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Religious Miscellany.

MY CHILD IN HEAVEN.

BY MISS M. A. GLETON.

Thy three years since thy natal day on earth,
And half that space since thou hast entered
Heaven.

The tiny feet, which once ran at my side,
Have outstripped mine, and reached the Fa-
ther's throne.

I think of thee as "the loved and lost,"
Thou art not lost; thou still art mine in heaven.
I know not if thou art a little child, or if
Freud souls attain to their full stature, 'neath
The Father's smile, yet this I feel—the strong,
Deep, mother's love, which ends not at the
grave.

Nor grows less strong with years, will draw me
To when I reach our home.
With what faint hearts we mortals trust; we
ask:

Yet tremble lest an answer should be given,
I prayed that He would bless thee, and give
Thee freedom from all care, the kiss of peace.

He said that He would love thee, and He gave
Thee the everlasting life, and endless love.
Yet when the angels came for thee, I wept!
And—like a timid bird which hides where
A dove obscures the sun, lest it should prove
A wit-winded bird of prey—myself I hid,
I did not lift my tear-wet eyes. My heart
Shrank in the shadow which thy grave had
made.

Though over the earth still fell the sunlight,
Warm.

At length I raised my humid eyes, and lo!
The shadow which I feared, was caused by His
Close-brooding wings of love. Darker the
shade.

Because so near to me His loving wings.

ADDRESS OF THE CONFERENCE TO
THE MEMBERS OF THE WESLEYAN
METHODIST CHURCH IN CANADA.

DEARLY BELOVED BRETHREN,—Before sepa-
rating, at the close of another Conference,
we avail ourselves of the opportunity of again
addressing you in words of affectionate greet-
ing and counsel. Rejoicing in the strong affec-
tion that unites us, as ministers and people, we
rejoice also in the spirit of harmony and brotherly
love that prevails throughout our wide
Conference. Believing, more than ever, that
the Gospel contains the only saving provision
for our lost race, and that the Holy Ghost is
always and everywhere ready to give its saving
effect; feeling our weighty responsibilities as
ministers of Christ, and encouraged by the evi-
dences of the continued presence among us
of the saving power of Christ, we consecrate our-
selves anew to the great work committed to us,
and are encouraged to hope and labor for
greater results,—a larger spiritual harvest than
ever before.

Our present Conference has been one of
great harmony and interest from the begin-
ning. Many important matters have been con-
sidered, and the general unanimity of the con-
ference has been a source of satisfaction to all
of us. We have, however, arrived, we regard
as an evidence of Divine direction. Having this
confidence, we can the more trustfully rely
on the co-operation of the entire membership
of the Church in maintaining the efficiency
and extending the operations of our various in-
stitutions and agencies.

It has pleased our Divine Master to remove
from the fields of earth to the mansions of
eternal reward, no less than eight of our minis-
terial brethren. These all died in the peace of
salvation, while some of them left rapturous ex-
altation in the near prospect of Heaven. Some
of them had filled up a lengthened period of
ministerial service, while the sun of others went
down when it was yet day, and when the pro-
mise of usefulness was brightest. Only Divine
omniscience can know exactly when our earth-
ly career can best terminate, whereas the pur-
pose of our probation may be best fulfilled
at an earlier or later stage of existence. We feel
ourselves admonished to be always ready, and
to always abounding in that work of the Lord.

There has been an increase, for the past year,
after making up for losses by defection, re-
moval and death, of over two thousand in our
church-membership. Even this increase is
due to grace and gratitude to God; but, with
all our various agencies, with our vast and in-
viting field, and with the unfulfilling promise
of the Spirit, we ought to expect a larger increase.
While it is our duty by all means, ordinary and
special, to save some, the progress of the
Gospel depends mainly upon the faithful em-
ployment of the ordinary means of grace, and
the constant and general usefulness of individual
Christians. Special revival services are
often deemed to be indispensable, and are often
gloriously successful; and yet it remains gener-
ally true, that much more would be accomplish-
ed if we looked for saving fruit from every ser-
mon and every service, and if all our people,
to the extent of their respective opportunities,
were seeking to become the means of convert-
ing sinners from the error of their way. If
all the members of the Church were constant in
attendance upon every means of grace; if all
were constant in prayer for the outpouring of
the Spirit, and preaching to all around by holy
tempers and lives; if each would continue to
improve every opportunity of inviting neglect-
ed sinners to the House of God, or of speaking a word
in season to careless or anxious spirits; and if,
at the same time, ministers and people would
look for every service to be a revival service—the
spirit of revival would rise and extend, until,
like an all-prevailing flood, it would bear down
and sweep away all opposition, and leave be-
hind the abounding fruits of salvation. Could
we but secure this one thing, the universal ac-
tivity of Christians, in zealous endeavors after
individual usefulness, the progress of religion
would be continuous and general, and accom-
panying involution would accelerate the extension
of Christ's Kingdom.

