wn Physician

3 PILLS. 3 Ointment

he Stomach, Bowels.

centre which influence contre which influence is system; abused or de estaten, offensive breath to the natural consequent is the source of head nervous complaints, and Liver becomes affected, orders, pains in the side, se by Costiveness, Diarr principal action of these data the liver, lungs, bows to in their recuperative in their recuperative.

salt Rheum n it in To these the agonistic; its modus op-

res and Ulcers ding, that have pertina any other anenedy or succumbed to a cwa

the kin. the blood or chroni a clear and transparer ny of the cosmetics an

power to dispel rashes mplaints. old, married or od, or the turn of life, ay so decided an infin ment is soon perceptiare a safe and reliable re

in every conditi Fistula.

of these prevalent and cared locally and entire ent; warm fomentation ion. Its healing qua ills should be used

kin Diseases, ore Legs, re Throats. res of all kinds, prains,

lcers, enereal Sores, ounds of all kinds. uine un'ess tho word London" are discernery leaf of the book of
or box; the same may
the leaf to the light. A
iven to any one renderlead to the detection ericiting the medicine ing them to be spurious ctory of Professor Ho York, and by all re Dealers in Medicine

le saving by takin guidance of patients is ach pot and box. wn medicines can hav sent FREE OF EX Holloway, 80 Maider

ain Killer nily Medicine Age!

ALLY, CURES Weak Stomach, Ge Mouth, Canker, Live ndigestion, Cramp of ALLY, CURES, es, Severe Burns an prains, i we ling of the Tootache, Pain in th

is by universal consen-elf a reputation unsuredicinal preparati its various forms in y, and the unsolicited y of the masses in its sements. nier into the Pain able render it a per nedy taken internall

stion, when used ac slight stain upon lin alcohol. te public over twest erever it is used, the

its real medical pro ot action upon the sys Relieving Pain

ILLER dicine, and should b ediate use. Pers ave a bottle of this

unfrequently the case h disease, and before ns of vessels s th a few bottles of this as by doing so they invaluable remedy to r sud en attacks o he Cholera,

ie case; where it wa et appearance of the used and proved the d say that we shall shall be every way s a family medic S & SON,

, Providence, R. Brown, & Co. borsyth. Also, by recaries and Gro 12

rtic Pills.

ESLEYAN E. B. America.

erlain. ALIPAR, N. 84 annum, half early

PNTS: u'ation of this

tising medium nsertion of the above rat will be continue

cool dingly.

rticements to be actility for execu nd Jos Woss of all

roumcial

Aeslevan.

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

Volume XXI. No. 43

HALIFAX, N. S., WEDNESDAY, OCTOBER 27, 1869.

Whole No 1055

Religious Miscellany.

Go not Alone. Oh! go not in the world's waste,

Go not alone : Nor peace or rest will meet thee there. In plessure's laugh or labor's care ; Hard will care's burdens press on thee ; Mirth but a crackling thorn fire be : Oh! go not in the world's waste. Go not alone.

Ou! choose thee as thy guiding star. Choose thee the Lord: With him companion of thy way, With him as guide thou canst not stray; He is a s aff which ne'er will fail Through earth's turmoil or death's dark vale. Then choose thee for thy guiding star, Oh choose the Lord.

Christian Workers.

All the members of the human race are under

henest members of the human race. Recog- able resurrection, let us go to work. Let us culcontingent domain of God's providence may be sizing the relation of God to them, they can tivate diligently cur talents. Let us a certain profitable. praise the Redeemer—the the preserved ought expects. Let our voices mingle in every song suspect it. As singers most appropriately we but as thou wilt!"—I.L. Couler. to do credit to the Preserver. Therefore they of worship, our hearts and tongues lend their pray for pardon. We know that we have offended present themselves a living sacrifice, holy, ac- appropriate contributions when prayer is ascend- our Father, and we ask for forgivenese. Is

To every service I can pa_I,
And call it my supreme delight
To hear thy dictates and obey."

