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

Volume XXIII.

HALIFAX, N. S., WEDNESDAY, MAY 17, 1871.

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SIASTICES XI

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[For the Provincial Wesleyan.]

whose essential character-liar- is stamped and towards God.

guage and Eastern customs are understood.

parture from the truth. "He abode not in the The pulpit must have more of the doctrine of if these should be themselves the vivifying touch truth," is said of the devil. That is the clear- Christ crucified for sinners. The minister must of Divine sympathy and pity, what law is preest intimation of the origin of evil that God deeply, earnestly, intensely feel,has given to man. Man also fell by disregarding the truth. And he can rise from the ruins of his fall only by believing the truth. "it David were here he might say it at his leiadversary is angry at the remarkable progress | come! O the Blood! the Blood! of truth of late years. The utmost limit of his chain seems to be reached in our day. We rejoice to anticipate a period, not very distant, when he shall "deceive the nations no more." When the errors and sins of earth are wept into eternal oblivion, the truth of God will

Canning, May 7, 1871.

THE INSPIRATION OF GETHSEMANE AND CALVARY

We have considered, thus far, the Inspira-Genius, of Truth, and of the Holy Ghost. The pulpit does not yet stand in all its symmetry, beauty, and power. The inspiration of Geth-

ed with hallowed blood," should stand in the forefront of that picture. The minister of Christ who would be thoroughly qualified for his work, must often wander along the Banks of the Kedron, walk amidst the gloomy shades of Gethsemane, and pass from thence to Cal-

on which he hung;

it always leads the mind of man in a Godward phy have taken the whole circle of the know-mena are not strange. "The secret of the Jesus Christ. direction. Error always tends to drive men ledge of the Universe, and not content with the Lord is with them that fear Him, and He will O men and women of Israel, followers of the variety of ingenious expedients, which savor too strength of the soul, in the Christian life, is soul of her disciple.—Rev. Dr. A. P. Peaaway from the worship, love and service of the vast survey, have made a fearful plunge into show them of His covenant. There is many a blessed Saviour, whenever henceforth we astrue God. "The study of truth is perpetu- the depths of the Godhead, and are thoroughly blessed "secret" between every devout soul semble in the house of the Lord, let us not walk ery than power, and consequently the work anything to do for Christ, do it with or without Sound philosophy deals only with truth. But demption. This tendency of philosophy, false-stranger to the experiences of faith to argue nary surroundings. Let us realize the sacred-human agency, and of earnest, resolute devo-take care of itself. much that is associated with that name, is er- ly so called can only be counteracted by the that these things cannot be. Neither physical ness of the place, and the greatness of our priv- tion. God works through hot hearts and busy ror, occasionally streaked with truth. The pu- real preaching of Christ crucified. It is not to science nor mental physics, nor both together, ilege. Let us feel that to us is given an inesti- hands. But the moment the hearts and the rity of truth is unsullied by the error that be met simply by rhetoric, logic, and philoso-cover and rule the whole ground of a soul that mable favor. Let us accept and employ it with hands are put in the place of God, they are ing." But your convictions are clear? seems to mix with it, just as the sunbeam phy, but by Jesus Christ himself. It would is instinct with immortality. It has been well most devout thanksgiving. The hour of service powerless. remains unpolluted by the filth it discovers. not be wise to retire to some subterranean cav- said that "God has not spent himself wholly in will pass most pleasantly away. It will not be While truth courts investigation, error shrinks ern, there to demonstrate the fact, that there is the courses of custom, and mortgaged His in- a weariness, but a gladness. Our worship will a wrong spirit of discrimination as to the subfrom it. In the one case inspection reveals a sun, and that he is possessed of light and heat; finite resources to nature; nor has He closed be lively and profitable. Earth will seem very jects of conversion. Where a church is thank- yield your will, to submit yourself to Christ, to and opened the new chapel on May 27, 1787. new beauties, in the other new deformities. but take your pupils out amidst God's free air, up with rules every avenue through which His much like heaven. The work progressed so favorably that in the As the world becomes enlightened with correct and let them gaze upon the king of day, and fresh energy might find entrance into life; but the other. An immortal fragrance will greet our ble, readily following the movements of the You will have more feeling in it, very knowledge, the truths of Divine Revelation will they have the demonstration. The pulpit is has left in the human soul a theatre whose see- enraptured hearts. Joys beyond telling, will Spirit, it will be blest. But when it begins to likely, than you expect; but don't wait.—Dr. appear more lovely and harmonious. Never not to talk about Christ in dull platitudes over nery is not all pre-arranged, and whose drama inspire and thrill ourselves; and the splendor make its own selection, as if seeking to prompt Stone. at any time previously had the Bible so many which the audience sleeps in a twofold sense; is ever open to new developments. Between of our portion will gleam out far and wide, and and guide the Holy Spirit, and in so doing, intelligent admirers as now. Scientific disco- or in rhetorical flourishes which man may ad- the free centre of the soul in man, and the free attract the attention, and kindle the desire of overlooks a class socially uninfluential, perhaps veries, improved logic and the disinterment of mire, but over which angels may weep. It is margin of the activity of God, what hinders others; and thus many be induced to take hold prosecuted and outcast, how can the Holy One cities long buried, all conspire in testifying to to bring the bread of life—the living Christ— the existence of a real and living communion, of our skirts, and bear us company as we go of Israel continue to work through such a peothe truth of the Written Word. Apparent con- to the people. The cross must be kept stand- the interchange of look and answer, of thought marching to the Jerusalem which is above—the ple? There is no caste in the gospel; lawyers, tradictions and discrepancies vanish as lan- ing right in the great thoroughtare from the and counter thought? If in response to hu- house not made with hands, eternal in the cradle to eternity; and every one must be man aspiration, a higher mood is infused into heavens .- Pittsburgh Advocate. Originally truth pervaded the universe. The taught that Christ is the only being in whom, the mind; if, in consolation of penitence or