We are happy to inform you that there has
been a handsome increase in all our connex-
ional funds. While financial progress, in the
work of the Church, is manifestly only second-
ary to spiritual progress, it may be made im-
mediately conducive to spiritual progress; and

it is necessary to the maintenance of our various
spiritual agencies. When faithfully employed
for the good of the Church are spiritual and
for God, and will be liberally sustained by all
true friends of the cause of Christ. We would,
in particular, recommend increased liberality at
the time of the collections for the Contingent
Fund, by which the poorer and weaker parts of
our work are sustained, and many thousands of
the destitute supplied with the means of grace.
Allow us, also, again affectionately to direct
your attention to the circumstances of our
College at Cobourg.

Dependent upon entirely upon its friends, we
doubt not that the intelligence and public spirit
of the Wesleyan community will adequately
estimate the value—the necessity—of such an
institution, and will secure for it a position not
merely free from danger, but of assured pros-
perity. We have not, in this young country,
many of those wealthy friends of the Christian
education who, as in Britain and the United
States, have generously given princely endow-
ments to colleges, and thus put them at once in
possession of means for the largest efficiency.
While extremely grateful for some noble gifts to
our College, our dependence is chiefly upon the
sympathy of our people generally—upon those
who can give their thousands; who not only
accept their cordial contributions according
to their ability, but also securing a more
extended patronage and a more general sym-
pathy. The College is maintained in the in-
terest of Christianity itself, and may be made,
in many respects, a great blessing to us as a peo-
ple.

The wide-spread enthusiasm of the present
day, in the pursuit of athletic sports and games,
is not only dangerously excessive, but especial-
ly threatens to lead away many of the youth of
the churches. While this "muscular Chris-
tianity," as it is absurdly misnamed, does not
provide the best means for the healthy develop-
ment of physical strength, it extensively causes
the neglect of mental improvement, by occupy-
ing the whole leisure time of many; and it not
only leads to associations unfavorable to the
religious feelings, but also is often connected
with the odious and ruinous vice of gambling.
While Christ's religion enjoins cheerfulness, and
does not condemn innocent recreation, it im-
peratively prohibits whatever is inconsistent
with the spirit of prayer, or tends to alienate
the mind from serious subjects. There is also
urgent need for all Christians to be on their
guard against most of the novels and other
fictitious literature of the day. A passion for
fictitious reading is always fatal to intellectual
improvement, and destructive of healthful and
holy affections.

The present Conference has been greatly en-
riched and edified by the visits and addresses
of deputations from other Methodist bodies, and
from other Christian denominations. We have
had assurances of the continued fraternal affec-
tion of the great Methodist Episcopal Church
of the United States, while fraternal addresses
from other Methodist bodies in this country
have caused us to feel that there is a growing
spirit of kindness and brotherly love between
them and us, and to hope that the day is not
distant when the Methodists shall be "one
people all over the world." It is indeed one of
the most hopeful of the signs of the times, that
evangelical denominations are drawing nearer
to each other, and feeling more and more that
they are working in a common cause. While a
correct system, full of antichristian error, is
desperately proclaiming itself infallible, let all
Christians more than ever depend on the
infallible Bible and a saving gospel. We know
dear brethren, that you will with delight
welcome between Christians of different
names, and that you will always manifest a
catholicity of spirit towards all lovers of the
Lord Jesus.

