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Lines on the Death of the Rev. Albert Desbrisay.

Another jewel for the Saviour's crown,
Safely rescued from life's stormy sea,
He fought the fight, the glorious victory won,
And felt that Jesus' blood had made him free.

To many has his gentle voice proclaimed
"Salvation, love and mercy from on high,"
To weak and poor his throne was still the same—
"Return ye sinners; Oh! why will ye die."

Well may we weep our loss; but 'tis his gain
To leave an earthly for a heavenly home;
He glorifies his great Redeemer's name,
And, having born the cross, now wears the crown.

His work was done, and he is called away
To realms of endless bliss beyond the sky;
His night of suffering is turned day,
Oh joys to last through all eternity.

We'll weep for those left sorrowing behind,
And pray that grace may to their souls be given,
And strength divine, enabling them to bow
"Beneath the rod," and own it from Heaven.

Father of mercies, hear our earnest prayer:
Support the widow in her sad distress;
Saviour of sinners, lend thy pitying ear,
And give submission to the fatherless.

Spirit of consolation draw thou near,
And bring them grace to say "It is the Lord,
He doeth all things well," we will not fear,
E'en though he slay, we'll trust his Holy word.

Mode of Baptism.

The following is extracted from the Commentary of John J. Owen, D. D., on the Gospel of Matthew and Mark. Dr. Owen writes on the mode of baptism, on a question of Greek criticism, and says: "The mode of baptism is not mentioned in the New Testament, but is mentioned in the Greek classic authors."

Were baptized. Received the rights of baptism. John's baptism is called (Acts xiv. 4) "the baptism of repentance." They who received it performed a duty, and professed their determination to perform it. In regard to the mode of baptism practised by John, it may be briefly remarked, that while the word *baptizo* in the Greek classic authors is generally employed in the sense of *to dip*, to immerse anything in water, in part, yet there are instances in which it denotes the purification of persons and sacred utensils (see N. on Mark vii. 4) practised by the Jews, which would naturally be followed by John in the administration of the rite. In this respect of the case, I can find no satisfactory proof that John practised immersion, especially as he was applying the ordinance, which he performed, and administered by the application of water in the way of effusion, washing or sprinkling.

This is confirmed by the words in *Jordan*, where the name of the river is put for water, and the preposition *en* denotes the notion of means in the sense of *with*. The passage may then be translated: *were baptized of him with (water from) Jordan*. If the word *baptizo* signifies *to dip*, according to Greek usage, the preposition *en* with the accusative case, instead of *en* with the dative. Now in every instance except one, this latter form is employed, which never has the meaning *into*, unless following a verb of motion, it indicates the direction. But a state of rest *in* or *under* the water for the subjects of baptism, would be so manifestly destructive of life, that such a use of the words is not to be entertained for a moment. The only instance, as above stated, where *en* or *into*, is used in this connection, is in Mark i. 10, where a reference to the original will show, that it is used to express the idea of previous approach to the river, on the part of Christ, the sense being, "Jesus came from Galilee to Jordan, and was baptized," &c. An form precisely like this use of *en* after a verb of motion, is found in Homer, except that it occurs with the word *baptizo* instead of *baptizo*, which, however, does not affect the point here to be illustrated. He compares the hissing of the heated stake, when plunged into the eye of the Cyclops, to that of the red-hot iron when baptized in (*en*) water, i. e. plunged into water and held there, as the stake was held and twisted about in the eye of the Cyclops. The use then of *en* with *baptizo* precludes the signification of *plunge*, unless, as has been stated, the idea of subsequent rest under the water also accompanies it. We are driven then to seek a sense upon the passage. If we refer it to the application of water to the person, then it becomes significant of *meat* or *instrumentality*, a use which it has in innumerable instances. This view receives additional proof from Luke xiii. 16. (on which see N.) where the expression: *I baptize you with water*, in the original cannot be forced to signify immersion. In water, as every one who is at all acquainted with the Greek language will see. Additional light will be thrown upon the mode of John's baptism by a consideration of v. 12.

