion dividing line

The paralyzing of earnest workers, the detriment of the church, and the hindering of the gospel, lish pantheist, Spinozs, applied it not only to the agony. But the main force of the pulpit was stayed in the pit with apron and mortar and the matter, A preacher must not talk book. may be secured at a very trifling expense, and trowel.

"Good morning, Donald," he said, one day, I see your cellar is finished " Aye, sir."

" And what are you doing now?" " Proving the foundation, sir, to mak' sure

that it is deep and strong." "But you laid every stone of it yourself: don't you know that it is deep and strong ?

" Aye, sir, but I must pound it, and measure it, and hammer it, to mak' it still surer." " And what will you be at to-morrow?"

" At the foundation still, sir."

" And the next day ?" " At the foundation, makin' sure ye ken." " But Donald, man, when will the house go

us if ye never leave the foundation?" The house! ah, it's very little consequence ha' a gude foundation, for what's a house wi an unstable bottom? It's like you one we read on in Scriptur', that ' fell, and great was the fall

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ELECTION !

Hon. Dr. Tur

signified his land constituer for Halifax are

House of Com

da-and Henry Jeremiah Norti

Assembly of N Esq., has offer of Halifax in the

abortive.

"Donald, man," said Mr. Wilson, "ye are

" Aye, sir, just that," replied the honest elder " Ye're aye hammering at what is already laid firm and sure, while the stones that should be

Parliamentarn.

House of Assembly.

TUESDAY, April 16th.

Hor. Fin. Sec. moved in smendment that it

The House in committee of the whole, passed Statutes relative to witnesses fees ; to incorpo-

The Fin. Secretary brought down the subdi-Insane, the report says,-

"The Committee have considered the complaints against Dr. De Wolf submitted to the Government with the Doctor's reply and the evidence taken thereon,-the Report of the Methe officers of the Institution. The Committee in consequence of the most reliable testimony, medical and otherwise, which has been given before them of cases equally if not more extraordinary than the one referred to in which it was beyond dispute that no efforts have been

The House adjourned till Saturday.

Mr. Stewart Campbell introduced a bill to

Mr. Blanchard, from the committee on local

Hon. Prov. Secretary introduced a bill reletive to the examination of school teacher throughout the Province. He also introduced

The House then went into committee on the whole, and took up the bill to provide for the appointment of Commissioners of the Lunatic Asylum. The bill provides for three Commis-