A brief account of affairs will not be un-
interesting. But in giving this it will not be
necessary to notice anything except those fea-
tures which are novel or peculiar. We need not
tell you that we are operating all the instrumen-
talities of a general Church organization. Nor
need we dwell upon the sad event of our recent
civil war. A glance at our present status and
hypothetical future will suffice. Our civil con-
dition is hopefully modified. Since we were
last represented in your Conference by Dr.
Elliott, and his associate, Dr. Peck, a great
revolution has taken place in our country—not
a revolution in Government, but a revolution in
sentiment. Great ideas have brought their
inevitable changes. At the inception of our
independence we recognized in theory the natu-
ral freedom and political equality of all men;
but immediately adopted a Constitution and
commenced a course of legislation irreconcil-
ably at war with the sublime thought, which ori-
ginated the irrepressible conflict, which resulted
in a war in the interest of slavery, followed by
the emancipation of all the slaves as a primitive
consequence of rebellion.

Until the event of the war some eminent
statesmen and divines, together with many
Christians and sinners, defended the righteous-
ness of slavery. But since God has so strangely,
and abruptly demonstrated the practicality of
immediate emancipation, the whole nation has
adopted the idea of universal freedom, and is
fast and beautifully adjusting itself to the new
situation. We do not fail to recognize the par-
ticularly Canada took in the humane work. It came
to be known in the South that a slave could
not breathe in England, and that Her Majesty's
Government operated as an inflexible solvent
upon the chains of the oppressor. This did
wonderfully lubricate the joints of the black
man, and made property in human beings in-
secure.

These political changes have opened to our
Church an effective door in the Southern States.
This we have not failed to enter. Eleven new
Conferences have been organized within the
original slave States. These embrace and em-
ploy at least five hundred ministers, and con-
siderably more than one hundred thousand mem-
bers. We are lifting up the colored man to these
regions by three levers: the Gospel, the
Church Extension Society, and the Freedmen's
Aid Society. By the Gospel we convert him;
by the Church Extension Society we build him
a house of worship; by the Freedmen's Aid
Association, we cleanse, clothe, and educate

him. Our Centenary achievements are worthy
of grateful mention. You have heard of the
millions contributed in the year sixty-six for
our various Church enterprises. Two sequences
have followed this act of consecration. First,
it has developed our pre-eminent relative posi-
tion among the Churches of the land, and secured
a more respectful recognition of our
power and usefulness. Second, it has unlocked
the treasury of Methodism and committed to
God the custody of its key. Riches were never
so much consecrated and held in obedience to
the will of God as now in our Church. She
holds the world with a grasp loose and liberal
as compared with the past.

Our material improvements deserve passing
notice. We are in a transition state as regards
church building. Magnificent structures are
now going up in most of our chief cities and
larger towns. There may be danger in this
development, as it exposes the vanity side of
our nature to attack, which is the weakest part
of the human constitution. Nor can we com-
plain of ostentation, for these are the fruit of God's
blessing. Three considerations have instigated
progress in this direction. First, the general
affluence of our condition as compared with our
primitive indigence. Second, a conviction that
God requires the Church to give to his house
an elegance and adaptability for holy uses cor-
responding to our improved homes and business
houses, and other refinements. Third, a growing
belief that we need in our great centers
some churches of more imposing exterior and
internal attractiveness, where we may concen-
trate our forces and make our regenerating
power felt amid the seething sea of human ac-
tivities and perverting dissipation. The con-
siderations just mentioned have governed in
determining the new location and commodious
dormitories of our Book Concerns. We have
left obscure streets for those more popular and
eligible premises. We consider our publishing
interests as a most important arm in our eco-
nomical work, and feel quite authorized to re-
organize our singular and untarnished success
and credit during the run of half a century as an
evidence that God has placed his seal upon this
undertaking.

The Sunday-school institution with us is an
agency of rapidly augmenting power. It is the
sweet element in all our religious gather-
ings, and a prime factor in all our calculations
as regards the future. How to interest,
educate, and save the children, is the problem
of the United States. Our representations
would be incomplete without a reference to our
spiritual condition. Having obtained help of
God we remain unto this present a revival
Church, a converting agency. Revivals are
common, extensive, and powerful. It is the
anomaly of the body, the boldest feature of our
ecclesiastical contour, the most prominent ele-
ment in our complex workings, and the force
most coveted by the preachers and most in de-
mand by the people. If a man save souls
among us, his credentials as an ambassador of
Christ are at once accepted. Our people ap-
preciate talent, learning, and culture, and are
very fickle of eloquence, but they will not sub-
stitute any or all of these qualities for what
they call a live man.