The theory is that the Church is an association of persons entertaining such convictions, and consecrated to such a mode of life. It is supposed to be made up of people glowing with

Then if a Church is what it professes to be

glorify their Father in heaven.

and especially if it is what it should be to jus-Sprintures certainly so teach. The Master is as he is able. The teaching is most emphatic that every one of us shall give account of him- unsettle the Divine original plan. self to God. And was it not formerly said of Methodists, and as an explanation of the splen-Very little use was made of committees. Not much time was lost in appointing chairmen and

ger to bring some one else to Jesus. Bre hren in Carist, is not this the proper con dition of the Church? If many fail to contribute their proportion of the necessary expenses of the eangie ation with which they are con- in the demonstrations of induction. Bected it is a favor to the minister to have others supp y the lack of service of these delinquente.

be transferred to the Church triumphant? Neipersonality. Manifestly, then, an invitation to some other being to know and love in order to aisle of Notre Dame resound with the most unther is it best for those who thus escape the God to change his approved order would, in the reach higher toward heaven. No after studying compromising Liberalism. In words of burndischarge of their duty. Even if their neglect last degree, be absurd. Where an answer was not criminal, and involved them in no con- here granted all moral, political and social phildemnation, they fail of full development. Their osophy would become chaotic.

be counted worthy to reap. If we faint we shall able. There I mitations and conditions may be have no portion in the blessings of the harvest. determined as I have imperfectly intimated. Surely we should all see to it that no man take

Whatsoever we do, whether we eat or drink, we work. Everywhere men are endeavoring to live ments are not harmonious.

septable unto God; and count the sacrifice a ing the heavenly hill; our hands hold not back there any law' that forbids this? If God reasonable service. Like the youthful disciple when means are asked to support the Gospel and chooses to pardon who has the right to object? who heard the Divine voice calling him in the relieve the poor; our time be cordially given to No one is denied the opportunity. We pray The Career of Father Hyacinthequiet of the chamber where he had laid himself deeds of faith and love; and our influence ever for continued health. What is inconsistent down for the night, they respond, "Speak, Lord; be thrown in favor of him to whom we owe our about this? Is there any natural 'law' of morus work, or let us die .- Pittsburg Adv.

Prayer and "Law"

BY JOHN WILLIAMSON, M. D. prove his existence is as satisfactory as the as- invariably, the changes of the weather. sumption. Our intuitions, not our logic, here and God responds to men in experience.

people. There are no drones. There are no The explicit decree is that every one shall give form to it. To answer prayer would utterly God is willing to give him. In practical mat-

of God's design and make him subject to the we greatly desire we will ask Him to grant.— and Montalembert fanoied that they could bridge solation, after which the Convention joined in caprice of his own and others judgment and Blessed be God for prayer till death, and over the chasm between the theological erced of singing, honor of their Saviour, that they were all at it and always at it. They were steadfast, immovable, always abounding in the work of the Lord pose respecting men. I name these primary and contingent. To the primary purpose of God men must conform. No amount of faith secretaries. No one person or set was allowed and prayer can reverse it. Men are created in The relief of the present of the present of the present of the purpose. The praying band contion, appointed. On Devot the same band of enthusiasts, although he occu- dentials, and Associations. it as final when we understand it. There is ab- His life, His death stand Alone. What a study pies a leas exalted place, belongs the present port of the Gospel. Every one was a messen solute and undeviating uniformity in the execution of this primary purpose. Here 'law' pro- More "lives of Christ" have been written than ardent Liberal as well as an ardent Catholic, foundly presides. Here prayer cannot but be of any other person known. We have four Monseigner Darboy has more than once been inapropriate. Illustrations of this purpose are that are inspired, and the number of those which the object of Papal suspicion, and has been forefound in mathematical and abstract truth, and men have since constructed out of these mater- ed to reaffirm his devotion to the Holy See. But M. Miller of Charlottetown, Henry Furness of

by anticipation of a mental necessity. Intel-If many refuse to sing it is well that some are ligence does not exist without admitting it. willing to lead the sacrifice of praise. If many The perception of it is a primal evidence of the called " Wonderful." will not pray, it is well that some will call upon existence of reason. A conception questioning Second: The influence of His character has lite. And the eager crowd was not disappointthe name of the Lord in the social meeting. If many will not canvass the community in the in- Of course, then, to pray against it would be ut- strike from this world's history what has been epiciers felt the fascination of the brilliant terest of Carist, and beseatch those on the road terly absurd. These two essential elements of done in it for Christ's sake—the deeds of self- prescher. After the great church had been fillto rain to pause in their iniquitous course, it is prayer, faith and desire, cannot possibly enter denial undergone, the lives that Christians have ed in every part, a man of short stature, and sintheir danger, and beg them to fice from the pose. An abstract truth is the sure criterion they have prosecuted, the martyrdoms they have the pulpit and address the expectant multitude. wrath to come. All this under certain circum- by which to determine the concrete. In asking suffered—what a waste would the past eighteen His oratory was strikingly natural. It was very for an authentication of concrete truth, our centuries present. It is not best for the Church as an organiza- only method is comparison with abstract. We tion. It perils her existence every day. It sus- call this ' reasoning from what we know.' We soul. No heart ever yet was compelled to love infusion of sacred themes. It was the reverse Pends her suggestful operations on too slight a know the abstract by intuition. It is a part of some higher, nobler being, in order to keep on of ecclesiastical. About the Church the Father this one shall remove to some other locality, or It is naturally wrought in us as an element of