If it be asked why John chose proximity to the Jordan, if it was not to obtain a depth of water adequate to the performance of this rite by immersion, it may be replied that in a country like Palestine, where water was apt always and in all places found in sufficient quantities for the wants of large gatherings of the people with their beasts of burden, it became necessary to select a location near some river or lake (see John xiii. 23). The wilderness of Judea, where John had spent much of his life, had no lake, fountain, or stream more suitable for the purpose, which thronged around him, than the Jordan itself. This much may be said, that it was not necessary for the Baptist to be by a great river in order to baptize in the way the immersionists claim, for a stream or rivulet, a place springing in the

channel, would afford a convenient pool or baptistry for this purpose. But the want of from twenty to fifty thousand people with their beasts of burden could not be met, except by a stream or spring of considerable size and depth. The vicinity of Jordan being selected for this purpose, the right would of course be administered, probably upon its brink, water taken from on high; and the Jordan, as the passage, or from the circumstance that John chose the bank of the Jordan as the place in which to preach and baptize, that he preached immersion, but on the contrary, much which contravenes that idea, or renders it, to say the least, highly improbable.—*Zion's Herald*.

First Speech of the Rev. Peter Smith.

Subject—Spiritual Rheumatism.

REPORTED BY AUTHORITY.

My Beloved Brethren,—I must confess that I feel highly honored on this interesting occasion. It is but seldom this house has been so well filled as it is to-day, and I reckon it has never been my privilege to appear as an instructor in the presence of a more intelligent assembly. I would feel quite proud of my position, but I know this is a very beautiful morning, and you all know this was an extraordinary meeting, and you know there were to be quite a number of distinguished speakers present beside myself. Therefore, I dare not be so vain as to presume that you have all turned out just to hear me. But I am glad to see you all here on any consideration; and I you—the visible improvement in your health. Some of you, I well know, have been terribly afflicted for a long time with that terrible disease called spiritual rheumatism, and you haven't been out to church for many months, and especially have you been absent from the house of God on Sunday evenings. I suppose the rheumatism is all ways the worst of nights, and particularly Sunday nights. It is strange how many good sort of people these days have this ugly complaint; and, to my mind, my beloved brethren, it has always appeared very mysterious that the doctors have not, up to this juncture, been able to explain the pathology of the disease, so as to enlighten the people on the subject of its causes and the means of its prevention. Now, there is our dear sister Jones, whom you all know, who has had this dreadful complaint for, lo, these many years. How and where she got it, she always says she cannot tell; but she says she was surrounded, and I think she was, by my beloved brethren; and I am right glad, however, to see my dear sister Jones out this beautiful morning, and I hope she may have a refreshing time of it, for certainly she has had as long a dry spell as anybody in the congregation.

Indeed, my beloved brethren, the old philosophy of the disease, that "circumstances alters cases," is a very true one, and all of you, I think, will admit that it is applicable to the rheumatism disease particularly. In looking over this large and intelligent audience, I see quite a number who have had very severe terms of this terrible complaint, and I know, at least, will understand the heart or the head or the pocket, and, in some severe cases, all of them together. In some few instances, though, I have known it to merely stiffen the joints, and to give a sort of can't-do anything sort of a disposition, so that the poor sufferer has had to leave off going to class and prayer meetings; and, as to night meetings, they have had to give them up entirely.

In some places, my beloved brethren, where I have known the disease to take this kind of a turn, the Sunday night congregations were mostly made up of the expected; and the man being ordered into custody, many gentlemen present, who had been witnesses to the whole affair, joined to treat the officers to defer the execution of the other brother, till the Queen's pleasure should be known.

The request being complied with, the city chamber that very night drew up a very feeling and pathetic address to her Majesty, setting forth the unparalleled cruelty of the deceased officer, and humbly entreated her Majesty's pardon for both the brother and the other brother, who were pardoned and discharged from the army.—*Zion's Herald*.

The Pious Seaman and the Ungodly Officer.

Once, not long ago, a fine large ship, with a great many people on board, was returning to England from India. Amongst the passengers was a fine young officer, returning home, after he had been a long time away. He was very impatient to see his friends once more; to behold the green fields; to go back to the dear old country-house where he and his sisters were born, and where they passed their happy childhood. But, more than all, he longed to see his dear father, and the dear mother who had been so white now; it had been black and glossy when the young officer left England; and his sisters must be grown tall women, though he had left them little girls.

