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Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XXIV.

HALIFAX, N. S., WEDNESDAY, JANUARY 17, 1872.

by our Lord and His apostles upon this fact
They exhibit to the follower of Christ the
And what can be said of the announcegained. rest and the glory which await him; they assure him of the absolute certainty of those assure him of the absolute certainty of the absolute certainty of the assure him of the absolute certainty of the absolute certainty of the assure him of the absolute certainty of the assure him of the absolute certainty of the assure him of the assure assure nim of the absolute certainty of those things which though as yet unseen, God that he shall surely live; if he trust to his that he shall surely live; if he trust to his will religion do to us in our pursuit of success? things which though as yet unseen, tood that prepared for them who love Him; and they declars in the strongest terms, that it is righteousness shall not be remembered. hath prepared for them who love Him; and they declare, in the strongest terms, that it is the solemn purpose, the unchangeable determination of the Supreme Being, to give this everlasting happiness to those who hald were they not ot too personal a charter and the strongest terms, that it is the solemn purpose, the unchangeable determination of the Supreme Being, to give this everlasting happiness to those who hald were they not ot too personal a charter and the strongest terms, that it is righteousness shall not be remembered; but for his iniquity that he hath committed he shall die for it." Still further, the evanted that, once stirred, hallowed memories awakened that, once stirred, ould not easily slumber again. The hundred in the strongest terms, that it is proportions; but then this prayer-meetings were faithfully treasured up the shall die for it." Still further, the evant the door by his gelist who has placed on record our Lord's give this everlasting happiness to this own basing about His sheep being secured. give this everlasting happiness to His own people, to those who believe in His Son, who love God and keep His commandments. That they intended believers to rejoice in hope of the glory of God cannot be doubted. "That they intended believers to rejoice of the glory of God cannot be doubted." That they intended believers to rejoice in hope of the glory of God cannot be doubted. "My sheep," said Christ. "Ha man abide not in the Saviour's love, met at the door by his with any other living being. In all that time, but the symmetry of its proportions; but then this by Him who loveth and answereth His people, to those who believe in His Son, who love God and keep His commandments. That they intended believers to rejoice in hope of the glory of God cannot be doubted. "My sheep," said Christ. "Ha man abide not in the Church and secures remaind I know them, and they follow me and withered. and men gather them and cast "My sheep," said Christ "hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck "These sentences cannot contradict each "These sentences cannot contradict ea never perish, neither shall any man pluck them out of my hand. My Father which them out of my hand. My Father which gave them me is greater than all; and no is able to pluck them out of my hand. How may we harmonize Father's hand. In a similar strain speaks

The preacter that loves souis, and labors desire possessing all hearts was, perhaps, the most assuring proof that God was stirring up over which we have bad to rejoice.

The preacter that loves souis, and labors desire possessing all hearts was, perhaps, the most assuring proof that God was stirring up over which we have bad to rejoice.

We have already referred to the work amounts. We have already referred to the work overthrown. How may we harmonize what seems discordant? Not by explaining the great areas a simply a union with Father's hand." In a similar strain speaks the great apostle of the Gentiles: "For I am persuaded that weither death nor life, nor angels nor principalities, nor powers, nor things present nor things pre nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

How cheering must such announcements here were the love of the work which is in Christ Jesus our Lord."

How cheering must such announcements here were the love of the work which is in Christ Jesus our Lord."

How cheering must such announcements here were the love of the work which is in Christ Jesus our Lord."

How cheering must such announcements here were the limitation of the work which I have special services. Happily there was no need of the work which I have special services. Happily there was no need of the work when the love of the special services. Happily there was no need of the work were at disadvantage.

The love of the Lord seemed to be more than anything and such clearness of the great change.

Led on by such teelings within and around the work with such simplicity of trust was discipled by side, weth together, and together, and together, and together, and and such clearness of the great change.

