# Chy difuiffur Comtim 

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| :---: | :---: | :---: | :---: | :---: | :---: |
|  |  |  |  |  |  |
| EASTER LILIES. <br>  Dull and despoidea tho gariens serefy one What do o yo here? |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| We looked to see your getactous bloome arise Whid coft and wooing airs in gardens green, should hail yoil queen. |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| Fere is no bee or glancing butterfy <br> Thes fled on rapid wing before the snow; <br> Tour kister lifies laid them down to die, Loys, long 8 , <br> Long, long ago. |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| d <br> rars the hith <br> Ench thankful prayer. |  |  |  |  |  |
|  |  |  |  |  |  |
| But not a shadow dims your joyance sweet <br> You lay your whiteness at the Lord's dear feet <br> and all are glad. |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
| Led by: these fragrant acolytes to day? Let their swost confidence rebuke thy fear, <br> Thy cald delay. |  |  |  |  |  |
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| UURE PUNISTMEN |  |  |  |  |  |
| REF. Joserf coo |  |  |  |  |  |
|  |  |  |  |  |  |
|  | thenthose who profess to be ferious men nndFomen and totake the seriptures for their |  |  |  |  |
|  |  |  |  |  |  |
|  | guide. With the highest figures my con- scienco will justif, T cannot raise any ono of |  |  |  |  |
|  | those doctrines above ten as compreat with |  |  |  |  |
| it gives ino definitions. It is very differult to |  |  |  |  |  |
|  |  |  |  |  |  |
| 1. The Dantean view. This is often con- |  |  |  |  |  |
|  | rale of count of heads and clack of tongues, there is really something to be said for the |  |  |  |  |
|  | orthodox position. If you were to send outyour ballot-box and take up a vote, $I$ believe |  |  |  |  |
|  |  |  |  |  |  |
| The Dantean view, strictly so called, is re- | that you would find the opinion of the charch |  |  |  |  |
|  | of you suppose. One of the religions news. |  |  |  |  |
| toace of $a$ spiritual body, and that I lnow, |  |  |  |  |  |
|  |  |  |  |  |  |
|  | orthodos view in substantial unity. The |  |  |  |  |
|  | ally a unit on the propositions which I have |  |  |  |  |
|  |  |  |  |  |  |
|  | Siven here as deductions from estabisised |  |  |  |  |
|  |  |  |  |  |  |
| it is hiere. I camnot be sure that any one is |  |  |  |  |  |
|  | either of these six assertions. Give me these |  |  |  |  |
| wuthorized to assert that in the nextlife there masy not bo pains as nearly physical as the spiritual body is. There is a spiritual body, | $\begin{aligned} & \text { six propositions, which have thus far seen } \\ & \text { battle, bot not defeat, and I am willing to } \end{aligned}$ |  |  |  |  |
|  | battle, bat not defeat, and I am willing to face any theology which strands simply on |  |  |  |  |
| spiritual body is. T | the spirit of time, and not on the spirit of tee spir |  |  |  |  |
|  | question at considerable length, but his view of the orthodox position sufficiently defines |  |  |  |  |
| body is snseeptible. |  |  |  |  |  |
| the Dentean view of the state of the lost in | his personal creed.-Christian Union. |  |  |  |  |
|  |  |  |  |  |  |
|  | MANS DOWNWARD TENDEN.OIES. |  |  |  |  |
|  |  |  |  |  |  |
|  | Oanon Kingsley, in an address bcfore the Devonshire Association of Science, Literature |  |  |  |  |
|  |  |  |  |  |  |
|  | and Arts, thus remarked: "You have only |  |  |  |  |
|  | for them to become sarages, and the strugge |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  | not-deliver us from the facts, they aro so |  |  |  |  |
| thet somember in the we shall understand what the dim but vest |  |  | bands of |  |  |
|  | many. Are not all the philanthropists in the |  |  |  |  |
| trasted moral states mean-stending erect, | facts spreading and breeding by natural lawsand so ruining society?Go into any of our |  |  |  |  |
|  |  |  |  |  |  |
|  | great cities axd seo what haman. beings bo. |  |  |  |  |
|  |  |  |  |  |  |
| most | street Arab as verry a sarage ns a Fijian, and tar more of a savage than an Esquimaux |  |  |  |  |
|  | That is the raturasit tenceney of man by the |  |  | these openings. Mostiodism had no missisici |  |
| W. The Romish riew. This does not teach |  |  |  |  |  |