When the ship was still some way from England, on the wide sea, the air grew sultry, the sun shone brightly, the wind ceased to blow, the large sails hung down, and a heavy dew did not appear to get any nearer to the land. For six days the lay still on the top of the water, and never seemed to move at all. Then the young officer went to walk up and down the deck. Sometimes he would get so impatient, that he would swear at the ship, the sea, and at everybody; but he would play at chess, or at some game, to pass away the time. One day he was walking that part of the ship where the sailors sit, and seeing one of them under the shade of the sail, reading very attentively, he asked him whether he was doing so in order to kill the time.

"No, sir," said the man, "not so in order to get a meeting of a pretty, bright Sabbath like this; but when they do come, there is an evident vacancy in their countenance, and they look up at the preacher in such a way as to say, 'Well, if you call that preaching, why, I'll take a nap,' and before the sermon is half through, their drooping heads are poised somewhere, and the preacher is compelled either to disturb the whole congregation in waking them up, or to go on with his discourse, just as if there were no 'dead heads' in the congregation. [Just at this point, the venerable speaker happened to turn to the right, where he saw several brethren in a state of happy unconsciousness, and pointing his long finger in that direction, he said:] This last remark, brother Johnson, was not particular in respect for you and the other brethren over there by you, for I do not persecute men in that way; it would be unbecoming the sacred desk; and, besides, it would be uncharitable toward the good brethren who sit with you in that corner; though I believe the congregation have generally said, that part of the house 'is a sleepy corner' for these many years.

But I was saying, my beloved brethren, as you will remember, that when the rheumatism affects the heart, the patient is most generally very obstreperous, and a bad subject to handle. He has no sympathy for his preachers and no love for his brethren. He would not be sure, the church think this of him, for he is for the most part very anxious to be considered as one of the special guardians of the good cause; and, if fault-finding is any evidence of right qualifications for the office, he has them to perfection.—*Western Christian Advocate*.

Brotherly Affection.

In the reign of Queen Anne, a soldier, belonging to the marching regiment which was at that time quartered in the city of Worcester, was taken up for desertion, and, being tried by a court-martial was sentenced to be shot. The Colonel and Lieutenant Colonel, who were present, were taking leave of the brave hostess of Deal could go off to try and save the poor people in the ship, for the night was too black and dark; and at last, in the middle of the night, that fine ship struck on the sands, a hole was made in her side and she soon filled with water. Some of the people were drowned, and they might have been saved, had it not been for the brave hostess of Deal could go off to try and save the poor people in the ship, for the night was too black and dark; and at last, in the middle of the night, that fine ship struck on the sands, a hole was made in her side and she soon filled with water. 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Power, in its Relation to the Gospel.

All power is given unto me in Heaven and in earth. Such was the thrilling declaration made by the Lord Jesus in connection with the organization of a force for the subjugation, and the giving of a great commission for the evangelization of the world.

The Gospel was a manifestation of the wisdom of God—the manifestation of a mystery hid from ages, and the riches of the glory of this mystery among the Gentiles was its grand purpose to make known. The Gospel was intended to be a development of love—love in its heights and depths, surpassing human knowledge, as the infinite is above the grasp of the finite. In view of the incarnation and mysterious meanness of the agony and bloody sweat of the cross, and the passion of the priestly intercession and exaltation as "Prince and Saviour," the appeal could be made: "Ye know the grace of our Lord Jesus Christ that though he was rich, yet for our sakes he became poor, that ye through his poverty might be made rich."

But was there to be an equal manifestation of the development of power in connection with this soul-saving service, so that it might be said, "Our Gospel came not unto you in words only, but also in power, and in the Holy Ghost." Power was essentially necessary to its universal diffusion, its world-wide triumph, its complete consummation of its purpose and design with respect to the world. The Gospel, as a system of truth, does not win its triumphs exactly in the same way as other truths—truths of history, philosophy, or of science—merely by its fitting and attractive conviction of the judgment, and to impress the mind. Such a fitness it does undoubtedly possess. Not better adapted is the eye for the reception of light, or the ear for the reception of sound, than the Gospel, as a system of truth, is adapted to convince the understanding, and to compel the homage of the unprejudiced mind. But then it has to encounter the spiritual inability, the natural hostility, and the undisciplined enmity of the carnal and unregenerate heart. Hence the necessity of a divine influence, and thus it is that the excellency of the power is declared to be of God.