Led on by such teelings within and around the work with such simplicity of the burden of the ministry, and eries out in view o How cheering must such announcements have been to the disciples who in the days of Him. But our of Him. But our of Him been to the disciples who in the days of Him been to the disciples who in the days of Him been to the disciples who in the days of Him been to the disciples who in the days of Him been to the disciples who in the days of Him been to the disciples who in the days of Him been to the difference between a serf and a freeman, between a serf and darkness, between glad-of the people to some and rouse up the people to some and rouse up the people to some and rouse up the people to some and the force or freed the work up a revival. We needed no to try and work up a revival. We needed no bers of other congregations. There has been to try and work up a revival. We needed no bers of other congregations. There has been to try and work up a revival. Whatever storms or trials cross his path, his between sunlight and darkness, between glad-of the people to some and rouse up the people to the school-bouse to preach his Word. The people to the school-bouse to preach his word. The people to the school-bouse to preach his word. of His flesh followed their Lord amidst so much contumely! How animating to those who, after His ascension, filled up that which was behind of the suffering of Christ for His body's sake, which was the church! Nor are they less encouraging to others in each succeeding age who are taught by experience that "through much tribulation" replice evermore, yet, above all, let him present in the destroy being then industry brings then in the detructions. The set time to favour the fierce denunci perience that "through much tribulation" rejoice evermore, yet, above all, let him they "must enter the kingdom." It is no walk humbly with his God. unimportant design that the people of the Lord should " abound in hope through the power of the Holy Ghost." The more lively and strong that their desires and expectations of heaven are, the more diligently may they be expected to labour to enter into that rest. If their joy should on this

"Every man that hath this hope in Him, purifieth himself, even as He is pure." But we must meet another question here Does the language of the New Testament assure any person of his perseverance in well doing to the end, or that, if at any time he be a child of God, he must without fail come to the inheritance of the saints in light. Deriving their conclusions from such passages as we just quoted, and looking at them in an isolated condition, there are some who would answer strongly in the affirmative. Probably they the more readily adopt this view because it agrees so well with the opinion that all who are redeemed must be saved; that in order to secure a proper reward for the Saviour's sufferings, a certain portion of the human family is unconditionally chosen to eternal life; and that as the Omniscient One knew certainly from the beginning who should be glorified it was because He had certainly determined

account be great, so will also be their

strength to accomplish their Master's will,

and their fortitude to endure the manifold

trials of this present life. In a word

that it should be so. But we deeply feel that no theory should be allowed to predispose us in this matter. We should approach the lively oracles with unbiassed judgment. They teach. It is our part to learn. Nor must we confine our attention to detached sentences of the inspired volume. Truth, though really one is yet many sided; and if we ignore this fact we are sure to involve ourselves in the belief of real contradictions. Scripture must not only be allowed to explain, but to guard scripture. We find then that believers in Christ

while in the possession of unparalleled privileges, are nevertheless treated as moral agents in a state of probation. For their instruction and guidance, and not less for their warning, has the greater part of the New Testament been written. They are charged not to receive the grace of God in vain. They are urged to work out their own salvation with fear and trembling, though it is gratefully acknowledged that "i is God that worketh in them both to will and to do of His good pleasure." Regarding them as competitors for eternal life, certainly as on the way to the prize, but not yet as absolutely sure of it, St. Paul says, So run that ye may obtain;" and to add force to this exhortation he speaks of himbring it into subjection: lest that by any ed from their old sins, St. Peter, too, urged those who still possessed the "precious faith of the gospel, "the rather" to "give diligence to make" their " calling and election ing "led away with the error of the wick- der with horror, and cry out for mercy, and for verted, said to the missionary, "I want every fastness" Nor must we forget that from merciful and benignant Lord.

THANKSGIVING DAY, (Tune-" Rest for the weary.")

There's a home for us preparing, In another land than this, Where the ransomed ones are sharing Their Redeemer's love and bliss. Never souls there grow weary;

Never life there is dreary; Home of love bright and cheery, How we long for thee. Farewells tread so close on greeting. In this life swittly fleeting, Tremulous our hearts are beating, Once thy rest to see.

