





Ontario.

Mr. Milbury's family of St. Mary's Bay, N. S., were called, a few weeks ago, to remove from their quiet abode, an "olive plant," yet in the bud: "Nipped by the wind's unkindly blast."

During the last month, in the same family connection, we were called to reflect upon death at another of his seasons, at the other extreme of man's existence.

Mr. Everitt was born in the Eleventh year of the reign of King George the Third, 1771, in an English colonial possession, now known as one of the United States of America.

It was hard to realize as we gazed upon that many form, confined, that the frosts of ninety-nine winters had fallen upon that quiet head.

Some twenty years ago he prepared to give death a welcome greeting, but still there was delay. He familiarized himself with the thought, the character, and circumstances of death until it had lost all its terror to him.

Elizabeth McGill died at Ohio in the 74th year of her age, on the 21st of November last. Sister McGill was the wife of Thomas McGill.

Elizabeth McGill died at Ohio in the 74th year of her age, on the 21st of November last. Sister McGill was the wife of Thomas McGill.

Provincial Wesleyan.

WEDNESDAY, FEBRUARY 16, 1870

COMING UNITY OF METHODISM.

Some months ago, in an article on "Closing Breaches," we called the attention of the readers of the Wesleyan to the pleasing fact that the current of thought and feeling in favour of greater Unity among those branches of the Christian Church closely resembling each other in doctrine and polity, had set in, and was running in the right direction with considerable strength.

School Presbyterians of the United States was happily consummated, amid ceremonies of the most impressive and touching character.

Methodism full of life, fervour, and power.

Methodism full of life, fervour, and power, is becoming more united on prohibition. The license system has failed utterly to suppress the evil of intemperance.

Ontario Correspondence.

To the Editor of the Provincial Wesleyan. My DEAR SIR.—If I did not know that a kind hearted Methodist Preacher is the Editor of the Provincial Wesleyan, I would apologize for my long silence, but, as that functionary knows, his brethren cannot allow "do the things that they would," I will not trouble him with any long apologies.

In every essential point of doctrine and discipline, these bodies are in full agreement. Their doctrines are absolutely the same. They all possess an itinerant ministry, hold Class Meetings and Lovefeasts, and with slight exceptions, have the same form of public worship.

In Ireland there was Wesleyan Methodist, Primitive Methodist, Primitive Wesleyans, and probably some congregations in connection with other branches of Wesleyan dissent.

In the United States, there exist—Episcopal Methodists, North, Episcopal Methodists, South, Episcopal Methodists, Black, Protestant Methodists, True Wesleyans, and we believe some other small Methodist Denominations. In all essential points, and many that are non-essential, these bodies are at one.

In Canada—Ontario particularly, they have—Wesleyan Methodists, Episcopal Methodists, North Connexion Methodists, Primitive Methodist, Bible Christian Methodists, and possibly some others.

In Australia and New Zealand the principal Methodist Denominations of the Pacific Country are all represented. For our part, we cannot furnish any good and sufficient reason to show why these different Methodist denominations should in their respective countries keep up their separate organizations.

It would be a most felicitous circumstance were the Unity of Methodism assured in Canada. Such a unity would make Methodism a controlling power in moulding the general religious character of the most populous Province in the Dominion.

A similar remark would be largely applicable to Methodism in some of the Australian Colonies. But it is in the United States that a thoroughly united Methodism would achieve its grandest results.

Methodism full of life, fervour, and power, is becoming more united on prohibition. The license system has failed utterly to suppress the evil of intemperance.

Ontario Correspondence.

To the Editor of the Provincial Wesleyan. My DEAR SIR.—If I did not know that a kind hearted Methodist Preacher is the Editor of the Provincial Wesleyan, I would apologize for my long silence, but, as that functionary knows, his brethren cannot allow "do the things that they would," I will not trouble him with any long apologies.

In every essential point of doctrine and discipline, these bodies are in full agreement. Their doctrines are absolutely the same. They all possess an itinerant ministry, hold Class Meetings and Lovefeasts, and with slight exceptions, have the same form of public worship.

In Ireland there was Wesleyan Methodist, Primitive Methodist, Primitive Wesleyans, and probably some congregations in connection with other branches of Wesleyan dissent.