|  |  |  |  |  |  |
|  |  |  |  |  |  |
|  | ren. And I hoid that if it were proven that |  |  |  |  |
|  | I mast hold, in spite of all that thas been said against my vierr, that man never would have |  |  |  |  |
| Of currse, the doctrino of the Romish purga- |  |  |  |  |  |
|  | risen out of that state without some special |  |  |  |  |
|  | influence-supernatural, if yon will, (I am not afraid of the word) which has made him |  |  |  |  |
| know that $I$ venture much, but $I$ am asking no one here to indorse my propositions; I | not afraid of the word) which has made him whathe never could make himself-a moral and |  |  |  |  |
|  |  |  |  |  |  |
| set aciide all exegetical considerations and nse only the light of ethical science, my view of | I heartily wish you would read what the Duke |  |  |  |  |
|  |  |  |  |  |  |
| future punishment is sammed up in these six propositions: |  |  |  |  |  |
|  | in his little boi at least see why |  | to the religion of the Koran. He wac com- |  |  |
|  | ization from that which most people, and I am sorry to say most philosophers, now attach ization consists in mere mechanical appliances. Railroads and penny-posts are now the great marks of civilization with some, just as biliurdrooms and the ballet are with others. But these are at best only the tools of civilization, and may become hereatter the tools of barbar-ism. Do not be startled. Thie civilization of |  |  |  |  |
| coase involves principles which prove that it would never begin. It has begun; and op- |  |  |  |  |  |
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©hy $\operatorname{Family}$ Crrasmy.




 Sach fearful contrasts, under the immediate
direction of the Spirit, make the bearty of onliness como more. visibly out., Bat. it it a
only at areat distance, and with extremest
caution, that we dare to imitate this style our expositions. The danger would be great, if tho attempt were rastly made, of staining
the pure by in unskifful handling of the $i m$ pure. A reverent look towards the depth
of Satan, as they are revealed in the Word of Cod, may alharm the obsorver, and canse him
to keepe further from the pit's mouth; bat we eear to touch them in detail, lest our well
meant effort should be snatched and used as nother fiery dart by the wicked one. An
cound, this region seoms infected. We have known somo who, in venturing near to rescue
there, have fallen themselves, -is miners descending the pit to bring out a suffocated
deighbor, liave been known to perish with hrom. It is meet that even those who
from fear ot God and love to men, ran to thie hastily out of the fire whatever brand they
can lay their hands oi, and come back with can specd from the orening mouth of those
all spending " steps that take told on hell.'
dest Indeed, this is the substance of all thes
warnings, which occur in the fitth chapter and are repeated in the seventh. The key
note of the whole is "Remove far from her!". The Word assumos that mon are
weak, and warns them off from the edge of
the whirling stream that sucks the unwary the whiring stream that sucks the unwar
in... It is the same lesson that Jesus limsel gave, when he tanght tuat in this maters :
look is atriendy sin. In wise tevaerness, he
would heep the futtering bird clear beyond the reach of the vile charmer's fascinating
yye. "Hear ye Him," young men, as your
love your Hife and value your sonls. W. protest that we are clear from the blood o no longer pear the deadly spot to warn there The Lord condesccnas to bring his own in
titute forward in rivalry with the deceitful pleasures of sin. The pare joys of a happy
home are depicted in. the fifteenth and
subsequent verses. The saying of Cowper, sabsequant verses. Coue saying of Cowper
"Goa made the country, man made the
town," although it contains no poetio brilli town," although it contains no pootio brilli-
ance, has obtained a wido currency for its
pithy expression of a great and obrioos truth
We may be permitted to use the poet's mould in giving form to onr own conceptions, whicb
wo believe to be equally true, and more urgent - "God made the family-man made
the casimo, the theatro; the dram-Ehop, the
ball-room." • The list might be largely ex tended of Satian-suggested, man-made things
which compete with God's institute the fanaily; and drain off its support.