For thine earthly mercies, Father. Now we thank Thee, and adore. For the homes in which we gather For the hopes that reach before. Reach beyond the dim morrow,

On, above care and sorrow. In the sweet light they borrow From Thy Rest above. Rest and Home, with Christ forever, Past the dark, chilly river. And the Blessed wander never From that Home of love.

Father sanctify the greeting, Ot long severed ones to-day. May the loved in fond homes meeting. Feel Thy hallowed smile and say, Though our hands clasp in parting. And bereaved hearts are smarting,

And the sad tear is : tarting, Over life's decay: In the faith of love supernal, In the hope ever vernal, Of the blessed life eternal. Wait we heaven's day.

PHILOSOPHY OF WORLDLY SUCCESS.

BY J. BALDWIN BROWN, B. A. of divine grace which they once enjoyed, us with the weapons which we may use against that which is not bread? and your labour for that they were blind, and could not see afar him with deadly malignity, flooding our path that which satisfieth not? Hearken diligently shall not be room enough to receive it.— Malaoff, and had forgotten that they were purg- the while with his sunlight, and crowning us unto me, and eat ye that which is good, and let with lovingkindness and tender mercy. Could your soul delight itself in fatness."- Misread In recalling the gracious work with which his eye or his hand flash out, as once on the pa. Passages. ed," and "falling" from their "own stead- a new heart, a heart to love and to serve this person to know that I am converted all over."

self expostulates with the early churches your soul in life, and therefore gives you the are converted all over?

DOCTRINAL SKETCHES .- No. 24. for having "fallen," "left" their "first power to get wealth; I mean definitely that if love," or become "lukewarm," and that you want money, want position, want influence, There is a most intimate connexion be
want success of any sort, you can only have it

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without first considering that it is a sacred call tween the privileges of a true Christian here and his safety and h tween the privileges of a true Christian here and his safety and blessedness hereafter. The unpardoned have no title to heaven. They are under the righteous displeasure of They are under the righteous displeasure of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses words at once of the most faithful of those churches He addresses When the speakear was at Middletown, Bishop Baker, by invitation, preached a Baccalaureate who sought the Lord; these were directed and agement. "Be thou faithful unto death, and sacrifice, often with the frowns of men and sacrifice, often with the from the whole of the sacrification of th Anney are under the righteons displeasure of God, and are therefore "children of wrath."

Being destitute of holitogs they are also destitute as a destitute of holitogs they are also destitute of the holitogs they are also destitute and they are also destitute the area are also destitu unnt for the society, the service, and the enjoyments of that better country. Hence they do not desire it, and they know nothing of its purifying hope... "They mind earthly things." But far different is the case of all genuine believers in the Lord Jesus Christ. They are all children of God by His adopting race: and "if children of God by His adopting race: and "if children of God by His adopting race: and "if children of God by His adopting race: and "if children of God by His adopting race: and "if children of God by His adopting race: and "if children then hairs."

"Aux 1 win give thee a crown of me. and discharge of their duties; the more devout of the scholars were invited to remain for counsel o'clock. All now were ready for work. The the seck of all discharge of their duties; the more devout of the scholars were invited to remain for counsel o'clock. All now were ready for work. The the meeting closed about ten be star. Sit idle all day waiting for business, fold the malice of devils, and directs them to repost to remain for counsel o'clock. All now were ready for work. The material children the power of its and some of great advantage, and, unless the sacred writings are designedly misleading, your dream of fortune remains a dream. The world has no blessing for its idlers, because without cathering race: and "if children, then hairs." They are all children of God by His adopting grace; and "if children, then heirs; heirs of God and joint heirs with Christ."

Of the inheritance of God and joint heirs with Christ."