Christian character is imperfect. But it is even Against truth as established by the demon-

worse than this for them. Future reward is in stration of induction, men shou'd not pray; or all that He is, and all that He has done, to win claim of the clergy to "direct" the conscience the Churches and Ministers of the city, and of work. He thanked them for the welcome exgent that maketh rich. Unly those who give buman importunity. We find a min for ex- mortal life. Central Presbyterian. diligence to make their calling and election sure, ample suffering from a terrific lesson, such se a can have minis ered unto them an abundant en- division of the spinal cord, or of the sortic arch, trance into the everlasting kingdom of our Lord or having his whole bodily surface charred by

Only those who do not weary in well-loing shall responses to prayer would be utterly impractic-

Where human judgment and feeling conflict, obligations to the love and service of their Fa- our crown. We need not wrestle for efficial prayer should be employed with especially prother in heaven. We were created that we might places in the Church. We need not clamor for found subordination to the will of God. We glorify our Creator. We are redeemed that we responsible situations. Especially we need not, offer the prayer. Between us God must decide. mey show forth his praise who hath delivered us and should not, complain of our brethren if they This is at once the suggestion of modesty and from the power of darkness, and hath translated do not summon us to carry the heaviest ob gaus into the kingdom of his dear Son. We are tions, and occupy the pos a that appear most ponding circumstances often pray for blessings preserved from day to day that we, remembering honorable in the sight of men. But we must directly conflicting. Both cannot be answered, we are not our own, but that we are bought be about our Father's business—we must be en- as each anticipates, and neither may. This does with a price, may glori'y him who hath bought gaged for Christ. We must do our part to sard not prove that God canno, or will not answer us, in our bodies and our spirits which are his. the recovery of our race. At the present day prayer. It proves simply that he is his own We are to fear God and work righteousness. there is abroad in the world an indisposition to best judge of what we need where our judg-

are to do all to the glory of God. We are to without toil-are steking some way around the In God's primary purpose, we must adapt ourset the Most High always before us. We are enactment which insists that bread shall be eard- selves to Him; in His contingent, He adapts to be in his fear all the day long. And these ed by the awest of the brow. And the disciples Himself to us. In this practical promise there are our obligations irrespective of our profession. of Christ in too many instances have become is no 'law.' All that is really concretely sigwho reached over one bundred years, and was schools of Hyaointhe's elequence still lingered in faction hymn, to s many would sing that song in They address themselves to us not as members possessed of the same spirit and are drifting in nificant to man is here found. To nothing is then bereaved of his wife. "Uncle, don't you men's ears. At last, however, the words of cal-not members of his Church does not release us quarters too much of a tendency to be satisfied man prayer. For what we feel we need, we from the pressure of these obligations. They are at liberty to ask. Our prayer will be heard are older than the Church. They demand our in the religious community really labor for the and answered if best for us. God is kindly attentions because in God we live, and move, Master—the many content themselves with nomining really labor for the and answered it best for us. God is kindly gives me a few drope of heaven, just as a nuss Barefooted Carmelites blamed him for doing the vice of Christ than from any other source and have our being—because parties sustaining such relations to another owe him constant and such circumstances, the Master is robbed, the perfect service. The fact that they do not per- Church is crippled, sinners remain unsaved, we reverently, our blessed Father is at the service odder day, I could see the dust of God's chariot language, or to preserve a silence, which would age of 14 was taken by his father and urged to seive such indebtedness, or, perceiving it will not miss large wages that might as well as not aug- of humanity. He knows our wants before we coming ober de mountains for me! Den he say not be the loyal expression of conscience. asknowledge it, only increases their condemnation.

ment our spiritual treasure, and contract a guilt
that might as well as not be avoided.

ment our spiritual treasure, and contract a guilt
always respond without our earnest prayer.

to me, 'Wait, old Johnson, wate! hold on a
leetle tonger, and I'll come round d'reetly.' They who truthfully call themselves Christians

There is a more excellent way. There is atwho put on the raiment, and assume the attitainable a better destiny. As we would escape ity claims; such answers our experience veriity claims; such answers our experience veri-

It would absolve man from the certain wis- will often commune with our dear Father; what pugn. Such men as Lammenate, Lecordaire, George Armstrong to offer a short prayer of con-

Three Thoughts about Christ.