How beantiful and how true the imager In Which our lesson is infolded Pleasares interests, can enjoy: ploasures that are con-
sistent with loliness and heaven,' are compared to a stream of pure ranning wate
And spocifically, the joys of the family are well is not exposed to every passeriger.
springs within, and las a fence around springs within, and has a fence around it.
We chould malke mach of the family and all
that belongs to it. All its accessories are the Father's gift, and he expects us to observe
and value them. It is no trifing to apply
the microscope to the potals of a fower, in the microscope to the patals of a fower, in
order to magnif and so rastitiply its bean.
ties. In tike manner, it $\$ \mathrm{\$}$ worthy employment for the greatest to scan the minutest
objects that are the genvipe parts of the
hocsebola apratur wooskes, they apre all very good. But remiem
ber, althey ah the stream in because it in so sterr pure, a sivall bulk of
foreige matter will sonsibly tioge it. You may have observed that if a drop of colored master be poured into pure water, it makos
its poblating prosence very widely felt. ILad
the waion beenn diseolored from the first, thin
offect of thother drop would not have been
disceraible. Trus the very purity of the disecernible. Thats the very parity of the
fanily joys, in themselves, manity the ef-

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| , may fall in an anguaruod moment from |  |  |  |  |
| d wod retectin? | sal |  |  |  |
| 1 |  |  |  |  |
| the mua urid or many days |  |  | rhyme, which may belp some Gruardiax boys |  |
| dineme |  |  |  |  |
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|  | ${ }_{\text {Men }}^{\text {Men }}$ |  |  |  |
| f 2 |  |  |  |  |
|  |  |  |  |  |
| feed and clothe ber, and refrain from injuring |  |  |  |  |
| her by word or deed.' All this will not dis: |  |  |  |  |
|  |  |  |  |  |
| heart. All the alasions to this reation in | Charitabe cant. |  |  |  |
| it thaug it tio far beneath haavee, pot to toit |  |  |  |  |
| as the higbest earthy thing is comparad the |  | spring. |  |  |
| Beware wherer you go ior comfort in distress, | $\left.\right\|_{\text {are }} ^{\text {are }}$ | ring is here, the bee |  |  |
|  |  | - umos have bon writton in her praise, yot all |  |  |
|  |  |  |  |  |
| as reeoemption. He has constrictea netieer |  |  |  |  |
| springs on earth and sapplied theno from his |  | soal, it rocks the hoart to $e$ mildor beating, it |  |  |
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| pathy." "Drink' waters out of thine owin |  |  |  |  |
|  | one of the first of Christian duties. When |  |  |  |
| put s creature in the elace of God. Ho will |  |  |  |  |
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| and when yond draw out of it what he has put |  |  |  |  |
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| smor |  |  |  |  |
| ally double their joys. They twain |  |  |  |  |
|  |  |  |  | "Not I, phil, said the other stoutil; "my |
|  |  |  |  |  |
|  |  |  |  |  |
| erical Uncharitablencss. |  | surance it gives us foreternal lite..-Excotange. |  |  |
| young elergyman who enters upon the |  | On Reading. |  |  |