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Of the inheritance of God and joint heirs with Christ. The wisdom of such an arrange-ing of the second death, and the enjoyment of the inheritance of the visits were well received, and young men. No discouraged one, at the throne of grace. Only one proof on the visits were well received, and young man ever approached him without get-ministry should not be inviting to men of world-ing suitable advice and sympathy. How glo-like indication was responded to by some hundred of their work was felt to be a satisfying evidence of success. Increasing numbers, system of the invitation was responded to by some hundred of their work was felt to be a satisfying evidence of success. Increasing numbers, system of the invitation was responded to by some hundred of the friend of young men. No discouraged on the people. Almost without the friend of young men. No discouraged on the invitation that the terms of this character of the invitation was responded to by some hundred of the people. Almost without the friend of young men. No discouraged on the invitation that the terms of the invitation that the terms of the people. Almost without the friend of young men. No discouraged on the people. Almost without the friend of young men of the people. Almost without the friend of young men of the p

the wealth which industry brings, then industry would be the one thing which God had him the sweet consciousness of closer tellow- good to the Holy Ghost and to us."

in your great banking houses and palaces of bread of life. commerce. The poorest beggar probably, has Preaching is not a trade. It comes not unsecret of those glorious results. Many called more real joy of life than many an one whom der the rules of business. We are sorry it the next day to volunteer their services for any while the winter-green and myrtle of our hills you could name, and of whom the current de- passes for one of the "professions." It is work, and begged for something to do. scription is, "he is rolling in gold." There is work-brain work heart work, life work It But it was perhaps, on Tuesday evening a vast deal of godlike faculty there, "fusting" takes cognizance of all trades, all business, all that the church seemed unitedly to consecrate that faith might rise above vision to the spirit breath of His inspiration, renewed each mo- be may master and rule it, ordains that they socate. this wise, "I keep under my body, and ment, aye in the very instant when the hand shall become tormentors, and shall harry the may be lifted to defy Him, or the voice to blas- soul that will not satisfy their native longings, pheme his name. That surely is an awful but will rather take these coursers of the sun myself should be a castaway." On the thought. The Being whom we defy giving us and yoke them to the basest and profitless ground that some had forfeited the blessings the breath and the force to defy Him, arming work. "Wherefore spend ye your money for

PREACHING.

But the question still recurs—what profit Church must be edified; the faith must be dedred persons came together for prayer and made happy through faith in Christ.

try would be the one thing which God had ship with Christ. Why then should be be The following address was drawn up and ford Methodist Messenger. ants and the bees, and no claim could be urged upon you for anything beyond. But God has a thousand points at which his plans and purposes touch you; that is, in which he has so constituted you that only in obeying His will can ward in the pursuit of pleasure or gain, and feel more and more the value of the few laws of truth, purity, righteousness, charity. that fritter holy time in forbidden ways, apmonth. Our hope is that by this means the of our fallen Bishops whose dust consecrates and go a withered, shattered cripple through pear oaly as wanderers to be sought and urg- Church may be quickened, the wanderers New England soil. life, and remain a moaning, hopeless cripple ed to Christ. And if in the village or rural brought back, and the careless aroused. But The excursion to Colorado and the West through eternity. Just as God gives you pow- places, he is confronted wherever he turns we have need, now as ever, of your prayers prostrated that noble body, and thus early er to get wealth by earnest, persevering toil, with busy, thoughtless men and women, ne-He gives you power by the exercise of other glecting their souls, and caring only for the whose blessing there is no success, may prosand yet higher faculties to get peace and joy, things of this life. What more can be want per the work. Your efforts, that many by call. heavenly fellowship and heavenly hope. And whose life is consecrated to the ministry? He your personal invitation may be brought to the Stricken with paralysis on one side several peaventy removating and neaventy mope. And may not be careless about the comforts and house of God. Pray for us, and work with days ago, he has been almost incapable of just as a man who refuses the law of labor, who may not be careless about the comforts and idles and dawdles through life, but half lives, conveniences of life; nor should be be insenknows none of life's joys, wears none of life's sible to the pleasures of society, or the condicrowns, so the man who refuses the law of spir-tions of agreeable living; for all these, if enitual labor—that effort, that self-denial, that joyed are to be received with thanksgiving, and sanctified in you before their eyes.—Ezekiel quietly departed, and the smile of spiritual taith, that patience which man was made to to be made useful as helps in the ministry. xxxiv. 23." put forth and to exercise continually—is dead But they are never to become considerations