Mathematical truth is the Divine expression as many as a degen have been written in Ger. acinthe to the Cathedral of Notre-Dame. To Kenzie of Moncton.

Him longest, loving Him most, the minds of ing eloquence he taught men that they owed durichest endowment are the foremost to exclaim: ties to each other as citizens, and that as fathers was then sung with great fervor.

Do I not see in this Jesus a being suited by even the Church sould not take away. The Lathern, pastor of the Church who on behalf of men of St. John to aid them in their Christian to do more for his Master. Young men had

proportion to present diligence. In the life to praying they should not be disappointed if no my heart? Why should not love Him as I of the wife, and to set aside the authority of the the Young Men's Christian Association especial-tended and then asked 'Why they had come." come there is no excellence or erjoyment which answer is voucheafed. By industion I mean the love none besides? May I find forgiveness in husband, was a pretension which Pere Hyacinhad not its germ in the life that now is. They systematised experience of men, or about that, the depth of His mercy that I have loved and he denounced with that peculiarly cutting, bewho do little here shut themselves up to have What concurrent human experience records as served Him so little, and may I find grace there cause personal elequence, which men can wield centrating effort and strengthening the bands to come to this Convention. It was because

> Love in the bottom of a Cup. There was a fine Christian philosophy in the

It is then a large and irremediable wrong that

Appropriate prayer now contemplates the mohis dying bed. "When I have most pain in my

in a state of case and prosperity. They lie at the bottom of trial's bitter cup. And Gcd hard to undo the mischief wrought by his gifted es'eems them in their beauty and power. This cup which our father's love compounds for us of his most accomplished order, he lent all the address.

meither shut their eyes, nor steel their hearts by study and prayer our capacity. Let us hence- That answers to prayer are not limited by holding in his trembling hands a cup that "hea against his claims. They conclus vely argue that forth know no idle hours. Realizing that the 'law' in the practical economy of God, is simp. a few drops of heaven" in it; and never let you or the creature ought to hold himself subject to the Saviour has need of us, and that he expects ly a matter of fact. Our lives are not subject I complain of any draught which Infinite Love use of the Creator-that the redeemed ought to every one of us to do our duty, let us do as he to any such uniformity, and men naturally never may press to our lips. "Father, not as we will,

General Miscellany

From the London Telegraph. Although still comparatively young, Pere forthy servant heareth." Like him who in mid- all. Somehow let us be co-workers with our tality, obedient to which we sicken and die?- Hyacinthe stands among the chief pulpit forces life, and at mid-day, had his eyes forced open Saviour. If we see no good opening, let us Where God here to interfere in our behalf, what of the Romish Church. Joining the order of by the light that shined round about him kneel down and beg for clearer vision. Let us statute would be violate? We pray for the Barefooted Carmelites, he speedily won distincfrom heaven, they cry out, "Lord, what wilt not agree to be sluggarde. Let us entreat our preservation of family and friends. Our prayer tion by his scholarship and his culture, no less were offered, interspersed with singing. Two existing." He told the incident at Cuba where any 'law 'here in the way? God's immediate an early age he promised to add a bright star to followed by prayers from Mr. McLean, President respective flags around them and interposed fo there is no 'law' in the way. We appropriate- garded with suspicious glances by leading digna- tion, for the special blessing of God upon the around them and say that the enemy shall not ly pray, too, for rain, or for its arrest if pro- taries of Rome. He was seen to be tainted with Convention; immediately after which the Chair touch those who seek their protection. He called absolute submission to the Holy See which is commencing celerity spiritually electric. Between God and of God in every heart. No reason why it should leans are ruled with a rod of iron, in accordance pro. tem. suffer were this prayer an wered? What ' law' ism of France inspire in men like Bishop Du- vention. But we are told, prayer is inconsistent with governs the blessings of harvests? We pray panloup much the same hostility with which the the Divine uniformity. God acts by 'law' of for God's guidance in the affairs of the nation .- extreme High Church dignitaries of England