|  |  | Stimes think they will noto be |  |  |
| fndst himself frrst shocted sit, then hardereal |  |  |  |  |
| ass age |  |  |  |  |
| is by no means confined to lay fols, but is |  |  |  |  |
| constantly croppring out in in ppech and action |  | "Esasas "so interestirg. She said : "I |  |  |
| gom |  |  |  |  |
|  |  |  |  | Huntug wild Horses. |
|  |  |  |  |  |
| o as he meotss individuals, malke |  |  |  |  |
|  |  |  |  |  |
| nts |  | exhil |  |  |
|  |  | time.- I felt as if somehow I had got back to the beginnings of things. I had always sup- |  |  |
|  | -Sunday 1\% \%rooon. |  |  |  |
| submitit ass h hmiliatining fact that after six | sucedote of Dr. Richard Futer |  |  |  |
|  | Anccaote or Dr. Mchara Yue |  |  |  |
|  |  |  |  |  |
| nent from their brethrun. A famions |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  | The rayuero has miot long to wait, for thero |
| learn something for one'a own improvement, |  |  |  |  |
|  |  |  |  |  |
| times stoops to vulgarism," or a shrewd guess | exalt anduly donominational peculiaritios, and |  |  |  |
| maintain himselt-the is only tho last senssa. |  |  | Not long ago we took a trip to Norway. |  |
| tion.". " Ho is no pastor, I \&aim tolid;" or "I |  |  |  |  |
| Lave heard Lim, and I confess I conld not see |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| contemptible sad mean: |  |  |  |  |
| weeki a thoughttral lay maid said to |  |  |  |  |
| Miter that it seemea to hin that there |  |  |  |  |
| was always a " but" which inveriably ac- |  |  |  |  |
| compaied |  |  |  | like the looksor of hings, and turns and domily |
|  | pr |  |  |  |
| motheir respect for the clergy whei it is |  | Hacaulay ns a critic |  |  |
| o distioutir that enyy, hatred, matice, |  | , |  | od, and awey they fly in a dusty throng |
|  |  |  |  | The vaquer's horse soems to think his |
| to drell. |  |  |  |  |
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|  |  |  |  |  |
| Acting Under Ex |  | - he was able to nate handreas of hines rom |  |  |
| a is rrait |  |  | Among the' animals found wild in Brazil |  |
|  |  |  |  |  |
| Sill |  | he | dil |  |
|  |  |  |  |  |
| mave |  |  |  |  |
| d especilly that not |  | madiood and agfe. Like ill well educated |  |  |
| over, that the path of progress has elways |  | Englishmen, he left collego with a protty | guto |  |
| been marked hy staden stepsupwarad and on- |  | 20 |  |  |
| ward. ihior are steadj grown and steady | he had just received in which the writer said | $1\left\{_{\text {nax }}\right.$ |  |  |
|  | sab |  | But it is in the variety and richness of the | - tront. Ah! How the dust liest. The mus- |
|  |  |  |  |  |
|  | bu 1 was surpriseat that in your enumeration |  |  |  |
|  |  | he |  |  |
| bars. Trieg are in an excelleetstatate of pres- |  |  | Janeiro coftee and rice. Cotion, maize, bana- |  |
| erration. Thoy certainly lie still, and thorgh | this note Dr. Fuller repplied by saying that |  |  |  |
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|  |  |  | Loef, are others of her generous gitts. |  |
|  |  |  | As it the great netural weellh of Brazil |  |
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And braveritical wixness.