In the United States, there exist—Episcopal Methodists, North, Episcopal Methodists, South, Episcopal Methodists, Black, Protestant Methodists, True Wesleyans, and we believe some other small Methodist Denominations. In all essential points, and many that are non-essential, these bodies are at one.

In Canada—Ontario particularly, they have—Wesleyan Methodists, Episcopal Methodists, North Connexion Methodists, Primitive Methodist, Bible Christian Methodists, and possibly some others.

In Australia and New Zealand the principal Methodist Denominations of the Pacific Country are all represented. For our part, we cannot furnish any good and sufficient reason to show why these different Methodist denominations should in their respective countries keep up their separate organizations.

It would be a most felicitous circumstance were the Unity of Methodism assured in Canada. Such a unity would make Methodism a controlling power in moulding the general religious character of the most populous Province in the Dominion.

A similar remark would be largely applicable to Methodism in some of the Australian Colonies. But it is in the United States that a thoroughly united Methodism would achieve its grandest results.

Methodism full of life, fervour, and power, is becoming more united on prohibition. The license system has failed utterly to suppress the evil of intemperance.

Ontario Correspondence.

To the Editor of the Provincial Wesleyan. My DEAR SIR.—If I did not know that a kind hearted Methodist Preacher is the Editor of the Provincial Wesleyan, I would apologize for my long silence, but, as that functionary knows, his brethren cannot allow "do the things that they would," I will not trouble him with any long apologies.

In every essential point of doctrine and discipline, these bodies are in full agreement. Their doctrines are absolutely the same. They all possess an itinerant ministry, hold Class Meetings and Lovefeasts, and with slight exceptions, have the same form of public worship.

In Ireland there was Wesleyan Methodist, Primitive Methodist, Primitive Wesleyans, and probably some congregations in connection with other branches of Wesleyan dissent.

In the United States, there exist—Episcopal Methodists, North, Episcopal Methodists, South, Episcopal Methodists, Black, Protestant Methodists, True Wesleyans, and we believe some other small Methodist Denominations. In all essential points, and many that are non-essential, these bodies are at one.

In Canada—Ontario particularly, they have—Wesleyan Methodists, Episcopal Methodists, North Connexion Methodists, Primitive Methodist, Bible Christian Methodists, and possibly some others.

In Australia and New Zealand the principal Methodist Denominations of the Pacific Country are all represented. For our part, we cannot furnish any good and sufficient reason to show why these different Methodist denominations should in their respective countries keep up their separate organizations.

It would be a most felicitous circumstance were the Unity of Methodism assured in Canada. Such a unity would make Methodism a controlling power in moulding the general religious character of the most populous Province in the Dominion.

A similar remark would be largely applicable to Methodism in some of the Australian Colonies. But it is in the United States that a thoroughly united Methodism would achieve its grandest results.

Methodism full of life, fervour, and power, is becoming more united on prohibition. The license system has failed utterly to suppress the evil of intemperance.

Ontario Correspondence.

To the Editor of the Provincial Wesleyan. My DEAR SIR.—If I did not know that a kind hearted Methodist Preacher is the Editor of the Provincial Wesleyan, I would apologize for my long silence, but, as that functionary knows, his brethren cannot allow "do the things that they would," I will not trouble him with any long apologies.

In every essential point of doctrine and discipline, these bodies are in full agreement. Their doctrines are absolutely the same. They all possess an itinerant ministry, hold Class Meetings and Lovefeasts, and with slight exceptions, have the same form of public worship.

In Ireland there was Wesleyan Methodist, Primitive Methodist, Primitive Wesleyans, and probably some congregations in connection with other branches of Wesleyan dissent.

In the United States, there exist—Episcopal Methodists, North, Episcopal Methodists, South, Episcopal Methodists, Black, Protestant Methodists, True Wesleyans, and we believe some other small Methodist Denominations. In all essential points, and many that are non-essential, these bodies are at one.

In Canada—Ontario particularly, they have—Wesleyan Methodists, Episcopal Methodists, North Connexion Methodists, Primitive Methodist, Bible Christian Methodists, and possibly some others.

In Australia and New Zealand the principal Methodist Denominations of the Pacific Country are all represented. For our part, we cannot furnish any good and sufficient reason to show why these different Methodist denominations should in their respective countries keep up their separate organizations.