> ters, God's will is 'law.' Remembering this we ble for the jealousy of orthodoxy itself to im- by the sad intelligence, and called upon the Rev. her hands together and said "Oh sir, pray for nineteenth. In the encounter Lammena's was so utterly overthrown by the members of his own the deepest sympathy was expressed with Mr. Church, that he cut the ties which bound him Cameron on the sudden and unlooked for benot only to Rome, but to revealed religion itself First: In any light in which He can be Lacordaire died while yet at its hottest; and ials, is very great. Within a few years, perhaps his chief offence was the admission of Pere Hy- Boston, H. B. White of St. John, Kennoth Moviews the authors held of Him whose name is lous fervor of Paris flocked when attracted by such eloquence as that of the Barefooted Carme-

the people. well that some will talk to the unconverted of a conception opposed to God's primary purmuch like the best speaking of the forum trans-Third: He is an object that can always fill the ferred to the sanctuary, and made holy by the thread. If one does all the giving, or singing, our mental furniture. No more can we divest a right royal one. Inexpected to meet men listen to their singing, their fervent prajers, and did not say much; about doctrines be said still of God upon the meeting, or singing, or working what is to be done when ourselves of it than of our individuality itself. No soul everyet reached the limits of its growth less; and about the clergy he said little that was this.

there was a nee Unristian philosophy in the banner of French Liberalism, on which was in red to the gathering of the clans in Scotland, and they had come to assist in the battle for we do ourselves if we consent to be released ral fitness of the man for heaven. To redress the big dying bed. "When I have most pain in my to do ourselves if we consent to be released of the man for heaven. To redress the big dying bed. "When I have most pain in my to do ourselves if we consent to be released of the man for heaven. To redress the big dying bed. "When I have most pain in my to do ourselves if we consent to be released of the man for heaven. To redress the big dying bed. "When I have most pain in my to do ourselves if we consent to be released of the man for heaven. To redress the big dying bed. "When I have most pain in my to do ourselves if we consent to be released of the man for heaven. To redress the big dying bed. "When I have most pain in my to do ourselves if we consent to be released of the unusion of the Ultramontate party he set forth the gospel of Peace. He welcomed them as great Reformation and on to the great religious of the Ultramontate party he set forth the distance in the great religious of the Ultramontate party he set forth the most party he set forth the gospel of Peace. He welcomed them as great Reformation and on to the great religious of the Ultramontate party he set forth the most peace in my to do not do not to the great religious of the Ultramontate party he set forth the most peace in my to do not do n from work in the several Christian congregations physical disaster is quite impossible. There is a soul." I do not doubt but there is love in the doctrines which made those pretensions null and Christian Young Men feel that it was of the movement in England in the Eighteenth Centers which made those pretensions null and Christian Young Men feel that it was of the movement in England in the Eighteenth Centers which made those pretensions null and Christian Young Men feel that it was of the movement in England in the Eighteenth Centers which made those pretensions null and Christian Young Men feel that it was of the movement in England in the Eighteenth Centers which made those pretensions null and Christian Young Men feel that it was of the movement in England in the Eighteenth Centers which made those pretensions null and Christian Young Men feel that it was of the movement in England in the Eighteenth Centers which made those pretensions null and Christian Young Men feel that it was of the movement in England in the Eighteenth Centers which made those pretensions null and Christian Young Men feel that it was of the movement in England in the Eighteenth Centers which made those pretensions null and Christian Young Men feel that it was of the movement in England in the Eighteenth Centers which made those pretensions null and Christian Young Men feel that it was of the movement in England in the Eighteenth Centers which made those pretensions null and Christian Young Men feel that it was of the movement in England in the Eighteenth Centers which made those pretensions null and Christian Young Men feel that it was of the movement in England in the Eighteenth Centers which made those pretensions null and Christian Young Men feel that it was of the movement in England in the Eighteenth Centers which made those pretensions null and Christian Young Men feel that it was of the movement in England in the Eighteenth Centers which made those pretensions null and Christian Young Men feel that it was of the movement in Engl with which we are associated. He who performs limit beyond which God will not go to restore bottom of the cup, though it is terribly bitter in which was of the cup, though it is terrible which was of the cup, though it is terrible which was of the cup, though it is terrible which was of the cup, though it is terrible which was of the cup, though it is terrible which was of the cup, though it is terrible which was of the cup, though it is terrible which was of the cup, the cup is the cup, the cup is the cup is the cup, the cup is the cup our service will inherit our compensation. He destroyed physical structure. Because men do the mouth." It was at the bottom of the cup the mouth." It was at the bottom of the cup the mouth." It was at the bottom of the cup the mouth." It was at the bottom of the cup the mouth." It was at the bottom of the cup the mouth." It was at the bottom of the cup the mouth." It was at the bottom of the cup the mouth. The mouth is the community should be committed to the last the battle was to be carried on for the peowho escapes labor in the vineyard escapes the not recover, under circumstances like these, in that the precious blessing was deposited, and he religious creed which did not compel them to to the service of Christ. He alluded to the laborated and Machine and remuneration that, at the coming of the Lord of the winestand shall be distributed among those sight of the conditions imposed it. They lose sight of the conditions imposed break off all visible connection with Rome, and bors of Martin and McShane and Somerville, ple. He urged to diligent effort and renewed break off all visible connection with Rome, and reach it.