Nor are we tactidious or proscriptive in rela-
tion to sex. If the successor of Simeon, the
prophetess, or Barbara Heck arise and speak to
us of Jesus, we only ask the testimonials of
grace, gifts, and usefulness. Those being
given, we consider it quite canonical and ap-
propriate to listen and appropriate devoutly. We
welcome and laud everything that contains re-
ligious power. Even our Colleges are chiefly
endeared to our people because they are seats
of regeneration. We send our sons to them
expecting that they will be freed from the
fetters of unbelief and faith, and graduate
at once in letters and religion. The cherished
hope is largely realized. Nor is this revival
influence superficial and evanescent, though at
this point has arisen our greatest danger. There
always has existed a wholesome fear lest our
great numerical increase and multifarious enter-
prises, cognate to our chief mission of spread-
ing a pure evangelism, should subordinate Chris-
tian experience, and dilute our spirituality.
Holy aspirations, like a receding tidal wave,
are bearing the Church into deep seas. Private
meetings, protracted meetings, and camp-meet-
ings are held specifically for promotion of holiness.

"OUTSIDE WORKERS."
A thought for them to reflect upon:
"Is Mr. Hayes a Christian?" I asked a
friend.
"No, he is an outside worker, like myself."
"Outside of what?"
"O. Hayes and I have classes in Sunday-
school, because some of the Christians want to
go home and get a warm dinner, and they can-
not do better than take us for teachers. Then
we sing in the choir, and sometimes, to help
along, sing in the prayer-meeting. We give
something toward the minister's salary, etc." I
don't know how they could get along," contin-
ued my friend, half-jokingly, "if it were not
for a few outside workers."
"Outside of what?"
"Why outside of the Church?"
"Why not come inside?"
"O, I'm not a Christian. I can't do that.
I think I can do as much where I am."
"Do! that is not the first thing. It is to be
what is right. Why not be a Christian? Then
you can do from love?"
"O, I don't know. I cannot yet. I mean
to some time."
"When?"
"You shake your head. Ah, my friend, do
not stay outside too long. Some foolish vir-
gin tried that, and they never got inside of
the door. It was shut, and they had to stay out-
side forever."
"Advance, lest you be left outside of heaven."
—Barnes.

AN INTERESTING MEETING.
A meeting was held in London on the
23rd ult., to consider the call of the friends of
Evangelical Alliance to a conference in New
York in September next. The Lord Mayor of
London presided, and urged that "the invita-

tion from America should be answered by the
whole people of England. Our common Pro-
testantism was no doubt evinced by a great
amount of noise, and the time was consumed
calmly and quietly they should admit that there
was such a thing left in the world as a sound,
old Protestantism. It was their duty to uphold
the evangelical strength of the people of Amer-
ica. The Rev. Dr. Steane explained how the
meeting had arisen, and reviewed the confer-
ences previously held in London, Paris, Berlin,
Geneva and Amsterdam. The Earl of Cherin-
ter moved, "That the meeting having heard
with much interest the statements explaining
the objects and arrangements for carrying out
the proposed conference of Christians of vari-
ous lands about to be held in the United States,
are of opinion that there are indications in the
present day, especially in the state of Christian
Europe, that locally call for united action on the
part of all who love the Lord Jesus Christ in
spirit and in truth. They call, therefore, with
satisfaction the projected conference as likely
in their judgment to exercise a beneficial influ-
ence upon nations, and upon the Church of God
throughout the world." The present times
were such that there was a peculiar obligation
upon all Christians to endeavor to unite more
than they had ever hitherto done. A message
he added, had recently been forwarded by cable
from New York from this country to know how
the Government of the United States was dis-
posed to take part in the movement. The
answer was, "The president, the vice-president
and the secretary of state cordially approved
the conference." The Bishop of Ripon, al-
though not a member of the Evangelical Alli-
ance, sympathized with the present movement,
because he believed that the conference would be
a most important manifestation to the world of
the deep unity which existed among real Chris-
tians. Protestants were often taunted with a
want of unity, and it was said the only Church
which possessed unity was the corrupt and
apostate Church of Rome. That assumption
was utterly false. However much Protestants
might be divided upon non-essentials, they were
agreed upon all fundamental articles of faith;
and the points upon which they agreed were
more than those upon which they differed. The
approaching conference, he believed would be
a witness to Protestant truth, and a proof that it
was not a mere negation. The Rev. T. Binney
said, "The great Roman Council would never
be satisfied until it got its foot on the
neck of the New World. The meeting of which
in the New World, the proposed conference as-
sembling in the proposed meeting of which
very much obliged to Mr. Dismal for what he
would call it—the extended parallel of
Lohair. It was one of the finest anti-Romanist
publications ever written." On motion of
Mr. Macfie, M. P., seconded by Dr. Blackwell,
and supported by Mr. Kenway, M. P., thanks
were voted to the Americans for their kind in-
vitation, and hopes were expressed that the
peace, unity, and Christian charity, which both
countries desired, would be much strengthened by
the conference.