"Preach Him to all, and cry in death,

It is a great mistake that the preaching of In the God-man, we see the living embodiment | Christ crucified is unpopular. No other theme of truth. When we receive Christ Jesus as so powerfully affects the heart of humanity our Saviour, we receive the truth. And this But it must be the real preaching of Christ truth makes us free from the bondage of sin crucified. The minister must be in the spirit whose eyes they fall are no strangers to the and error. Living in fellowship with Jesus, of his subject on the Lord's day. Kedron sanctuary. From as far back in our lives as we Firmly, gently bind thy kerchief round we walk in the truth—are "fellow helpers to must be to him above all rivers; Gethsemane can remember, our residence has been within the truth," and are enabled to understand above all the flower gardens of the earth; the reach of the place of worship, and our custom Bid the abject, world down-trodden that remarkable declaration of the Apostle mount of crucifixion must stand high above all has been to keep company with those, who John 1st Epistle v. 20, "And we know that the mountains of the world in its lonely, sub- from Sabbath to Sabbath, have assembled withthe Son of God is come, and hath given unto lime, and awful grandeur; the star of Bethle- in the hallowed edifice. Perhaps we were first Christ is in that lowly hovel, Christ is in that us an understanding, that we may know him hem must exceed the brightness of the sun borne thither in gratification of our juvenile cuthat is true, and we are in him that is shining in his strength; and that pure, white riosity and then our attendance was constraintrue, even in his Son, Jesus Christ. This flag, on which glows but one star, must wave ed by the concernment of our parents for our withstanding the prevalence of truth, error the angels said, "Come, see the place where present under the pressure of the influences yet abounds. The evils of our race never be- the Lord lay," the very spirit of the pulpit fore appeared so hideous, because of the ma- should say, Come, see the place were your and then, and since we have united with those Do the duty Love has set thee, thy best warrant nifestations of the truth. Let God be true Lord died! It must partake of the feeling who go up to the house of the Lord, because though every man be a liar. David once made which led Christ to exclaim: "Father, the of our regard for the things which belong to our Sin the assertion that all men are liars, but he ac- hour is come." This final hour of the Son of peace. knowledged that it was made in haste. A God must be the Alpha and the Omega of its Scotch preacher once said to his congregation, spiritual, powerful, holy utterances. The first morning will it be fully apparent how much of step towards heaven is marked by the blood of profit has come from our habit of church-going. sure." Alas! the false abounds in our day: the Redeemer, and so is every succeeding step. In politics, commerce, law, social life, and even The pulpit should echo and re-echo with the felicities, and elevate us to new enjoyments, will in the pulpit. We may expect it, for the great annunciation, Shiloh has come! Shiloh has it be clearly discerned how, in the lower tem-