For those who recently brought into the Gospel, and still remain in all its vitality, is clear beyond the need of demonstration. And the study of the past history of the Church teaches no fact more important, more instructive, or more encouraging than that the most successful agencies, and the most honored instrumentalities, those most signally owned and blessed by the Great Head of the Church, have generally been of the weakest and humblest kind. But they were rendered mighty through the power of God.

Not very difficult is it to account for the rapidity of that success attending Mahomet and Mahometanism. Its promulgators, arrayed in armor and in blood, the unsheathed sword and the flashing scimitar carrying terror, destruction and bloodshed from country to country, and triumph over the most powerful and different states that presented the Founder of Christianity less his little band of unwearied followers out as far as Olivet. There they receive the commission to go and disciple all nations—to disciple the scornful Jews, the polished Greeks, and the proud Romans—to triumph over the opposition of philosophy and pride—to found the kingdom not of this world on the ruins of the mightiest intellects, and the proudest minds; to proclaim in simplicity the story of the life of the wise, the mighty, and the noble, to the illiterate, the wayward, and the wandering, to unfold the same theme in the curse smitten city where the blood of the Holy and Just One had been invoked; in proud Rome, in gorgeous Corinth, and in idolatrous Athens. Without wealth, without pomp, without military, without patronage, how is it likely that they are to succeed? Unbelief would have said, impossible. Worldly wisdom would have pronounced it, foolishness.

But having received such a commission, having been "endowed with power from on high," having power not carnal but spiritual, they went forth, but not to erect the standard of the cross in regions of death and darkness, to make known the faithful saying, Christ Jesus in triumph, and to give the lost to establish that dominion which secures "Glory to God in the highest, and on earth peace and good will toward men." And as they witnessed the power of the Gospel, and the majestic march of Christianity, they could say with swelling emotion: "Thanks be to God who always causeth us to triumph."

Power we contemplate in removing the hindrances standing in the way of the Gospel, in making all changes, all events, all revolutions, harmonize with the purposes, and subserve the interests of the mediatorial kingdom of Christ. Power in the operations of nature, power in the machinery of the universe, upholding distant worlds, and systems of worlds is the first attribute to impress our minds. But not less is the power necessary to preserve the moral world from dire disorder, from chaotic confusion, from endless night. What unnumbered revolutions, what complicated notions, what discordant changes, what fierce passions, what lawless strife, what mighty selfishness fill the world. How mighty must be that current of power rushing through all, pervading all, controlling all these concurrent and discordant elements, these starting and volving changes. Even the most malignant, and the best organized opposition will be overruled for good. For though the kings of the earth set themselves, and the rulers take counsel together, yet their counsel and their covenant shall not stand; for "He maketh the wrath of man to praise him, and the remainder doth he restrain." Many such have said in effect, as the apostle Julian, "O Gallian thou hast triumphed."

Power is constantly manifested in the salvation of men. Never, probably were there as at the present time, more living witnesses, that "The Son of man hath power on earth to forgive sins." Those who attended the Lord Christ during his public ministry upon earth, were familiar with the manifestations of Omnipotent power, power displayed in raising the dead, in healing the sick, in causing the blind to see, and the dumb to speak. They who witnessed his majestic acts, who stood by the grave at Bethany, who beheld the boisterous winds and the storm-veiled lake subject to his control, who had seen Him cast devils out of men, and thieves and traffickers out of the Temple, might well say "What manner of man is this whom even winds and seas obey, and death itself obeys?" But is that less a manifestation of power which moves in the valley of dry bones, which gives life to the spiritually dead, which causes the deaf to hear, and the dumb to speak, and tell in rapturous strains, what a Saviour they have found; which delivers from the bondage of condemnation, and brings the power of con-

ceded sin, and setting the ransomed sinner free. While the greatest of Christian Philosophers, the apostle of the Gentiles could say, "I am not ashamed of the Gospel of Christ for it is the power of God to us of thousands, which maketh the response."

Frederickton, May 26th 1857.

Correspondence.

Revival Intelligence.

MR. EDITOR.—In accordance with the request of my superintendent, I wish to ask space in your columns for a few statements in reference to the extension of the work of God in the Newport.