The following is the full text of the letter al-
luded to in the above report:
"WASHINGTON, May 10.
"Having heard of the intended General Con-
ference of eminent divines, learned professors,
and other, from foreign countries and our own,
to be held in New York in September next, un-
der the auspices of the Evangelical Alliance,
we have great pleasure in expressing our inter-
est in the important subject of the proposed
meeting, and our approval of the objects out-
lined by it, and the hope that its deliberations
may tend to the advancement of civil and reli-
gious liberty, and the promotion of peace and
good will among men."
"S. H. GRANT, President of the U. States.
"S. CHURCH COLEMAN, Vice President.
"HAMILTON FISH, Secretary of State."
—North West, Christian Adv.

DR. LOWREY'S ADDRESS
Before the Conference of the Wesleyan Metho-
dists of Canada.

MR. PRESIDENT, AND REV. FATHERS AND
BRETHREN,—We come to you by the will of
the General Conference of the Methodist
Episcopal Church. We come not merely to
execute a mission of fraternal courtesy, but
in compliance with a Divine precept; namely,
"Let brotherly love continue." We regard the
authorized presence and fraternal greetings
of you esteemed and capable representative,
Rev. Dr. Ryerson, as a testimonial most grate-
ful to us, that such love exists on your part.
Now in turn we come, it may be with less abili-
ty, but not with less sincerity and affection, to
assure you that all your expressions of good
will and attachment are most cordially recipi-
ented by the Conference and Church we repre-
sent. Indeed, so entirely kind and apprecia-
tive are the sentiments of our ministry and
people toward you, that no words of warmth,
which we may use, can exceed the reality of
their cherished esteem. Our people cultivate
and enjoy the feeling, that nothing exists to
interrupt our fellowship, or even engender a
querulous spirit. There are no wrongs to be
redressed—no difference to be reconciled—no
discourtesies to be apologized for. Our mis-
sion, therefore, is purely one of friendship and
love. We come simply to tell you of our state
—to see the evidences of your prosperity—to
commend your zeal and holiness, and to rejoice
in your success. And it is our fond hope that
these periodic and representative communions
may strengthen yet more and more the bands
which already make us so nearly one. If by
diversity of civil governments we cannot have
unity of ecclesiastical administration and con-
nectional institutions, yet there is a glorious
sense in which our oneness may be continued.
We may coalesce in spirit, preach the same
doctrines, support and use the same methods,
cultivate and realize the same experiences, and
at last bring the harvest of our common salva-
tion, though grown and gathered in different
fields, to the same heavenly garner above.

It is a real and rich pleasure to be permitted to
bring Christian salutations to your body at a
time when our Church and nation are generally
peaceful and prosperous, and at a time, too,
when, as we trust, no international difficulties
are likely to disturb seriously the friendship
which has so long existed between the Govern-
ments of Great Britain and the United States.
Be assured, our Church will deprecate any
estrangement between the mother country and
ourselves. Let the recent mutual greetings of
the Queen and President, by the wings of the
lightning, be oft repeated and wax unto un-
dying love.