with the flames of hell flashing in his face, rescue a soul from eternal despair. He can be Peter, calm as John, poetic as David, logical as to dwell in the tents of wickedness. Paul. This inspiration of Gethsemane and Calvary must be in the heart of the ministerhis daily and hourly experience. He must "live in the very atmosphere of the atone-ship of the high and lofty One who inhabits the redemptive scheme must be eternal realities in his own soul. He must not only be with tion of the Audience, of Independence, of Christ when he feeds the multitude, or on the generation, and peace, and hope, is it not mount of transfiguration; but with him in the possible to be made the recipients of much lonely hour of prayer at the noon of night; with him in the garden, and at the cross. Then semane and Calvary demands our attention. with him in the garden, and at the cross. Then he will be inspired with the subject that has The pulpit should stand beside and beneath the been the theme of the poet, the orator, and the inestimable privilege of such attendance cross. The Saviour exclaimed, "Ye believe Christian minister, from the time "when the would be largely to our advantage? Is not world." If there were power to make a great God who is thus inspired will send back from picture to represent all the events of time, and the dark waters of death the triumphant shout, all the scenes of eternity, the cross, "all stain- "Glory to God in the highest, and on earth Amen. - Zion's Herald.

THE LORD'S SECRET. I doubt if there is one man who has been for

important caution of Agar should be deeply of some evangelical pulpits, so called, is simply ance in the matter he was intrusted with. and choice of that good part which endures tor- drawn near, honoring them as instruments in resolution? first manifestation of wrong was a wilful de- and through whom God and man can meet. sorrow, a gleam of gentle hope steals in; and

MATTER FOR PRAISE.

that have gathered about our younger years

Only as the years of eternity open to us new ple, we laid up for ourselves a constantly in The Gospel minister thus bedewed with the creasing treasure in heaven, and prepared for blood of the cross, can, in God's name and ourselves a part in the worship and blessedness strength, go down to the gates of death, and of the temple above. "How amiable are thy tabernacles, O Lord of hosts. A day in thy courts is better than a thousand-I had rather meek as Moses, patient as Job, impulsive as be a doorkeeper in the house of my God, than

But numerous and manifest as are the me cies which accompany and follow our presence in the places which are set apart for the wor ment." All the sublime and glorious truths of eternity, do we realize all we might in this direction? Much as we receive in the way of warning, and instruction, and pardon, and remore? May it not be the case that sometimes we experience very little benefit from our attenof Man?

thou nothing unto his words lest he reprove living Christ, and then built Him monuments! months three com- once more they neight walk the ways of proba- faithful, humble service, begin to take glory to still with folded arms, and shirking duty. The guiding, elevating spirit of the Gospel, and in thee, and thou be found a liar, Prov. xxx. 6. Jesus Christ was put to death by the leading panions "desired mercies of the God of heaton, and find themselves, or to glory in their Paul, or Apol- feeling will come as you advance in the work. which the Gospel needs them to show its high-It is well for our race that we have not a politicians and church members of His day! ven concerning this secret," "the secret was ducements to be reconciled to God? Surely, les, or Cephas, forgetting that the most elesectarian or doubtful, but a truthful, universal The pulpit should present Christ as a perfect revealed to Daniel in a night vision, and Da- no idle sneer, nor temporary sacrifice, nor quent preacher can only "plant" and "water," tion will gather. If it doesn't, go ahead. Do glory. As in our communion service Christianstandard of appeal on all matters of faith and man and perfect God; and this complex being niel blessed the God of heaven;" not because worldly pleasure, would be potent enough to but cannot bring "the increase." practice. The Bible alone contains "the dying for the world. "Great is the mystery they can establish by scholastic evidence each hold them back from the pursuit of the pearl of Sometimes in a revival of religion, the hutruth, the whole truth, and nothing but the of godliness," and it is beyond the power of separate narrative in Scripture which shows the great price. O surely, they would seek first man element becomes too prominent; not so is not to be consulted. It is no rule for Chrisman to explain it. But one would judge, while worth of prayer; -but because, by entering in the kingdom of God, and his righteousness; much from spiritual pride, as from a lack of due tian action. You are not to wait for the tide of rejoice to make all the parts, functions, u ilities "Truth, by whomsoever spoken, comes from listening to some modern pulpits, that there is at the gate of prayer, they have found them- and, before all else, would lay hold upon the appreciation of the work of the Holy Spirit. enthusiasm to rise. You may wait in idleness and charities of a taithful and vigorous Chris-God. It is in short a divine essence." Hence no mystery about it; that reason and philoso- selves on ground where corresponding pheno- hope set before them in the gospel of our Lord There seems to be a want of faith in God. The all your day.