SPECIAL SERVICES AT BEDFORD, ENGLAND.

the Lord has favored us, it is impossible to overlook the preparation for it which had been had long been favored with the three condi-Elsewhere he deprecates their bein the act of cursing, methinks he would shudA antive in China who had just been congoing on in our churches for some time. We tions essential to revival—unity, a willingness prayer, after which all rose and sung— How many are thus converted—their souls, to work, and an carnest desire to see the prosfastness" Nor must we forget that from the mediatorial throne the Redeemer Him
I do not mean only then that God sustains bodics, purses, all? How many can say they were large and devout. A brotherly love

No man enters on the work of preaching thally destroy all gracious influences, were un-

The subject announced for Sunday morning | cold body. while he liveth. The joys of the true man's of prime importance. They are not to enter was Sanetity and Service. The sermon was Saturday, December 23rd, the funeral took while he liveth. The joys of the true man's life he cannot taste; its crowns he cannot wear; of prime importance. They are not to enter was Sanetity and Service. The sermon was life he cannot taste; its crowns he cannot wear; on the question of preaching or not preaching; based upon Isaiah's vision, in which the property of the true man's life he cannot taste; its crowns he cannot wear; on the question of preaching or not preaching; based upon Isaiah's vision, in which the property of the true man's life he cannot taste; its crowns he cannot wear; on the question of preaching or not preaching or not preaching or not preaching; based upon Isaiah's vision, in which the property of the true man's life he cannot taste; its crowns he cannot wear; on the question of preaching or not preaching or not preaching or not preaching; based upon Isaiah's vision, in which the property of the true man's life he cannot taste; its crowns he cannot wear; on the question of preaching or not preach the holy fellowships of spiritual being he cannor should they have great influence in deterphet is made ready for service by the hallowing Concord. There was present quite a large renot enter; God stamps him reprobate, below mining the locality of ministerial labor. All touch of the live coal from off the altar. The presentation of ministers both from New Hamproof, worthless for all the higher work which a preachers are missionaries. They "go" to call preacher urged upon the people the call of God shire and Massachusetts. man was made for; angels and living men cast sinners to repeatance, as did the Master. They for workers, whom shall I send? that the reman was made for; angels and living men cast him out from their company; "the outer darkmust not forget that word "Go." To all truly sponse is hindered by our unholiness, that from home, was hung with crape and cedar, mingled home, was hung wit him out from their company; "the outer dark must not lorget that word "Go." To all truly sponse is hindered by our unnouncess, that from in groups like the mingling of sorrow and hope. hereing to the great significance, but to the Metho-the one holy altar, and its one divine sacrifice in groups like the mingling of sorrow and hope. gnashing of teeth" is his portion eternally. dist it has a peculiar charm. He reads it in his there comes to us the Spirit of fire. Touched At 11, a. m., the procession passed into the nashing of teeth" is his portion eternally.

Is there any life lived in the universe so commission when he starts, and hears it repeated by Him we are made holy, and at once stand church. The pall-bearers were brothers Wren, with Jesus in heaven. That's what my religion is there any me nived in the universe so commission when he starts, and heaven. That's what my religion drearly, so deadly, as that of the mere mil
with Jesus in heaven. That's what my religion has done for me. What has your way of has done for me. What has your way of the licensers of his business bids was throughout an appeal for a full consecration. Two loving Marys encompassed the thinking done for you?" "Well my good lionaire? There are no such human apes, such or country the urgency of his business bids was throughout an appeal for a full consecration of self and service to the Lord. And in that full consecration all have felt has been the present our spirit's eternity, and into a cross,