An increasing seriousness manifested in the public worship at Meander, especially during the winter, served to justify the hope that a series of religious services would result in the obtaining of spiritual good by very many. In fact, that after such a series of services held there, thirty-eight persons were received on trial for membership in our church—new classes have been formed, and the healthy tone that has long characterized the cause of God here, is still being sustained.

Soon after the termination of these services, a similar series of the public means of grace was commenced at Kennebec, here from time to time some had been connecting themselves with the classes; the interest of the community in religious matters was deepening, and several were receiving the Holy Spirit, and the influence of the Holy Spirit was now copiously shed forth upon us in our services, and now, as the minds of the people were more continuously engaged in reference to their spiritual concerns, and as in varied language the claims of God were enforced upon their hearts, until we are now enabled to rejoice in over about sixty persons in this place received on trial for membership in our church, most of whom are in the enjoyment of a clear evidence of acceptance with God, while still, others are casting in their lot with the people of God.

For those who recently brought into the favor of God; and for all the dear people of this interesting circuit we would utter the prayer of the Apostle contained in Ephesians, 4 chapter, 16—19 verses.

Newport, June 1st, 1857.

Circuit Directory.

A HINT TO MINISTERS LEAVING CIRCUITS.

MR. EDITOR.—I am preparing a book to contain, 1st, a plan of the town of Meander, the head quarters of the Circuit, showing the situation of every house I have been accustomed to visit, 2nd, a plan of the village of B. 3rd, all the Summer roads, with distances marked and houses I have visited. 4th, the Winter roads on the ice and roads that shorten distance. Also a general summary of hints and information concerning contemplated changes in Circuit arrangements, matters of finance, in short, such suggestions and facts as I would gladly have availed myself of, when I entered upon the duties of the Circuit. May I not venture the opinion that such a plan, if generally adopted, would greatly facilitate the labors of new ministers, and obviate many of the difficulties arising from our frequent change of residence?

Yours, very truly, A. B. C.

Obituary Notices.

Died at Great Village, Londonderry, on the 21st day of May, 1857, MATTHEW HARRIS, an old and respectable inhabitant. His illness was severe and protracted; much pain was experienced while the earthly tabernacle was giving way; but he murmured not, sustained and strengthened by the presence and grace of God. He was a man of excellent moral character, upright in his intercourse with his fellow men, much esteemed and beloved. Like multitudes, however, he lived many years without the experience of vital piety, did not content himself with the Church of Christ by profession.

About 11 years ago he joined the Presbyterian Church, the only organized Church at the time in his native village. What was his religious experience at that time I know not, but when sickness assailed, and death stared him in the face, he confessed he had not that evidence of his acceptance with God, which takes away the fear of death. His mind was deeply exercised, and the result we believe was the obtaining of that grace which enables its possessors to wait with composure the hour of dissolution. Though he never left the Church of his first choice, yet he became much attached to the Wesleyans, and often expressed his firm conviction of the truth of the Doctrines held by them. From the time Methodist Preachers first visited the place, his house was their welcome home. About two years ago during a revival of religion, some of his children, with his hearty good will, united with the Wesleyan Church. His sorrowing partner and children sorrow not, as those without hope. "Blessed are the dead which die in the Lord."

last time she returned from school she said to her mother, "I am afraid I will not be able to go again." When first spoken to of the certainty of death, and her state of preparation to meet it, she would weep much, though anxious to hear of the full attainment made for sinners such as she. During the previous month the Spirit had been convincing her of sin and the necessary preparation for Heaven, she had formed a resolution, that if spared to see the spring she would join a class. The Lord who knows the thoughts of all hearts, was not unacquainted with this desire after Him. She sought the Lord and he heard her and attended to the voice of her supplication. About three weeks before her death he manifested himself to her in a manner now could doubt.

She would frequently say, "I am very happy,—all peace and light,—very happy," truly her countenance was changed even as by the Spirit of the Lord.

She manifested the love she felt to God, by her anxiety for the souls of her parents and friends who had not by experience left their renewing power. She earnestly besought them to seek it. Though her sufferings were great, no murmur was heard to escape her lips. One night she awoke very happy beginning that hymn so frequently sung by our Sabbath School children, "Happy Land," She sent her love to each of her classmates, and on the last day of her short pilgrimage, when asked by her mother, who truly her countenance was changed even as by the Spirit of the Lord.