THINGS TO BE DONE.

Feed the hungry, clothe the naked take the judiced? What faith is broken? What province homeless wander in, of nature has any title to complain?"—Sunday | Seek the dark abode of sorrow, and the dreari er haunt of sin:

Let it be thy life's endeavor some poor so from death to win-

some captive's galling chain, throbbing brow of pain;

up, take heart again. wrangling mart, Christ is standing on thy door step, Christ

knocking at thy heartis the true God and eternal life." Not above all the starry banners of earth. And as proper training and habits; and then we were Wilt thou bid thy God and Saviour, hungry, God and the salvation of the lost.—Christian him for his picture. Surprised, he inquired, weary, cold, depart?

> His command: and sorrow, in a thousand touching aspects round thee stand-

Do it promptly do it bravely, whatsoever comes to hand. Do it in the post assigned thee; in the rear or

in the van, . Of the noble Christian army do thy utnos play the man; Not how much, or how, the question-is each

doing what he can? When "the world's especial heroes" fain would hide their deeds for shame,

Deeds resounded through the ages by th brazen trump of fame-When emblazoned ensigns perish in the univers al flame.

Many a simple deed of kindness which the world's praise never won, ought in silence, done in secret. meant to see the sun,

This is a question which has often been asked

during the progress of a revival of religion.

Why should not sinners continue to be convert-

wing. Bright will shine with His approval-" Faithful servant, nobly done !"

WHY SHOULD THE WORK CEASE?