in him unused. And power unused, faculty professions. It looks into all the relations of itself by complete surrender to God This serheld back from its God appointed sphere, soon men, and deals with all truth and all error. vice will never be forgotten by those whose gets acrid and mordant, and wears and gnaws There is nothing so private or so public as to joy it was to be present. After a sermon adwithin. Thus God will have it, for it is thus be out of its range. Preaching intermeddles dressed chiefly to those who had wandered from that He keeps His hold on men and things. with all knowledge; it has to do with wisdom the fold of the Lord Jesus, a prayer meeting and compels some consideration of His coun- and ignorance, with potentate and beggar. It was held. The whole congregation remained. I deny utterly that any man can win any sort sels and his ways. A flower made for the sunof worldly success in defiance of the laws and light and planted in the shade twists and goes into the deepest chambers of the soul, and tomed to lead the devotions of the congregation selections from the Ritual and also the 90th of worldly success in defiance of the laws and light and plants in the congregation counsels of God. I say as absolutely to the writtes with a restless longing for its congentation to counsels of God. I say as absolutely to the writtes with a restless longing for its congentation to support the ministration that the support the ministration that the support that the suppor counsels of God. I say as absolutely to the writines which a temporaries in the manner of God it lays the terby coming towards the communion rail. Manson, most biasphemous atheist as to the most pious at atheoperation for christian, "The Lord your God giveth you eye, and seems to proffer a mute petition for hand of authority upon the motives of men, and After two had engaged in prayer, a short adchristian, Ine Lora your God given you give you and aid. So the soul stretches by native interweaves itself with the very texture of dress was given, in which the members of the power to get weath. Not a piece of gold mas proy and a first and instinct to truth, goodness and God. But sin character. Well might an inspired man exchurch were exhorted to seek holiness, and I do not mean simply that this marvellous vital has perverted and corrupted its instincts. An claim, "Who is sufficient for these things? others to come to Jesus. An invitation was presiding elder of Concord district, read a part others to come to Jesus. An invitation was power which lies at the root of all being, doing and having, is God's free gift to us; is the rail. Aboutla hundred, mostly members of the hymn, Church, at once came forward. The effect of this upon the congregation was indescribable. The communion rail was soon filled, forms were Prove me now herewith saith the Lord of placed near, empty pews were filled—all knelt 1. Rev. Dr. Warren, President of the Bosphare 1. Rev. Dr. Warren, President of the Bosphare 1. Rev. Dr. Warren, President of the Bosphare 2. Rev. Dr. Warren, Presiden During this silence, there came an overwhelming manifestation of God's presence; the oldest members could not remember a like expe-Hosts, if I will not open you the windows of hea-ven, and pour you out a blessing that there

Our ing this silence, there came an overwhelm-

rience. The minister who conducted the meeting

Tis done the great transaction's done. I am my Lord's and He is mine: He drawme, and I followed on,

knit together the ministers, office-bearers, and Now rest my long divided heart; Fix'd on this blisstul centre resi Nor ever from thy Lord depart, With him of every good possest.

> High heaven, that heard the solemn vow, That yow renewed shall daily hear, 'ill in life's latest hour I bow. And bless in death a bond so dear,

ing grace; and " if children, then heirs; heritance to which they are those of God and joint heirs with Christ."

Of the inheritance to which they are assured that it is "incorruptible, undefiled, that it fadeth that it faste "incorruptible, undefiled, that it fadeth and is "respective of heaven," and is "reserved" for them "who are kept by the power of God through that it is the believer in Christ is "sealed with that Holy of the seed of Dyson," and is "reserved" for them "who are kept by the power of God through that it fadeth and the enjoyment of heaven from the outset of heaving to the seed of the world, and that it is "incorruptible, undefiled, that it fadeth and its "incorruptible, undefiled, that it fadeth and its "incorruptible, undefiled, that it fadeth thou; and breadth and its "incorruptible, undefiled, that it fadeth and its "incorruptible, undefiled, that it fadeth thou; and breadth and the enjoyment of the world, and that its "incorruptible, undefiled, that it fadeth thou; and breadth and thought and thought and considerations," and is "reserved" for them "who are kept by the power of God through that it fadeth and its "incorruptible, undefiled, that it fadeth thou; and breadth its "incorruptible, undefiled, that it fadeth that it fadeth thou; and breadth should be the aim of all preaching. True, the dozen were held every week; nearly two hun-

should add daily such as shall be saved? -Bed-

FUNERAL OF BISHOP BAKER.