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ecclesiastical contour, the most prominent ele-
ment in our complex workings, and the force
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mand by the people. If a man save souls
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preciate talent, learning, and culture, and are
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stitute any or all of these qualities for what
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Nor are we tactidious or proscriptive in rela-
tion to sex. If the successor of Simeon, the
prophetess, or Barbara Heck arise and speak to
us of Jesus, we only ask the testimonials of
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propriate to listen and appropriate devoutly. We
welcome and laud everything that contains re-
ligious power. Even our Colleges are chiefly
endeared to our people because they are seats
of regeneration. We send our sons to them
expecting that they will be freed from the
fetters of unbelief and faith, and graduate
at once in letters and religion. The cherished
hope is largely realized. Nor is this revival
influence superficial and evanescent, though at
this point has arisen our greatest danger. There
always has existed a wholesome fear lest our
great numerical increase and multifarious enter-
prises, cognate to our chief mission of spread-
ing a pure evangelism, should subordinate Chris-
tian experience, and dilute our spirituality.
Holy aspirations, like a receding tidal wave,
are bearing the Church into deep seas. Private
meetings, protracted meetings, and camp-meet-
ings are held specifically for promotion of holiness.

"OUTSIDE WORKERS."
A thought for them to reflect upon:
"Is Mr. Hayes a Christian?" I asked a
friend.
"No, he is an outside worker, like myself."
"Outside of what?"
"O. Hayes and I have classes in Sunday-
school, because some of the Christians want to
go home and get a warm dinner, and they can-
not do better than take us for teachers. Then
we sing in the choir, and sometimes, to help
along, sing in the prayer-meeting. We give
something toward the minister's salary, etc." I
don't know how they could get along," contin-
ued my friend, half-jokingly, "if it were not
for a few outside workers."
"Outside of what?"
"Why outside of the Church?"
"Why not come inside?"
"O, I'm not a Christian. I can't do that.
I think I can do as much where I am."
"Do! that is not the first thing. It is to be
what is right. Why not be a Christian? Then
you can do from love?"
"O, I don't know. I cannot yet. I mean
to some time."
"When?"
"You shake your head. Ah, my friend, do
not stay outside too long. Some foolish vir-
gin tried that, and they never got inside of
the door. It was shut, and they had to stay out-
side forever."
"Advance, lest you be left outside of heaven."
—Barnes.