in God, believe also in me." The Apostle, Gristian minister, from the time when the much lost at the period and place of worship, ed, until there are none left to be the subjects "God forbid that I should glory, save in the tening shepherds, as they watched their flocks because of the absence of gratitude for our of regeneration? And yet it is generally the cross of our Lord Jesus Christ, by whom the by night on the hills of Judæa," down to the world is crucified unto me, and I unto the bur where we now stand. The servant of hour where we now stand. The servant of into the house of the Lord—ealling upon our interest and success, there comes a dull—perhearts, and all that is within us, to praise His haps a dead stop. For some reason, not alname for such an exhibition of His grace- ways readily discernible, sinners cease to be would not the place be more like heaven, impressed and awakened, and the revival is peace, good will toward men." Amen and and the time like one of the days of the Son ended. The members of the church wonder Just think of the matter we have for thanks- suggest various reasons for the present condigiving every time we assemble in the sanctuary tion of things. Very likely they overlook the giving every time we assemble in the sanctuary of the Most High. We have occasion of praise real cause, which, to outside persons, may be that we are alive. Lite is a blessing; and is of quite obvious. Not unfrequently they begin to God in its commencement, in its continuance, cast the blame on one another, when they are vary's bloody summit. He must be lamiliar in any length of time in the habit of going to God and in its satisfaction. We have occasion of all alike culpable. Perhaps the very success mind and neart with all these scenes. The relation of the cross to the pulpit will be a quesnation of the cross to the pulpit will be a question of perpetual, deep, and thrilling interest. not be able to testify to innumerable answers to the is to preach Christ and Him crucified. Not prayer, as plain as any narrated in the Book. The is to preach Christ and Him crucified. Not prayer, as plain as any narrated in the Book. are competent to apprenent our relations and the church have best obligations—that they can perceive the claims of like writing to-day, the subject don't feel like writing to-day, the subject don't so much to dwell on the outer circle incidents of the hour of atonement—the literal cross, the thing among the mutual heart-confidences of of our Creator, discover our duties, ascertain come lifted up, and draw comparisons, secretly open; there's no straight path of thought nails, the spear, the crown, and the mock worthe manner in which those duties must be dis-the manner in which those duties must be dis-the post the Jews, as to appreciate, to feel, to be tural shyness to speak of their most secret exemp of the Jews, as to appreciate, to feel, to be inspired by the deep things of God connected periences, is a confession of this kind, uttered obedience to Him in whom we live, and move, mspired by the deep things of God connected perturbed, is instinctively adopted in with this fearful work of Redemption. Probably, as Christ passed beneath the shadow of speaking on sacred themes when the utterance praise that we are within the reach of the not say, Is not this the great Babylon that we do. They "don't feel like" writing on Monon the latter of the same of t happily recognized: "I have had such unmis- upon our path; that the Church unfolds its feeling of self-gratulation, which gradually till the wave of time is about to dash them takable answers to prayer—palpable to my own doors; an I the sacred Scriptures expand their wears away that sweet spirit of humility and of empty-handed against the pulpit. Then they consciousness, beyond possibility of question—pages; that the pulpit delivers its messages; dependence on God's sovereign grace that work like frantic men, all Saturday night, and that if I were to narrate the half of what I am that prayer is possible; and that song is still characterized their earlier efforts. Their late on the Sabbath morning, and rush to meet Here the minister of the Gospel must become an inner court worshiper. He should feel, so an inner court worshiper. He should feel, so perhaps their duty in a state of nervous excitement that are as it is possible for man to feel, the pulsawe have the disposition to improve our oppor-would think me, on this matter at least, a cre-tunities of worship. For the disposition, as subdued, gentle, pleading, suplicating charac-them for a lunatic asylum in a year. Is that tions of the heart of agony. Standing at the centre, not of the incidents, but of the awful, dulous and perhaps superstitious dupe. I know well as the opportunity, is from our Father in ter which had so signally proved the presence the best way? How can they have any selfcentre, not of the incidents, but of the awful, glorious realities, he should make the people it, and the thing remains therefore a secret heaven. Naturally, we are averse to the love of the Holy Spirit. Now there is a bolder command? They are the slaves of their grorious realities, he should make the people between my soul and my Father who is in feel the deep meaning of these words of the Apostle. "Now, then, we are ambassadors heaven." I say that a physician who was him-insufficient for the overcoming of this disincli-Apostle. "Now, then, we are ambassadors for Christ as though God did beseech you by sen unnapping a stranger to the meant in man, oping, greeved and dishonored, should cease of family linen at the day duty, is that which most timperatively de- and the apostles; it will raise up that very work among them as he had done. Perhaps work among them as no that done. Lernaps there is a tendency to herald in the public close of the week. It is all to be "looked mands and most richly illustrates Christian kingdom of this world which Christ rejected ciled by God!" His appearance in the pulpit should cause the people to exclaim, "Who is

thenism is a great lie—the work of the devil, whose essential character—liar—is stamped whose essential character—liar—is stamped and towards God.

then is a great lie—the work of the devil, whose essential character—liar—is stamped and towards God.

that they read in the Scriptures—not because past feeling, give for a return of the old means possible to devil, but who are the fasting and watching. Be content to do the devil, working day [world. The active past feeling, give for a return of the old means possible to devil, whose essential character—liar—is stamped and towards God.