She continued in the enjoyment of God's favor. Though frequently unable to speak, her countenance spoke the peace reigning within. During her illness when questioned by the minister who visited her, respecting her state and hope of Heaven, her friends listened with wonder and admiration to her answer, giving a reason of the hope within her with meekness and fear. In her death her parents sorrow not as those who have no hope, and the School which has lost one of its number by death, can rejoice, giving all the glory to God, that

The spirit is not dead, though low the body lies. It feeds from sin and sorrow, and to dwell among the dead, and to sleep beneath a Saviour's care, and be well surely, and keep the body resting there. H. T.

Provincial Wesleyan.

THURSDAY, JUNE 11, 1857.

Communications designed for this paper must be accompanied by the name of the writer in confidence. We do not assume responsibility for the opinions of our correspondents.

THE ANNIVERSARY MEETINGS OF THE VARIOUS EVANGELICAL SOCIETIES, WHICH DISINGUISH THE MONTH OF MAY, IN BOTH THE OLD WORLD AND THE NEW, HAVE PASSED AWAY FOR THE PRESENT YEAR, LEAVING UPON THE MIND A DEEP AND DELIGHTFUL IMPRESSION OF THE ARDUOUS WITH WHICH SEVERAL BRANCHES OF CHRIST'S VISIBLE CHURCH ARE PROSECUTING THEIR GREAT WORK IN THE EARTH.

The denominational spirit, directed of the asperities of sectarianism, is a blessing to the world, accomplishing, under the Great Head of the Church, it must be admitted, vastly more of real good than would in the present constitution of things be attained, could that external unity which to many appears the grand desideratum be fully realized and finally secured. We therefore look with interest upon the movements of every church where the grand doctrines of the gospel are held, and its saving truths are earnestly inculcated. We rejoice, yes, and will rejoice, in the promulgation of the Truth and consequent progress of the evangelization of the earth, by whomsoever the means ordained of God be sedulously and successfully employed. We feel that herein is the true utility of the Church made manifest, when towards other denominations we breathe the spirit of brotherly kindness, evidencing our regard for them as battalions of the same army, marching under the same great leader, Emmanuel, to the same certain and glorious conquest. The boasted unity of Ecclesiastical we know is but a name, and the ecclesiastical unity of Protestantism, on which so many visionaries waste their hours in speculating, a romantic fiction, which, could it assume the shape of reason and become a reality, would after all be but the symbol and form of that substance and essence which we aim to possess. To those who haughtily hold aloof from all who follow not with them, repelling every advance of Christian amity which does not give token of a desire after perfect assimilation, yet strangely vaunting the hope of a period when all may be in mind and method one, we might pointedly put the question whether at this moment their own position or that of those on whom, in the arrogance of supposed spiritual superiority, they seem to look down as schismatics and spoilers of the heritage of God, are doing most to promote the great result for which Christ prayed. These exhibit their genuine zeal in the denominational efforts of which the Christian world has heard so much during the past month, and their love for each other by mingling on the broad platform of the Bible Society and the Evangelical Alliance.

The goodly array of distinct denominational agencies, as we have said, has already passed before us; and now approach a spectacle on which the eye of the lover of unity will well pleased and earnestly bend. The month of September has been selected for the meeting of the Evangelical Alliance in Berlin. It is to be held in Prussia by invitation of the King. Thither it is expected will throng representatives from the evangelical churches in Britain and the various countries of Europe, from America, and from infant churches in the East. What practical designs may be unfolded and furthered in this assemblage, it is not yet in our power to say. But the main object of the meeting is the promotion of religious liberty, and this is a question which on the soil of Continental Europe will require to be approached with care, while its interests demand a faithful discussion, and to the utmost practical extent firm and vigorous action. Persecution, we are alarmed to observe, instead of diminishing becomes more rife in Roman Catholic countries, and we acknowledge with pain that it also gains away in some Protestant lands. The Evangelical Alliance has been frequently suc-

cessful in mitigating the effects of persecution, we trust it will not be unfruitful to abate the spirit of intolerance. Sir Culling Eardley expresses his belief that a firm but modest deputation would meet with success at St. Petersburg, Sweden, France, and the several German States. He speaks of the promising state of Spain, where immense aspirations after religious truth exist; and of Italy, of which the same may be affirmed. "Even under the shadow of the Vatican there are many Christians longing for the time when they should obtain a living doctrine." Sir Culling also calls attention to an important subject in the establishment of a refuge for the Roman Catholic priests who leave the Church of Rome. Of these the number is becoming great, and such an institution planted in the heart of Europe appears to be demanded by the times.