It would be a most felicitous circumstance were the Unity of Methodism assured in Canada. Such a unity would make Methodism a controlling power in moulding the general religious character of the most populous Province in the Dominion.

A similar remark would be largely applicable to Methodism in some of the Australian Colonies. But it is in the United States that a thoroughly united Methodism would achieve its grandest results.

Methodism full of life, fervour, and power, is becoming more united on prohibition. The license system has failed utterly to suppress the evil of intemperance.

Ontario Correspondence.

To the Editor of the Provincial Wesleyan. My DEAR SIR.—If I did not know that a kind hearted Methodist Preacher is the Editor of the Provincial Wesleyan, I would apologize for my long silence, but, as that functionary knows, his brethren cannot allow "do the things that they would," I will not trouble him with any long apologies.

In every essential point of doctrine and discipline, these bodies are in full agreement. Their doctrines are absolutely the same. They all possess an itinerant ministry, hold Class Meetings and Lovefeasts, and with slight exceptions, have the same form of public worship.

In Ireland there was Wesleyan Methodist, Primitive Methodist, Primitive Wesleyans, and probably some congregations in connection with other branches of Wesleyan dissent.

In the United States, there exist—Episcopal Methodists, North, Episcopal Methodists, South, Episcopal Methodists, Black, Protestant Methodists, True Wesleyans, and we believe some other small Methodist Denominations. In all essential points, and many that are non-essential, these bodies are at one.

In Canada—Ontario particularly, they have—Wesleyan Methodists, Episcopal Methodists, North Connexion Methodists, Primitive Methodist, Bible Christian Methodists, and possibly some others.

In Australia and New Zealand the principal Methodist Denominations of the Pacific Country are all represented. For our part, we cannot furnish any good and sufficient reason to show why these different Methodist denominations should in their respective countries keep up their separate organizations.

It would be a most felicitous circumstance were the Unity of Methodism assured in Canada. Such a unity would make Methodism a controlling power in moulding the general religious character of the most populous Province in the Dominion.

A similar remark would be largely applicable to Methodism in some of the Australian Colonies. But it is in the United States that a thoroughly united Methodism would achieve its grandest results.

Methodism full of life, fervour, and power, is becoming more united on prohibition. The license system has failed utterly to suppress the evil of intemperance.

Ontario Correspondence.

To the Editor of the Provincial Wesleyan. My DEAR SIR.—If I did not know that a kind hearted Methodist Preacher is the Editor of the Provincial Wesleyan, I would apologize for my long silence, but, as that functionary knows, his brethren cannot allow "do the things that they would," I will not trouble him with any long apologies.

In every essential point of doctrine and discipline, these bodies are in full agreement. Their doctrines are absolutely the same. They all possess an itinerant ministry, hold Class Meetings and Lovefeasts, and with slight exceptions, have the same form of public worship.

In Ireland there was Wesleyan Methodist, Primitive Methodist, Primitive Wesleyans, and probably some congregations in connection with other branches of Wesleyan dissent.

In the United States, there exist—Episcopal Methodists, North, Episcopal Methodists, South, Episcopal Methodists, Black, Protestant Methodists, True Wesleyans, and we believe some other small Methodist Denominations. In all essential points, and many that are non-essential, these bodies are at one.

In Canada—Ontario particularly, they have—Wesleyan Methodists, Episcopal Methodists, North Connexion Methodists, Primitive Methodist, Bible Christian Methodists, and possibly some others.

In Australia and New Zealand the principal Methodist Denominations of the Pacific Country are all represented. For our part, we cannot furnish any good and sufficient reason to show why these different Methodist denominations should in their respective countries keep up their separate organizations.

It would be a most felicitous circumstance were the Unity of Methodism assured in Canada. Such a unity would make Methodism a controlling power in moulding the general religious character of the most populous Province in the Dominion.

A similar remark would be largely applicable to Methodism in some of the Australian Colonies. But it is in the United States that a thoroughly united Methodism would achieve its grandest results.

General Intelligence.

LOCAL.

DISMISSAL OF T. H. RAND, ESQ., SUPERINTENDENT OF EDUCATION IN NOVA SCOTIA.

Mr. Hunt will be prepared to enter upon the duties of his office on Wednesday or Thursday next.

PROVINCIAL SECRETARY'S DEPARTMENT.