The active past feeling, give for a return of the old means possible to devil, but who are the fasting and watching. Be content to do the devil, working day [world. The active past feeling, give for a return of the old means possible to devil, and towards God. upon all his works. In this day of fruitful er- There is nothing else that the world should so they can convince a skeptic that Abraham's ser- of grace. and the presence of the Spirit which who honor him. But how offensive it must be else is to come in, in place of feeling -- a sense ic, the housewife crowded with incessant cares, ror and skepticism respecting the Bible, the much dread as a Christless pulpit. The spirit vant, for instance, asked of God plain guid- once almost irresistibly allured them to the to him, that those to whom he has graciously of duty, honest obligation, a little spice of the mother whose little flock demands perpet

> church cannot trust him. They resort to a We want purpose more than feeling. The informed as to all the sublime mysteries of re- and its God, and it is idle for any man who is a as on common ground, nor act as if amid ordi- must cease. We do not deny the necessity of feeling. You take care of duty; feeling will

> > Sometimes, it may be, the work ceases from

God. He does not work in that way. consistently work through them, and abide with

DOING AND FEELING.

our crown. We feel equal, in such moods, to to fill up the prayer-meeting? every trial and every duty, and can challenge all doubts and fears.

Then, again, we are dropt "plump down" into the depths of despondency. The whole canopy is dark with gloom, and not a single star shines through. The tide that was so full has coast. "Have we ever truly repented and beand accepted?" "Have we not deceived our- with the Holy Spirit.-Portland Mirror. selves all along?" Our comfort is gone, our peace is fled. Faith has no mission, hope no

It, in such fluctuations, it were only our comfort that is affected, it would not so much matter. But we are very likely to graduate our

doing by our feeling. It is a great help, certainly, to feel like undertaking the work which we have to do; to make light of difficulties and dangers, and to run on our activities, like Mercury among the gods, with winged feet. But suppose we haven't this help, what then? Are we to sit

Prayer meeting night has come, and you have it to say, "I don't teel like going to the prayermeeting to night; my body is tired, my mind is jaded. I should much prefer my easy chair at home." Is that to settle the matter? It is the hour for the Sunday-school session, and your thought is, "I don't feel like meeting my class over my task to some willing substitute." Do

you step out of the harness on that plea? Suppose a minister goes into his study to

this that cometh from Edom, with dyed gar- times ten thousand who love to pray, if he ship, would give untold masses of wealth, put for the praise of God, but in part at least for a button-hole torn out, a rent to be gathered up, not the scenes of avocations, in themselves law ments from Bozrah?" He should be, in a new were to avow to him in private conference what themselves to large inconvenience, and endure less disinterested purpose. Alas, alas, for a stockings out at toe and heel. It is very likely ful, in which men of the world are engrossed sense a man of Blood. His manner, thoughts, he most surely believes as the result of his own innumerable ills, for the privilege! What church, when it comes down from its high place she can honestly say, "I don't feel like going and immersed, but rather seeks and covers Goodness everywhere has truth for its foun- words, spirit, should all say, "Behold the long experience of the blessedness of prayer. would not those who have long been laid away of communion with God, and consecration to through this task." Does she therefore set it them, that in them he may test, vivily, and deepdation, while evil of every kind is based upon Lamb of God!" He should come from Geth- And you might as well try by argument to con- in sick chambers give for health to walk once his glory, to blazon its own great achievements. aside? A child doesn't "feel like going to en the traits of his Master's spirit, may tura falsehood. Our God is the true God, all that semane and Calvary to the pulpit and the peo- vince a child sucking an orange that the fruit more the aisles of the church, and occupy its The crown has fallen from its head. Beware bed" as the evening wanes, or getting up at the tide of worldliness and evil example, mag he says and does is true. "He cannot lie," ple with the all cleansing blood of Christ on his was not sweet, as try to convince such a man seats, and kneel at its altar? What would not of spiritual pride. It is a most subtile, insidi- morning call, or taking a hard lesson, or infuse the sanctifying influence of the Gospel All the other gods (so called) are false. Hear then his earnest, solemn pleadings will that he was possibly mistaken. And such men those whose judgment is at last assured that ous foe, which can only be kept down by prayer going to school; may he therefore be excus-