Many of the richest Christian graces lie at the Many of their own country, which was the He enforced a holy ambition by the Spartan ead, for whilst in the meeting he had received bottom of the cup of trial. How patience spark- and cruzens of their own country, which was the story of the old warriors who at the great a telegram informing him that one of his congressions. les down there amid the tears! How lustrons hand the Ultramontene party of Paris were fushines the jewel of faith. Joy, too, is there—
rious against the discourses of the Carmelite. followed by the middle aged, who said:— worker, and a hard working Sabbath School such joy as the Apostle tasted in his ' tribulation All his eloquent denunciations of the vices which "What you were, we are now," and then by teacher, had been suddenly killed. He improv-Courage always shows, too, the most grandly are preying on the life of France were powerless the young, who said: "We shall in the future ed this sad event by urging the necessity of a when the fight is fiercest, and when death on to still the fierce cry of heresy. The preacher emulate and surpass your deeds." His address preparation for death. He presented the claim his pale horse is careering down on us over a was assailed with that cry, and at last, even the was a fine piece of oratory, affording nothing of the Association in an elequent and pointed field strewn with defeat and disaster. There is a patience of hope, a peace passing all under-fore the storm, that he put an end to the series of hope, a peace passing all under-fore the storm, that he put an end to the series of hope, a peace passing all under-fore the storm, that he put an end to the series of hope, a peace passing all under-fore the storm, that he put an end to the series of hope, a peace passing all under-fore the storm, that he put an end to the series of hope, a peace passing all under-fore the storm, that he put an end to the series of hope, a peace passing all under-fore the storm, that he put an end to the series of hope, a peace passing all under-fore the storm, that he put an end to the series of hope, a peace passing all under-fore the storm, that he put an end to the series of hope, a peace passing all under-fore the storm, that he put an end to the series of hope, a peace passing all under-fore the storm, that he put an end to the series of hope, a peace passing all under-fore the storm, that he put an end to the series of hope, a peace passing all under-fore the storm, that he put an end to the series of hope, a peace passing all under-fore the storm, that he put an end to the series of hope, a peace passing all under-fore the storm, that he put an end to the series of hope, a peace passing all under-fore the storm and the put an end to the series of hope, a peace passing all under-fore the storm and the put an end to the series of hope, a peace passing all under-fore the storm and the put an end to the series of the storm and the put an end to the series of the storm and the put and the put an end to the series of the storm and the put a standing, a sweet sense of the immediate presof Carmelite disc uses and invited the chief riwelcome on behalf of the Association. He ing for their welcome. ence of Jesus, that can never be reached by us val of Pere Hyacinthe to fill the pulpit of Notre gave the delegates a warm and cordial welcome.

Beligions Intelligence.

New Brunswick.

of Halifax, N. S.

The hymr commencing

" All hail the power of Jesus' name,"

" We are waiting by the river "

The occasion was exceedingly touching and their noble enterprise. reavement he was called to endure. The following Committees were then, on mo-

The Committee of Nomination report unanimously appointed.

President,-W. Welsh. Vice Presidents,-J. Morrow, of Hallfax, Geo

Secretaries,-J. E. Irvine and Josh. Clawson. THE MEETING OF WELCOME Held at 7.30 in the Centenary Weleyan Church was attended by a vast multitude so

Mr. W. Welsh, President, was in the Chair various parts of the Province, Nova Scotia and the United States.

