

and bye, and see to what they had bound themselves.

The Solicitor General had referred to the Presbyterian and Wesleyan Methodist Acts, and had tried to make it appear that the bill contained nothing more than those acts.

(The hon. gentleman then read as follows from the Church Witness of March 18, 1863—

"It binds all parishes that have been represented under the first constitution to retain their connection with the Synod under this bill of incorporation, whether approving of it or protesting against it.

The bill came here with a lamb-like appearance—very innocent. The Solicitor General told the house that there was nothing in it—only a simple bill to remove doubts—doubts which he (Mr. P.) contended never in fact existed.

His Lordship had told the committee the other day that he had the Synod now, and had as much right now to hold his courts as any judge in England.

An act passed last session with regard to the Presbyterian Church of the Lower Provinces had been referred to, and the Solicitor General had tried to make it appear that that act was similar to this.

Before that act passed, a radical change had occurred in the Presbyterian body in this Province. Two large bodies of Presbyterians hitherto separated had united in one body.

Did they ask the Legislature to sanction that union? No, but simply to protect the property which now became vested in the united body, it was thought desirable to have an act.

With reference more particularly to the bill under consideration, if there were any doubts as to how the Church was governed, and the Church unitedly asked for the bill.

The Bishop had told the committee that this act was like the Canadian act. Now Churchmen in Canada formerly possessed the right of choosing their own minister; but when that act was passed, and a Synod was established in the diocese of Ontario, the patronage was handed over to the Bishop.

He would not say that the present Bishop would abuse the power he would obtain if the bill were passed, but he had no lease of his life.

His Lordship had spoken of the canons of 1603. They were pretty rusty now, and he (Mr. P.) did not think the Church people of Nova Scotia need fear a shot from them.

Another piece of evidence against the asserted unanimity was the report of the committee on the bill. That committee was composed of Churchmen, one from the city, one from the Eastern, and one from the Western part of the Province.

A still further piece of evidence of the same character was the fact that this very question of Synods was agitating the Church of England elsewhere. Even Bishops were divided about it.

His Lordship had also reminded the committee that the old Council of Twelve had obstructed public opinion for a long time, until they were finally turned out; and hinted that if the present Council did not give the bill a favorable consideration, they might meet the same fate.

He had made these observations in discharge of his duty, and he trusted that the house would consider the consequence of enslaving 50,000 Churchmen, robbing them of their birthright for less than a mess of pottage, by giving power to the Bishop equal to the autocrat of Russia, and beyond the power of legislative enactment.

He could only say that he should record his vote against the bill, even if every other member of this house voted for it, because he could plainly foresee the evils and difficulties it would entail on the Church people of this province.

He had arrived at these views dispassionately. He disclaimed in the strongest terms any hostility to the Church of England, either by word or deed.

A few remarks were made by the Hon. Messrs. Whitman, Holmes, and the Receiver General, after which

Hon. Mr. Dickey stated that, as no other gentleman seemed to be desirous of addressing the house, he should close the discussion with a few observations in reply to the Sol. General, the

solitary supporter of the bill. He (Mr. D.) was very much pleased that the personal matter imported into the discussion had been settled.

He (Mr. D.) could imagine the position which the learned gentleman would take if a large body of Baptist ministers came to this house for an act to enable them to enforce discipline on him.

The hon. gentleman had said, "What have other denominations to do with this matter?" In reply to this question he (Mr. D.) could add very little to the observations of his hon. friend (hon. Mr. Patterson), who had made his maiden speech this evening.

After a few further remarks the division took place and the report of the committee was adopted, as follows:

For the motion.—Hon. Mr. McNab, Hon. Receiver General, Hon. Messrs. Archibald, Pineo, Comeau, Whitman, Dickie, Almon, Patterson, Tupper, Holmes, Dickey, Black, Keith, Cutler.—15.

without coming to the Legislature. In listening to this debate, however, he had heard it stated on high authority that they received this power by special acts, and that they were to a very great extent under the control of the Legislature.

He was told that the Wesleyan body were in such a position that they could not make an important change in their constitution without consulting the Legislature. He had a right to suppose, after what had been said in debate, that this was so; but he thought it was a wrong position for any religious body to occupy.

With regard to the Presbyterian body, with which he was best acquainted, he was told that they met under an act similar to this, and he was pointed to Chap. 51 of the Revised Statutes, and told that that chapter applied to the Presbyterians as well as to other denominations.

Now any person at all acquainted with Presbyterians knew that the Presbyterian Church is governed by means of Church courts, and that those courts exercised all the powers of discipline. If that act applied to that denomination, then it subverted all the principles of Presbyterianism, because it made each congregation an independent body.

It did not, therefore, apply to the Presbyterians. It was true that many Presbyterian congregations were incorporated under it, but only as far as property was concerned.

He was satisfied that if the Presbyterian body thought themselves under the control of Legislature by that act, they would, as one man, ask for the act to be repealed, and to be left to govern themselves. That was the position which he thought all religious bodies should occupy.

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Against it.—Hon. Solicitor General, Honble. Messrs. McHefley, Brown, Hon. President.—4.

The bill was accordingly deferred.

other side of death's cold flood for the loved ones she had left behind to meet her there.

To a stranger there would have been no apparent change in the household, the servants went quickly through the rooms, gravely intent on their work.