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 Garthorne Hardy will takethe India Office,an
wilh bo rasised to the Peerago with the title o Lord.Stanilehurst. The prospect this weet
is Brighter again; Europe generally, it is sta
ted, favors England iu the present state o Led, iasors England iu the present state
affiars. A better feeclig also provails st $S$
Petersburg, and it is probable that anothe Entempt




 will ajd in sunpressing the temptations of th
liquor traffe, and the ovil resalts which flo nouncing the use of argazaent, appeal, an
the religious motives which quicken th the recisioas motives which quicken the
conscience anid infuence the will. This is
not so. The ease is really this. Wilite emperance men haso beou faithtully haboring to
promote total abstineace, rescring the drunk
ard from his habits, and werring the young ngainst the temytations to interperance
they hare beca thwarted and Aefeated in
tieir benevolent wort, by a class of men who mere legally nuthorizad to purssoo a honsiness
that.tirectly counteracted their efforts. The tequife thrafte pourocd streams of oils. The tie
 nsk that the jaw shoold not bo against them,
bat on thith ide. We caunot make men
moral bylluw, 1het we can embody the moral
sentiment of the parple in laws that will rosentiment of the parple in laws that will ro-
press and discouraga crime and wrong-doing.
Those who say that pi! prohibitory laws

| have been af ailure are generally partial and interested witnesses. Intelligent and impartial w'itnesses have given contrary testimony: In Maine, where the prohibitory law has 'oeen in force for over twenty-five sears, tbe people have no thought of repealing it. |  |  |  | perfect xighteousncss is placed to their credit. It must, however, be admitted that there are |
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| D hbout tran |  |  |  |  |
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| pressed out riews on tie questimo of transtes, |  |  |  |  |
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| subjectat tengt ht the prextrt time. At the |  |  |  |  |
| in a better shafe, but not to change the principto or whicl the rule th based. As the rule now teianis, mac part of it is inconstrous with |  |  |  |  |
|  |  |  |  | re has been delivered at the R |
|  |  |  |  |  |
|  pear before the Consinittee and state his case; |  |  |  | 俍 |
|  |  |  |  |  |
| bet trierees no profision by which this is to bo carriet out, ande, in most enses, this would be iniprecticable. No doabt'sthe incongraity |  |  |  | ter. The Duke of Northumberland oceapied the clair. The learned Professor, in his opening remarks, explaiued that he did not |
|  |  |  |  |  |
| aroso from the sticne cause tieit makes many Acts $\begin{gathered}\text { Parliament appear so hard to explain, }\end{gathered}$ |  |  |  | ase the roord "political" in any party sense, but simply in his desiro to demonstrate how far he could cast the horoscope of an infant |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  | $\begin{aligned} & \text { ing relecred to Rome, Greece and Carthage } \\ & \text { he proceeded to trace in detail the national } \\ & \text { characteristies of the English, Scottish, and } \\ & \text { Irish inhabitants of these islands as arising } \end{aligned}$ |
|  |  |  |  |  |
| one Conferexee to anothor, as may be dsomed expedient for the interestr of the work. No principle, tr rule slroüia be adopted that |  |  |  |  |
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| principhe, tr rule slrouit be adopted that Would pretent any circisit from secacing thre |  |  |  |  |
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| pointed to any pastal chal charge, for which he may the a suitableyr astor. IFi avery discussion of this subject, it should |  |  |  |  |
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| 隹 |  |  |  |  |
|  |  |  |  | though facts of consciousness, not of sense; and if a philosophy came in collision with a fundamental fact all he could say was, so |
| mad that no max shonld be bonnd to remerin |  |  |  |  |
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| of the Wesleyan Conference felt that herwas renouncing his interest in the general comex- |  |  |  | cherish kindly memories of his visits to Canada. In a note to Dr- Summers, editor of the Alvocate he says:-"Conference is orer |
|  |  |  |  |  |