sometimes replies, "I would if I had more teel-

AN INCIDENT AND A LESSON. A young man with a warm heart, a few weeks since, went to the weekly prayer-meetdoctors, merchants and members of Congress ing in one of our large cities. He saw but a sation between an old woman and her former are certainly to be prayed for. Their souls are few present—the deacon and his wife, and here pastor will show :- Pastor: 'Ha, Janet, wovaluable, and they are in positions which give and there another, and it looked cold and for- man, and where hac ye been gangin? Its them influence. It is desirable that that influ-bidding, and he thought to himself, "This is lang sin I saw ye at kirk.' Woman: 'I have ence should be consecrated to Christ. But it too bad," and said to a young brother, "Let been to hear the Methodists, sir.' Pastor was a thief whom our Saviour took with Him us go out and find somebody to come in "-it 'Eh, woman! dinna ye ken that they are a set into Paradise. And he will encourage no re- was a little early-and they went into the o' deceivers?' Woman: 'I dinna ken that; principle. By all means let us labor to bring and they went directly to them and saluted nae gude; but sin I hae been to the Methodists in the great men. He has carried forward his them in a kind and gentlemanly manner, saychurch for ages mainly by the instrumentality ing to them, "We have a prayer meeting right tor: Eh, Janet, wor an! dinna ye ken that It is assumed in these lines that those under Make some gloomy dungeon brighter, break is to labor for the conversion of all sorts of men, began to excuse themselves. "But have you leet?" Woman: I ken that the deil can do look lar color or class, passing by those outwardly young men asked them it they had enjoyed the woman, an'ye hae gat it, tak care that ye keep lar." "But are you a Christian?" What Christians need is, to be filled with the but I ought to be." Some kind advice was

Spirit, to be led by the Spirit. Then can God given to him and they parted, and our young Christian brother had nearly torgotten it, when them. Oh for an eye single to the glory of one day a young man came to him and asked "Why do you want my picture?" "Don't you

Now the lesson is first to Christians. How seldom do you try to induce others to go to the prayer-meeting! They complain of the few there they feel disheartened at it : but do they try to remedy it? Should they make the effort, that of itself, if done sincerely and prayerfully ebbed away, and left us stranded on a desolate would kindle their own hearts, would fill their minds with thought, would prompt them to lieved?" "Have we ever been really forgiven prayer, and would bring them into sympathy

CLASS LEADERS.

The following rules were drawn up and ob- replied to this formal request maintaining his served by a class leader, who for many years original position unchanged, and absolutely remet with the greatest success:-

1. Engage in secret prayer immediately beore going to meeting. 2. Begin exactly at the time appointed whether there be few or many present.

3. Sing not more than two or three stanzas some familiar hymn at the opening. 4. Let the opening prayer be short, and with

pecial reference to the success of the meet-5. Instead of an exhortation, let the leader

tate the present exercise of his mind. 6. Frequently ask direct questions; such as -do you feel the love of God in your heart? Are you seeking for perfect love? Do you gether incompatible with the Constitutions of feel that you have saving faith in the Lord Je-

7. Allow none to speak long. 8. Sing frequently a single stanza of some deeply spiritual hymn. 9. In the closing prayer remember the sick

and absent members. 10. Make diligent inquiry for the sick and absent, and visit them, if need be, at their ed. Dr. Dollinger then draws a picture of the homes, always taking an interest in their spiitual and temporal prosperity.

11. Call the roll of the class before closing. 12. Meet with the other leaders and the preacher once in three months. or oftener, for

It is earnestly requested that each class often, and put them in practice.

ACTIVE RELIGION.

not for the cloister. I pray not," said Jesus, as a theologian, as a historian, as a citizen, I but that thou shouldst keep them from the evil. for it is irreconcilable with the spirit of the

pondered and practically observed: "Add that of a pure Deism! The world crucified the received it; or because they can historically de- ever? What would not the damned give if the salvation of men, should, after a period of the very position in which they most need that your work in the strength of patient resolve, if ity takes not rare and far sought emblems, but you cannot in the ardor of feeling. Feeling the staff and refreshment of daily life, for sym-

WHAT THE DEVIL CANNOT DO.