The only perceptible change was in the sad looks and dress of the several members of the household,—slight indications of the great grief which had lately fallen upon them.

To Annie her mother's death bed was a never to be forgotten scene, that mother's prayers were at last answered, and her only child was brought to bow to the mild sceptre of King Jesus, to possess that hope which is as an anchor to the soul, sure and steadfast.

Annie's greatest wish now, was, that her darling cousin might also be brought to share with her in the rich blessing of a Redeemer's love.

That as they had grown up from childhood together, so might they now set their faces Zion-ward, and walk the narrow path which leads to the kingdom of God; that they might at last when life's conflict was o'er, together hear the welcome words 'thou hast fought the good fight, and kept the faith, enter thou into the joys of thy Lord,' and together sing praises unto him 'who has washed them in his own precious blood' and made them fit for that 'house of many mansions' which Jesus has gone to prepare.

But Minnie would not listen to her cousin's earnest pleadings, nor to her prayers on her behalf; like Felix of old she said 'Go thy way for this time and when I have a more convenient season I will call for thee.'

How many there are who put off repentance until they are on their death-bed, and then in their dying agony while the icy hand of death is on their brow, they turn to the God whom in the midst of health and enjoyment they have forgotten, but when the King of Terror is seen approaching how yearns the soul for that confidence and faith with which the death bed of a christian is illumined, as a gleam of heavenly trust, lights up his pathway through the dark valley.

Then it is that he who has no hope, finds he has chosen the wrong path,—that alone he must pass through death's cold flood, with no one to whisper words of comfort in his ear.

He cannot shout with the dying believer, "Oh death where is thy sting, oh grave where is thy victory?"

Original Sketch.

For the Christian Messenger.

Excelsior, or higher, still higher.

CHAPTER 2.

"There are none who have never felt the touch Of sorrow's dark hued wing, And there are none but in dark hours, Will to some bright hope cling;

And thus with sorrow, joy and strife, We pass through the shine and shade of life, Till like the sun's last rays at even, Our spirit's pass to the far off heaven."

A small but elegant mansion draped with rose vines, and embowered in rare shrubbery was the home of Annie Neil. The avenue was lined with graceful elms which threw their shadow upon the green lawn in front, where the cousins had so often whiled away the sunny hours of childhood.

But now the house wears a gloomy look. The blinds are drawn closely down and the wide halls no more echo back merry peals of laughter.

Annie Neil was motherless. Death had entered that happy household and robbed it of its fairest treasure. He had laid his heavy hand upon the loved wife and mother, summoning her from the joys and sorrows of earth to that blissful mansion above where

"Those that had loved in life should meet again, Where there is neither sorrow, death nor pain."

Annie Neil was an only child and the only tie that bound her father to earth, since the pale messenger had come with the gentle breezes and borne a loved one away from the family circle.

They had watched day by day, the face grow pale and paler,—had seen the gently closing lids droop over the eyes that ever beamed with love, and the softly closed lips grow cold in death.

She had passed away and they had laid her to rest where the flowers she so loved would open above her grave, and the birds sing through all the long years that were yet to come.

It was a quiet spot where they had laid her, where the sun would look long and warmly upon the sacred mound and where its last golden light would linger.

Annie loved at the close of day to kneel by her mother's new made grave and there renew the promise she had made to her dying mother of living a life wholly to Christ, and after fighting the good fight of faith that she also might gain the victory, and at last rejoice that sainted mother who waited on the

other side of death's cold flood for the loved ones she had left behind to meet her there.

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Correspondence.

For the Christian Messenger.

The Deaf and Dumb.

MR. EDITOR,—

Last sabbath evening I had the pleasure of baptising three persons, one of whom was Mr. James Middlemas. He is a deaf mute and this circumstance has given to his case a special and tender interest.

His wish to be baptised was made known to me by J. S. Hutton, Esq., the principal of the Halifax Institution for the Deaf and Dumb. At his suggestion an interview took place between Mr. Middlemas and myself.

Our conversation at first was carried on in writing, but I soon found that there was a twofold difficulty in this mode of communication: his limited vocabulary and my want of skill in avoiding leading questions without using general terms which he could not comprehend.

I was therefore glad to avail myself of the aid of Mr. Hutton who translated my questions, and Mr. Middlemas' answers, the one into the sign language and the other from it.

Though the conversation thus conducted fully satisfied my own mind as to the correctness of the views held and the reality of the spiritual change experienced by my silent brother, it was desirable that the church should have something independent of my impressions on which to base its judgment in the matter.

I therefore proposed to Mr. Hutton that he should give me a paper containing all the information about Mr. Middlemas' history and experience which he would deem desirable to have said before the church, and also that Mr. Middlemas himself should furnish me with written answers to a series of questions I would draw up.

To this Mr. Hutton cheerfully agreed, and both documents were read at our Conference Meeting. The former proved so deeply interesting, that many of those present wished to have it in a more permanent form, and believing that it would be of general benefit, requested me to endeavour to procure its insertion in your columns.

The foregoing remarks have therefore been intended simply as a necessary introduction to Mr. Hutton's paper. I cannot conclude them without taking the opportunity of expressing my sense of the courtesy and unsectarian spirit which he has manifested in his dealing with Mr. Middlemas's case, and I have no doubt in all others of a similar nature. It is to