BY REV. J. B. ROBINSON. you find rest and live. You may obey His need his warnings. They that attend the house months that remain. Influenced by this feellaw of industry admirably and prosper in of worship, however gay or proud, stand bewealth; but you may break the while His fore him as sinners needing mercy; and all vices in St. Paul's Chapel during the present tery, near Concord, New Hampshire, the first

triumph over death was left printed on the

were made into testoons about the narrow home. These little tendernesses pacified vision, so

The express from Boston, bearing a delegation delayed a half hour. A portion of the time the organ solemnly discussed a requiem. The services were opened by an appropriate chant-"Thy will be done." Rev. O. H. The literary itemizer of the Watchman and the Jasper, presiding elder of Dover district, read Reflector says: Psalm. The 1,089th hymn was read by Rev. who believe, or pretend to, that the publishing

A most fervent prayer was offered by Dr. nati, states that although its affairs are conduc Haven, editor of Zion's Herald. Rev. Kellogg, ted with the strictest economy; and its subscribers number 12,000, it has thus far cost \$20. Drew, pastor of Concord, announced the 1086th

"Servant of God, well done." Several pertinent and short addresses were

ton Theological Seminary. He said the only ological School when it was at Concord, then the only one of the Church. In it the debt from the time of its establishment unit Bishop was a prime mover, and guardian 1850, The New York Christian Advocate (1) life as a faithful minister. But he had also the rare paying now, and not one of them has prothe rare privilege of instructing others by the Christian Advance has died for want of financial pen. "But am I mistaken that his origination breath. Moral: "It takes a long time, a long of this oldest Theological Seminary of the Church, with all its influences, will endure be-

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yond every other work of his lite? In the name ot others-of the students, the faculty, the trustees of the Seminary, I have offered this

tender tribute Next, Rev. Mr. Upham spoke. He was delegated by the ministers of Boston, who had taken appropriate action, to speak in their behalf. When the speakear was at Middletown, Bishop

moral character. Eminently so was the departed. This is stronger to us than wealth or numbers. " The eye that never beamed any thing but good-will to men is closed, the voice that flowed in such eloquent strains is hushed Another Bishop has gone from us; the fourth -Bishop Baker is dead! O, no! The spirit

> The services were concluded at the church by the singing of a voluntary-" Rest, spirit, rest." After the large concourse saw the form of Bishop Baker in his triumphant garb of

"WHAT HAS IT DONE FOR YOU?"

The other day Mr. Bradlaugh was lecturing in a village in the north of England, and at the close he challenged discussion. Who should accept the challenge but an old, bent women, in the most antiquated attire, who went up to the lecturer and said, "Sir, I have a question was left a widow, with eight small children utterly unprovided for, and nothing to call my own but this Bible. By its direction, and because I look for ward to a life of immortality disturb your comfort; but-" "O! but that's not the question," interposed the woman; "keep to the point, sir. What has your way of thinking done for you?" The infidel endeavored to shirk the matter again. The feeling of the meeting gave vent in uproarious applause, and Mr. Bradlaugh had to go away discomfited by an old woman.

It takes something to establish a newspaper

" There are some charmingly innocent people of newspapers is necessarily and always lucra tive. A little experience might teach them oetter. The Christian Standard, of Cincia-000 more than its income. Is says, also, that the Advance, of Chicago, with a still larger subscription list, sunk about \$75,000 in four years, and had not become self-sustaining when the late fire occurred; that The Interior, in less than two years, has used up a capital of nearly \$50,000, and that the Standard, of Chicago, with 15,000 subscribers, was not self-sustaining We hope these statements by the Standard are not true, but we fear that they are. It takes a long time, a long purse and a long brain to es-

the woods. The Herald did not get out of