Glasgow has a Wesleyan Visitor. A later course of a few months the addition of galleries became necessary. He at the same time met with considerable opposition and annoy ance, some of the people employing what litsongs in the streets at the expense of the were not so intolerant, as the following convervival which is attempted to be run on the caste street and saw two young men standing near, I sat a lang time under your ministry and gat of the poor and humble. The duty of a church here in the church; will you not go in ?" They the deil can transform hissel' into an angel o' to overlook none. God has many of his chosen other engagements?" it was asked. They muckle; but there's ae thing ha canna do-he ones among the poor and despised of this world.

If therefore a church have respect to a particular color or clear passing by these contravily went in, and after the meeting closed the heart, and I ken it's here.' Pastor: 'Aweel, went in, and after the meeting closed the heart, and I ken it's here.'

> EXCOMMUNICATION OF A LEADING ROMAN CATHOLIC DIVINE

The Pope of Rome has just issued a decree of excommunication against Rev. Dr. John Joseph Ignatius Dollinger, Professor in the Uniremember," said the other, "you invited two versity of Munich, and one of the most learned young men at such a time to the prayer-meet- and influential theologians in Europe. Dr. ing?" He did remember it. "Well," said the Dollinger is a native of Bavaria, and is now We are very apt to allow both our Christian other, "I was one of them, and I went home, in his seventy-third year. He was ordained in confidence and our Christian activity to be con- and thought of it, and it weighed upon me, and 1822, and was immediately appointed chaplain trolled by the state of our feeling. There are I thought over it, and hope I have found to the diocese of Bamberg. In 1826 he delivtimes when our souls are assame with glowing peace in believing." And now that young man ered a series of lectures on the History of the ardor-we tread the world and temptation is himself doing the very work which brought Church before the University of Munich. In under foot, we mount up as on eagles' wings, him in, going into the streets and asking 1845 he turned his attention to politics, and rewe soar above all clouds, we brush the level others to come to the prayer-meeting, and presented the University of Munich in the Bapave of heaven, and almost lay our hands upon who can tell the results of that one endeavor varian Parliament, and in 1851 was a delegate to that of Frankfort, where he voted for the absolute separation of the Church from the State. In 1861 he delivered some lectures advocating the abandonment of the temporal pow er by the Roman See. Dr. Dollinger is the author of many works upon theological subjects. and, as a writer upon ecclesiastical history, has no superior in scholarship and accuracy

Previous to the decree of excommunication which has been pronounced against Dr. Dollinger, the eminent Roman Catholic theologian the Bishop of Munich demanded that he should give in his adhesion to the new dogma of Papal Infallibility within ten days. Dr. Dollinger fusing his adherence to the doctrine of Infalli bility, or, as he himself puts it, " der Allgewalt und Unfehlbarkeit," of the omnipotence and infallibility of the Pope. For this decision be gives his reasons at length. Briefly summarized, these reasons are:

The new dogmas are inimical to the Scriptures, as interpreted by the Fathers, and to the belief and tradition of churchmen of all ages. The arguments in their favor are principally derived from forged, ungenuine documents, and doctrines precisely opposite were published by two General Councils and several Pones in the fifteenth century. The new dogma is altoseveral European States, especially with that of reply next deals with the question, Was the Council free? This it decides positively in the negative; and it likewise brings forward several instances to show gross ignorance of Church history and authorities on the part of the majority by which the dogma was supportresults which must follow from the principles of the Jesuits, through whom mainly this dogma has been declared. The repression of men's in-

tellectual activity and a temporal no less than a spiritual terrorism, the Pope being by a Jesuit organ declared to have control over all Kings as over all Bishops, are, according to the reply. eader who reads these rules, should cut them the consequences which must follow from Papal out, place them in his class book, read them infallibility. Dr. Dollinger asks that he should be allowed to lay these considerations before the Council of German Bishops, which it is expected will meet shortly at Fulda, or, that be ing refused, before the Archbishop's chapter. Christianity is a religion for the world, and The reply thus concludes; "As a Christian, that thou shouldst take them out of the world cannot accept this doctrine. As a Christian,