| ional inheritance, by favoring the principle of a number of Annual Conforcnces, with one |  |  |  | the Aldyocate he says:-"Conference is over once more. Bishop McTyeire won all hearts, and exceeded himself. I was able to attend |
|  |  |  |  |  |
|  |  |  |  |  |
| men from being moved from one Conference |  |  |  |  |
|  |  |  |  | Littleton Morgan made the Address, and, a the request of the family, Dr. McFerrin andmy self represented the Church, South, in briefe |
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| is aniuportant bond of nuity. Mho changescarried out at the uniou were an important |  |  |  |  |
|  |  |  |  | ceded him about eighteen months. The fathers are nearly all gone, and the generation to which I belonged have run away and left me. And soon of me it must be said, that I have lived, that I am dead." |
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| Methodist cfficiency, and showld be carcfullyguarded and strengthened. We always hadcome apprehension that the division into |  |  |  |  |
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| Annual Conferences might weaken the connexional feeling. Immediately after the nuion, oceasional tokens of a disposition to |  |  |  |  |
|  |  |  |  | week, and lectured on " Now-England Scepticism," in the St. James Street Methodist Church Thursday evening. On Fxiday after |
|  |  |  |  |  |
| look at Church subjects from local staadpoints were apparent; but, as far as we.can judge, for the last two years the comexional |  |  |  |  |
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| ar |  |  |  |  |
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|  |  |  |  | las again occopied the chair. <br> The amual Conrocation of the Univer |
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|  |  |  |  | of MeGill Colloge, for the conforring of de grees, was held in the William MoIson Hall, |
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|  |  |  |  | Montreal, last Saturday aiternoon. Chancellor Day presided. There were twenty- |
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| They felt that they belonged to the whole |  |  |  |  |
| them. But if we should be so unwise as to build high walls around our Conferences, and |  |  |  |  |
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| make any exchange of ministers so difficult as to be virtually impracticable, before many |  |  |  |  |
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| years wonld pass, signs of serions sectional feeling will appear, which would probably be |  |  |  |  |
| the precursor of local jealousy that would enfeeble and embarrass our connexional en- |  |  |  |  |
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| terprises. Besides, congregations of other decominations can call any minister that they |  |  |  |  |
| deem well qualified for a pariticular position, |  |  |  |  |
| from any part of the conntry; our churches would bo placed at a diadvantage, as com- |  |  |  |  |
| pared with othors if they were denied ar similar liberty to secare, without reference to |  |  |  |  |
| local bounds, the best possilde supply theycould find |  |  |  | ern scepticism, and his replies to infidel objections are trenchant and conclasive.$\qquad$ |
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|  |  |  |  | Wo aluass publish obituary notices as rounply as our space will allow, but, for |
| ala |  |  |  | many weeks, wee hhee beer unable to fondroon tor all that have been sent; and we |
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|  |  |  |  | still have a number on hand. Some of our |
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|  |  |  | mor | articles bave not appeared, and we now offer this explanation, so that they may understand the delay. : All that come, if suitable, will ap- |
|  | the agency of $P$ r |  |  |  |
| ould justifig the stunting of tho gates |  |  |  | the delay. : All that come, if suitable, will appear $\mathbf{n}$ due time; bat, of course, those that come first must be published first. |
| Onference in order to preeent it. The latter |  |  |  |  |
| mould in our juadment be the greater eril of | rify the erowntl and progress of the Charch |  | stead "are not in the New Testament; and, if understood in a strictly literal sonse, would doubtless logically involve a Calvinist. ic or Plymouth conclusion. The leading idea in the Calvinistic soteriology is the literal substitation of Christ in the place of the elect, to obey the law and suffer its penalty for them, in such a way that his suffering and obedience are impated to them as their own. They cannot suffer the penalty which is due to their sins, because Christ suffered it for them. They cannot obey the law so as to secure the rewards of obedience; but Christ has obeyed the law in their stead, and his |  |