The proceedings opened by singing the Coronation Hymn, after which the Rev. Mr. Hill Mr. Grant, of Haiffax. He said they had ex- St. John an opportunity of hearing soul-stirring (Episcopalian) read the 3rd Chapter of Pro-

of families they were dewered with rights which .. The President then called upon the Ber

but little hereafter. It is the hand of the dili- lavariable, can never be rendered variable by also to do better in what yet remains of this when assailing the men of their own order. He welcomed them as being one in they knew that Jesus lives, and that Satan lives, asserted the right of the husband to be supreme heart with them in the great work of bringing too, and they had come up to help to fight the in his own household, and the duty of the citizen men to the salvation of the Almighty God .- people's battle of right and truth against wrong to obey the laws of his own country. Uamov- He welcomed them as co-workers with them and evil. This it would be said, was the work ed by the threats of Rome, he raised up that old and as fellow soldiers of the cross. He refer- of the Church, but in a war no aid was refused,

I have found great comfort lately, when in sore and to preach the duty of uncompromising sub. duced Lieut. Governor Wilmot, who was received riches of his rhetoric to villify Protestantisms The President, in a few apt remarks intro touble, in reading a short sketch of the racy talk mission to the Holy Church, as represented by ed with great applicate. On rising he said he dignitary of his order, who had before encour- the world. From the standpoint of threeseore give his heart to Jesus; and he said, " My son I fear you are getting into bad company, and I would scotter see you in your grave," and though in the street and on the Square. The service he could not understand it then, yet he did now, for he was the boy, and the father was his. For gave out the Hymns, read the Scriptures, and tude of servants of the Lord of lords—are the honest members of the human race. Recog- able resurrection, let us go to work. Let us cul- contingent domain of God's providence may be to be dere."

The Young Men's Christian Asso of Halifax, Mr. Beattie of Pictou, Rev. Mr. Pitcher Convention at St. John political life, and temptations and dangers, such sheet anchor and stay. His Bible and prayers We rejoice to learn from the full reports which had sustained him. These Young Mon's Chrishave been published in the Saint John papers, tian Associations were a great means to bring

that all the meetings of the Series which comyoung men out of the dangers of evil company,
menced on Thursday the 14th, and closed on
and he called upon all to come up to the help of
Sabbath evening the 17th inst., were of a most
these Associations and they would be doing a
Mr. W. Weish, Mr. Irvin and the Rev. N.
McKay. The whole service lasted one hour. In St. David's (Presbyterian) Church, the ther's love by pertinent and touching anecdotes. great work. He illustrated the power of a moproceedings were opened by a prayer meeting. He heard there were delegates from the States which was presided over by Mr. J. B. Morrow, present, and he would now let them know a echeme which he had, and it was for these vast numbers of Christian young men to grasp hands and say, " We will have peace between these was sung with much spirit, and the 65th Pealm countries; and base would be the Fenian heart thou have me to do?" Like the poet, they ex- Master to give us leave to toil—beg him to let presupposes the Divine omnipotence. Is there than by his extraordinary power of speech. At agency can just as really protect them as a fathe galaxy of French pulpit elequence. But,
ther can protect his little child. In either case from the time of his first utterances, he was re That God exists we assume. No argument to tracted. There is no law whatever controlling, Liberalism. His words had not that tone of was taken by the President, when the hymn upon the young men to engage freely in Sabbath School enterprises and every other means for doing good. The restraints of Sabbath Schools prevail. The soul as instinctly cries for God as of the vapor of the air in the formation of the priests of France, almost as much was sung and prayer was off-red by the Rev. and Christian teaching wielded a lifelong influsined mercy, and labering to the utmost of the body for bread. No argument is needed rain drop, as an experimenter over the comtheir capacity and opportunity for the advancement of their Redeemer's kingdom. O'dained relation of God to us we experience. Our emoto be the light of the world, and assenting to by these Associations, and they should receive others, seeing their good works, are brought to communication. Men look to God in prayer What fundamental provision of nature would and the prelates who represent the old Liberal-ted and adopted for the guidance of the Con-Baptists and Presbyterians and Methodists were passed on Saturday. one in such a work, as they are in the Mission The Committee for the nomination of officers field and have been since they went to the foreign having just been appointed, it was announced field. He spoke of Her Majesty as the tender propie. There are no drones. There are no cowards. Every one is a toiler. The sacred the caprice of human entreaty. Nature is a edient to our volition. Then cannot God?—

The Ultramontane party, however, have been that a telegram had been received by Mr. Ca- mother and model Queen, but it was Christianity vast conclusion whose elements admit of no It must appear evident, then, that 'law' does forced to fight a hard battle with their Liberal meron, of New Glasgow, one of the Committee, that gave us that Queen. He told how at the modification. Man as a fact of this great son- not at all appertain to the domain of the con-