Westleyan Education in England.

THE NORMAL INSTITUTION.

The third Annual Meeting of the Westleyan Education Committee was held in Centenary Hall, London, on the 7th inst. James Head, Esq., who occupied the Chair, said in the course of his opening speech:—

May I be allowed my Christian friends, to congratulate you on two or three features of our own share of the work of Westleyan Education, the annual meeting of the friends of which we are now holding? If we survey the past, I think it is quite evident that a gracious provision has been made for our normal education. Has not a gracious provision been made in our own share of the work of Westleyan Education, the annual meeting of the friends of which we are now holding? If we survey the past, I think it is quite evident that a gracious provision has been made for our normal education. Has not a gracious provision been made in our own share of the work of Westleyan Education, the annual meeting of the friends of which we are now holding? If we survey the past, I think it is quite evident that a gracious provision has been made for our normal education. 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Provincial Wesleyan.

I Will Not let These Go. And the disciples said, Send her away, for she crieth after us...

Agriculture. Bone Manure. Perhaps no one thing has done so much for the improvement of British agriculture as the use of bones for manures.

Wounds in Sheep. Take the leaves of the elder tree, and make a strong decoction, and wash the parts affected two or three times a day.

Extraordinary "Spirit" Affair in Paris. Mr. Home, the all-hearing, all-seeing spirit-trapper, has left Paris suddenly, without warning.

Eggs for Hatching. It is not certainly known how long the vitality of eggs will last.

Hints to Farmers. THE USE OF LIME.—The experience of agriculturists, for centuries, has proved that the use of lime has been of advantage on every variety of soil.

Autumn and Spring Planting of Trees.—If the winters continue as severe as they have been for two years past, it will be safer to transplant fruit trees in the spring.

Wounds in Sheep. Take the leaves of the elder tree, and make a strong decoction, and wash the parts affected two or three times a day.

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Household Furnishings. "ACADIA" Warehouse. NO 61 BEDFORD ROW, North of Market Square.

E. Billing Jr. & Co's. FIRST GRAND DISPLAY OF SPRING AND SUMMER Fancy Goods, APRIL 28, 1857.

W. & C. MURDOCH & CO. RR now selling their Spring Stock, landing from various general importers.

AT ALBION HOUSE! MAY 23rd, 1857. (WITNESSES) furnished with the following list of all the new arrivals in Colours, Prints, &c.

Spring Stock. THE Subscribers have received per Mac from Per Scotia from London 100 do.

A MARVELLOUS REMEDY! FOR A MARVELLOUS AGUE! MEDICAL ADVISERS. THE COLONIAL Life Assurance Company.

THE Grand External Remedy. It is not of a microscopic size, as some millions of millions of it are on the surface of our bodies.

THE Quickest Time on Record. My Remedies have not only stopped, but cured the most obstinate cases of Cholera.

Nov Scotia Railway! On and after MONDAY, the 1st day of June, the Passenger Trains will run as follows:

Langley's Antibilious Aperient Pills. THE great popularity acquired by these Pills during the late epidemic of Cholera, has induced me to publish them.

THE COLONIAL Life Assurance Company. CAPITAL, £1,000,000. STG. Established 1846.

THE Star. LIFE ASSURANCE SOCIETY CHIEF OFFICE. 43, Moorgate Street, London.

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Dr. McLANE'S VERMIFUGE AND LIVER PILLS. They are not recommended as a Universal Cure-alls, but simply for what their name purports.

THE Star. LIFE ASSURANCE SOCIETY CHIEF OFFICE. 43, Moorgate Street, London.

THE Quickest Time on Record. My Remedies have not only stopped, but cured the most obstinate cases of Cholera.

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