successful is my business during the week."—
Sir Matthew Hale.
"A corruption of morals usually follows a
profanation of the Sabbath."—*Blackstone.*
"The Sabbath as a political institution is of
inestimable value, independently of its claim to
Divine authority."—*Adam Smith.*
"Sunday is a day of account, and a candid
account every seventh day is the best prepara-
tion for the great day of account."—*Lord
Kames.*
"I can truly declare that to me the Sabbath
has been invaluable."—*Wm. Witherforce.*
"Give the world of Sunday, and you
will find religion has no strong hold of the
other."—*Sir Walter Scott.*
"Where there is no Christian Sabbath there
is no Christian morality; and without this, free
institutions cannot long be sustained."—*Justice
Mason.*
"The longer I live the more highly do I es-
timate the Christian Sabbath, and the more grate-
ful do I feel toward those who impress its im-
portance on the community."—*Daniel Webster.*
In a general order, issued November 15,
1862, President Lincoln commanded that "Sun-
day labor in the Army and Navy be reduced to
the measure of strict necessity. The discipline
and character of the national forces should not
suffer, nor the cause they defend be imperilled,
by the profanation of the day or name of the
Most High."
Attorney General Bates of the Cabinet wrote:
"The religious character of an institution so
ancient, so sacred, so lawful and so necessary
to the peace, the comfort and the respectability
of society, ought alone to be sufficient for its
protection; but, that failing, surely the laws of
the land made for its account ought to be as
strictly enforced as the laws for the protection
of person and property. If the Sunday laws be
neglected or despised the laws of person and
property will soon share their fate and be equal-
ly disregarded."
"The Sabbath must be observed as a day of
rest. This I do not state as an opinion, but
knowing that it has its foundation upon a law
in man's nature as fixed as that he must take
food or die."—*Dr. Willard Parker of New
York City.*
"As a day of rest, I view the Sabbath as a
day of compensation for the inadequate restora-
tive power of the body under continued labor
and excitement. One day in seven, by the
bounty of Providence, is thrown in as a day of
compensation to perfect by its repose the ani-
mal system."—*John Richard Farre M. D., of
London, England.*
"So far as my observation extends, those
who are in the habit of avoiding worldly cares
on the Sabbath are those most remarkable for
the perfect performance of their duties during
the week. I have a firm belief that such per-
sons are able to do more work, and do it in a
better manner, in six days, than if they worked
the whole seven."—*John C. Warren M. D.,
Professor in the Medical College of Harvard
University.*
"A very profound and wonderful reform has
just been begun in Paris. The principal shops
—including those of nearly all the linen drap-
pers, bankers, silk-mercers, and vendors of ready-
made apparel—will henceforth be closed on
Sundays. The merchants have taken this step
of their own accord, and the employees appeal
to the good-will of the public to aid them in
making the measure general."—*New York
Times, June 8, 1869.*
"I have long been of the opinion that it is to
the interest of the railroad and steamboat com-
panies to suspend operations on the Sabbath, as
it demoralizes the men and makes them reckless,
and so is the cause of many accidents. I be-
lieve railroad companies would be much more
prosperous if Sunday running was entirely
suspended. I suppose there are employed on the
railways of the United States, on the Sabbath,
thirty thousand men."—*S. Rutk, Superintendent
of the Richmond, Fredericksburg and Potomac
Railroad.*
"Many years' experience and observation
more and more convince me as a railroad man
that even in an economic point of view there is
no more profitable rule for us to follow than
"Remember the Sabbath-day to keep it holy."
—*Col. Geo. A. Merrill, Superintendent of the
Burlington and Burlington Railroad.*
"From my experience I know that laborers,
mechanics, managers, etc., will do more work,
and do it better, in six days than in seven.
Further, if we habitually ask our men to break
Friday by a desecration of the Sabbath, it
will not be long before they will break his
rest in other respects by defrauding, etc."—*J. P.
Farley, Superintendent of the Dubuque and
Sioux City Railroad.*
"In nearly thirty years' experience on the
Western and Southern railroads, I have never
found it necessary to run Sunday trains ex-
cept where connecting or competing lines rendered
it so. I think men perform more work in six
days, resting every seventh, than when they
worked every day. I also think men are more
reliable and trustworthy on roads where the
Sabbath is observed, than where the day of rest
is ignored."—*E. G. Barony, Superintendent
of the Santa Fe and Dulles Railroad.*
"I do not believe the running of Sunday
trains is profitable to the Company; and that
it is a positive violation of Divine law, none can
doubt."—*Hon. Abram Murdock, President of
the Mobile and Ohio Railroad.*
"It is for the interests of the Company to
allow our employees the rest of the Sabbath."
—*E. B. Phillips, President of the Michigan
Southern and Northern Indiana Railroad.*

BISHOP KINGSLEY AND ALLEGHENY COLLEGE.
So much of the life of this good man was passed
in the College in which he loved, that his
name will have a historical connection with it
forever. The mutual friends of both recognize
that the fragrance of each will enshroud the other,
and already they love to speak two names
in pleasing association. Long may the
relation survive! The man will not be forgot-
ten. Perennial be the College.
What Allegheny did for Bishop Kingsley,
was always gratefully visible in his own mind.
The man whose eye caught sight of him as he
came to the College steps thirty-four years ago,
before he came in at the door, or teacher or
other student had seen him, has described his
personal appearance. His coarse brown suit,

his hat, his shoes, one may imagine. But his
rich black hair covered a capacious brain, his
eye was piercing bright, and his unrolled shirt
bosom was of a heart which, from that hour
until it burst at Beyroot, beat always to the
march of duty.
There were some sneers at his rude vigor,
but his fellow men respected the lion-like youth
of his limbs, and then the energy and
shrewdness of his mind. He came early to his
place, the foremost one.
Upon such a subject the drill and discipline
of College wrought like good tools on good
marble. Steadily the roughness diminished,
the choice veins became plainer, and by the
time of his graduation he was distinctly de-
veloped in all that was necessary to give the
College for his terminal.

What Bishop Kingsley did for the College,
is a subject whose range coincides with the en-
tire remainder of his life. Entering upon his
service