> He concluded by wishing them every success in The address of His Honor throughout was manly, powerful and eminently christian, and

poured out his heart in prayer for her success

highly appreciated by the vast audience. Responses were then made by the Delegates the first being from Mr. J. B. Morrow of Halifax. He wanted to know if the laymen he had heard speak were the homespun spoken of by one of them, what the silk and fine texture men were like. He told a story of a child in a mine who amused himself with lighting candle ends about tered by thousands, by the Young Men's Christhim which rejoiced his heart so much that he sang; and urged the diffusion of Christian light by the conversion of a young French deserter that the hearts of those about them might be made glad. He thanked the meeting for their Gospel. He concluded by calling down the kind welcome, and called upon the young men to come forward and join the Association as they and that which is to come, hoping that, if God

would get nothing but good. Mr. Henry Furness of Boston, Mass., follow. ing the people good. that the house was scarcely sufficient to contain ed. He was glad to come down here among the Christian Young Men of St. John and he trusted that when they went back they would was then sung. be better Christians if not wiser men. He prayed for the blessing of God to rest upon the the duty assigned him with sorrow mingled Convention and its deliberations, and hoped with joy. Sorrow because of the parting, but they would all meet in a better land.

The closing address was made by the Rev. pected a warm welcome, but they had received bin of the Steamer from Liverpool to Halifax, he would not say 'Farewell' but heaven tless Mr ernor Wilmot he was found among the young again much, but he would like if young again

We should be glad to give all the readers of satisfied with the following selections from the Morning News account of the closing exercises: THE SUNDAY SERVICES.

The large number of Ministers and Christian Laymen visiting the City, made themselves useful in various ways occupying the pulpit and engaging in other religious efforts. In the afternoon the delegates visited the different Sabbath Schools, and in some cases addressed the child-

The day was stormy and altogether unpropi tious for outdoor labor, yet at 4 o'clock a large number of people assembled in front of the out door service. The delegates, ministers and friends occupied the steps, and the congregation numbering at one time probably 350 stood attentive and earnest listeners on the sidewalks. was in charge of Mr. Morrow, of Halifax, who Kay of Saint John. Their addresses were short but stirring appeals to the people to be free from sin, to believe on Jesus and to live holy lives .-

The Rev. G. M. Grant of Halifax, preached in the afternoon at 3 o'clock to a large congregation in St. Stephen's (Presbyterian) Church. The Rev. Mr. Pitblado, of St. Andrew's preached a sermon to young men in the Exmouth St. (Methodist) Church in the evening THE FAREWELL MEETING.

At half past seven o'clock last evening the Centenary Church was filled with people to participate in the farewell Service of the Convention. Upon the platform were ministers of the different denominations, prominent delegates, the Secretaries and reporters of the Press. The Chair was occupied by Mr. G. Berteaux, Vice President of the Association. The hymne printed on slips were scattered well over the Church, and the singing, led by the Choir of the Young Men's Christian Association was heartily engaged in by all the people.

"All ball the power of Jesus name," &c.

The Rev. Mr. Lathern then read the 19th Psalm and offered prayer. The Secretary of the Convention then read The hymn commencing,-

"Blest be the tie that binds," &co.

Mr. Geo Berteaux, who presided, then briefly addressed the audience on the solemnity of a parting meeting like that, and then introduced the Rev, Mr. Harley, who said although he loved the word "fare-well," yet on account of the associations and the occasion upon which Edward Island and the various parts of New Brunswick a kindly and hearty farewell, and trusted they would fare well in their bodies, in their temporal concerns, and in their spiritual interests. He urged upon them the necessity elicited frequent and hearty evidence that it was of continuing their efforts and labors in the great work of winning souls to Jesus. He bade them in their daily life to show in their several spheres that they were in earnest in their profession, and in their active endeavors to rely upon the aid of the Holy Spirit. He told of the great good resulting from the circulation of a little book called " City Life," which was scatian Association of London, illustrated especially who became subsequently a preacher of the blessing of God upon the delegates, for this life will, they might return again and assist in do-One verse of the hymn

"Nearer my God to thee."&c.

The Rev. Mr Bennet said he performed the joy because of the Convention which had been held. The delegates had afforded the people of addresses which had done good. None could listen to their singing, their fervent prayers, much of Judge Wilmot when, some years ago, they benefitted those to whom they had come .he joined their little prayer meeting in the ca- In his own name and in that of the Churches, but he thought much more of him that as Gov- you. He did not want to live life over