|  | - of her power wiich may bo been in the his |  |  | We have just received a handsome engravthe recent additions, which are approaching comiletion, and giving a good ides of the im. posing and commodious buildings. This institation is situated in a healthy locality, and everything is being done to render its appoint: ments as complete and its means of nstrat tion, as effective as possible. <br> The Wesleyan if last week annoonces the death, at Liverpol, N. S., of Rev. W. F. Penny, B.D., a yoing and promising minister of the Nova Scotia Conference. |
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| $\left\|\begin{array}{l} \text { it they do their work properly, will take all } \\ \text { theso matters into carcful consideration. It } \\ \text { an exasange between two Conferences is } \\ \text { deemed necessary, and no such exchange can } \\ \text { ie prranged, or if there is nogood reason why } \end{array}\right\|$ |  |  |  |  |
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| D | Literary notices． |  |  |  | GURRENT NEẆS． |
| $\triangle$ Asia Minor． |  | g．dian Constitution，through the several well－de－ fined stages，down to the present time；and to | delight of all present． <br> in Taylor，D．D |  | －It is itated that the Queen mill visit Germany |
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| , all fish-ponds, all colors, all harvests |  |  |  |  |  |
| all are yours." <br> I remgrt, that the right to full | eit |  |  |  |  |
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|  |  | THE CANADIAN METHODIST HAGAZINE <br> For April， 1878. CONTENTE： |  |  |  |
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|  |  |  | Complete Catalogues aent free ou mplication． |  |  |
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|  |  | Barrass，M．A． <br> Mosic－Easter Anthem． <br> The Iondon（England）Methodist nayg：－＂Fre know of nothing in beriell jiterature to surpass the Canapran H上THODIST MAGAZINE，eitheriz beanty of illastration and gonotal＇got－up＇or in literary interest and in． |  |  |  |
|  |  |  | Willard Tract Depository，Toronto． EPLLETILLE．KENGSTON．LONDON， 2585－2448 S．R．BRIGGS，Manager， SHAFTESBUIK HAL工，TORONTO． |  |  |
|  |  | N．B．－Any person having two coples of the January F February number will greatly oblige by returning one to the Fubligher，marked＂duplicate．＂ $\qquad$ |  |  |  |
|  |  |  | $\mathbf{R}^{\text {eligious tract society，lon }}$ ． <br>  | will cure Dyspepsia，feeble or interrupted action of the Heart and Palpitation，Weakness of |  |
|  |  |  |  | Intellect caused bygrief，weary overtax，or irregu－ lar habits，Bronchitis，Acate or Chronic，Conges－ | The Ohief Office for Oanada，No， 1 Masonic Hall， Toronto Street，Toronto，Oanada． |
|  |  | OFFER EXTRAORDIMARY． <br> Six dollars＇worth for four dollars． |  <br> ．Groucos of Chistianity．By stanley Lesthes，MIA <br>  <br>  <br>  |  | ET Ten per cont．discourt on premiums allowed to minitines． Heinhle Agents wanteid in listricts where the com－ pany is unreprefented． <br> $2534-2475-75$－eow <br> A．W．LAUDER， General Treasurer for Canada＇ |
|  |  |  | 5．Isract triconaman under Joshua and the Juiges．By Dr． <br>  | Nervousness，and is a most wonderfol adjunct to other remedies in sustaining life during the process of Diphtherin． | （19． <br> LANEASHIRE |
|  |  |  |  | a similar name，no other preparation is a substi－ tute for this under any circumstances． |  |
|  |  |  |  a． 50 CD |  |  |
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|  |  |  | 15．Hamane to Cox Goa；a Guide on the Way．By garmal <br> if Thearson，MiA． 40 c ．By the Mev．Robert Lang，MA． ${ }^{40 \mathrm{c}}$ For sale by <br> JOHN TOUNG． Upper Caneda Tract，Society， IO2 Yonge Street，Toront | the paper before the light． <br> Price $\$ 1.50$ per Bottle，six for $\$ 7.50$ ． <br> Sold by all Druggists． | HEAD OFFICE，MAMCHESTER． |
|  |  |  |  | $\frac{2529-1 \mathrm{y}}{\text { Fintancial．}}$ | S．G．DUNGAR－CLARK \＆CO．， <br> Cher agents for ontario and quebec． <br> Office：＂Canada Permanent Buildings，＂Toronto <br> Street，Toronto，Ontario． |
|  |  |  |  | MONEY TO LOAN |  |
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