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HALIFAX, N. S., WEDNESDAY, JUNE 21, 1865.

Beligions Miscellam.

The Voice of the Weary. BY MES. E. C. JUDSON.

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SALT

erefore the Lord of the harvest ome from a land where a beautiful light Is creeping o'er hill-top and vale;

But the reapers are wasted and pale

wasted and worn with the wearing Still they pause not, that brave little band ; sough soon their tone pillow must be the strang

int and grave-dotted strand. langers uncounted are clust

nce stalks un The per ions are borne on the

air, And lurk in each leaf's fragrant fold.

wan cheek, ut there's beautiful light in her eye.

the smile that she wears is se ne can doubt it comes down from the sky

the strong man is bowed in his golden prime, But he cheerily sings at his toil,

the thinks of his sheaves and the time,

Of the glorious Lord of the soil,

nd ever they turn, that brave little band, A long wistful gaze to the West : Do they come ? Do they come from that de

distant land, That land of the lovely and blest ?" Do they come ? Do they come ? O we're

feeble and wan, And we're passing like shadows away : the harvest is white, and lo! yonder the dawn :

orkmen, for reapers, we pray."

on Rising's Dancing School There are some people who are so honest T CUP inded and sincere, that we seem to fee at they are the Nathanials of our generation salways love to meet such men. We feel that would be hard for temptation to fasten on n, and if the wind ever blows dust on them, soon blows it off again. Such a man was Mr. well known in all our region as

cause we have been rigid, and thought to be the slope of the roof on his own side, and when services were the Episcopal rectors of St. Ann's what settlements legally and technically fall uneligion, by being sour and crabbed."

school ? Was it a religious duty, a desire to been very foolish to dispute, as we has done, con-honor Christ, that led you to do it ? I feel cer-cerning Christ's will aboot our kirks, until we Elmendorf, Reformed Dutch; Buddingham, tain it was not." " Now, really, Mr. Simplemind,

things too far. Pray, what hurt does it do for my children to go to this dancing school ?" " The very question I have been

in my reply. It does hurt in these ways : "(a) You were chosen to be a deacon of an orthodox church, because your brethren thought that in character, in example and influence, they we only do our wark weel, we will meet at the Speaking of this question of welcoming noncould safely point their families to you as a tap at last. Gie's your han,' auld, neighbor !" episcopal ministers to their pulpits, the Episco-model. They thought you to be a simple, hum. And so they shook han,' and were the best o' pal Recorder says :-ble Christian-one who would not strive to gain freens ever after.

both worlds. By this act, you have fallen in their regards, in your influence, is your weight of Christian character. I have no doubt. " (b) I have also no doubt that the whole

church feels the influence. Are not your prayer meetings very thin, and cold, and formal ? Don't you find you cannot hold up your head, and speak and pray as you once did ? Religion must be very low, before you would do such a

thing. "(c) Your minister, I am bold to say, wa amazed and grieved when he heard of it. He is now. He mourns in secret places. And i he were asked by you he would tell you so. I happen to know him to be a most excellent man but don't it begin to be whispered around that is not up to

he is " dull," " is not popular," " is not up to the times," and it would be well for your people to have " a more popular man ?" And de pend on it, Descon, they will soon look to you to lead off in this dance. Their instincts teach them that an officer of the church who patronizes the dancing school will not long be true to

his faithful minister. " (d) You have brethren in the church who are grieved, I have no doubt. Have you not ientious Christians who do not allow their children to go to the dancing school ? their children want to go-would be delighted to goerhaps beg to go, and urge that Deacon Rising's children go, and these parents are tried.

They seem severe. But they gave their children to Christ in infancy, and they dare not let them go on the devil's ground. You grieve all these eedingly. "(e) You hurt your own children. There

nust be some limits to the thing. You know that if you put guns into the hands of boys, they who found it hard to do wrong, and equally will fire them off. If you give a child a taste rd to imagine it in others. He was a home for dancing, and the power to dance, she will

wrang, it's perfectly certain that it never can be beauty and power of fellowship in Christ the to lose, and therefore are not affected by the reright to be uncivil, unneighborly, unkind, in fac, head. tave you ask ; and I will be very brief and plain tae hate ane anither. No, no, that's the deevil's The Episcopal Recorder devotes nearly wark, and no. God's. Noo, it strikes me that columns to a defence of the propriety of free inmaybe it's wi' the kirk, as wi' this house ; ye're terchange of Christian courtesies between minworking on as side and me on the t'ither, but it isters of the Episcopal and other denominations

"If this step in advance towards intercom

Looking to Jesus.

Looking unto Jesus," and not unto our brethen, not even to the best and most balaved of them. If we follow a man, we run the risk of osing our way; but if we follow Jesus, we are certain never to go astray. Besides, by putting a man between Christ and us, it happens that th man imperceptibly grows in our eyes, while Christ

becomes less, and soon we know not how to find Christ without finding the man, and if the latter fail us, all is lost. - But if, on the contrary, Jesus stands between us and our dearest friend, our attachment to our friend will be less direct, and at the same time more sweet, less passionate but purer.

"Unto Jesus" and not to the obstacles meet in our path. From the moment that we stop to consider them, they astonish and unnerve and cast us down, incapable as we are of com- tion, of persons who are not ministers of "this prehending either the reason why they are per- church," then where is the obstacle to a free inmitted or the means by which we may overcome them. The apostle began to sink as soon as he

he continued looking unto Jesus, he walked upon the waves as upon a rock. The harder our task and the heavier our cross the more it behooves windicated ? Must it not henceforth be allowed, us to look unto Jesus only. "Unto Jesus," and unless some other authority to the contrary be not be required. They will, of course prevail not our weakness. Have we ever become strong- shown, or some authoritative interpretation of er by lamenting our weakness? But if we look this cannon in this sense be rendered, or some they are not generally valued or depended upon unto Jesus, his strength shall fortify our hearts, and we shall break forth into songs of praise. "Unto Jesus," and not to our own strength, for ture ?"

heart is filled with his

The Frightful Roll.

with that we can only glerif ourselves. To glorify God we need the strength of God. "Unto Jesus," and not to what we are doing for him. Church Episcopal ministers have invited the that all men are equal. The very trick and If we are too much taken up with our work we Greek Church Priests to "officiate," although may forget our Master ; we may have our hands the canon expressly requires ordination in this

The Missionary Bishops of Honolulu, Central cent judgment in any way. It seems certain

bane, Goulbourne, and Perth.

then, that in at least twelve out of forty-one dioceses the Church has to construct de nova .- Re cord

General Miscelland.

Life at the Oil Wells munion and union is to be made, it must be on A writer in the New York World, who has the distinct admission of the validity of their just returned from Oil City, gives the following ordination. There are two theories, upon either graphic and truthful sketch of life, men, and

of which such admission might be made." manners there : If there are two theories on which this " ad mission" can be made by Episcopalians, and a only one is necessary, of course the will be made by all who desire to make it.

The Episcopal Recorder then mentions th Rev. Dr. Buddington (Congregational) of Brookyn, has preached in Rev. Dr. Canfield's (Episco pal) pulpit, Dr. C. reading the service, and the penniless adventures with small sanital, nabobs tecorder cites the canon on the subject and adds We do not understand that Dr. Canfield is to be arraigned and tried for a violation of this can on. On the contrary, we have reason uppose that some persons, who had hoped for

such a result are disappointed. If the word officiate in this canon does not forbid an occasional, but only a regular and settled ministratercommunion? What canon forbids it?

minister of our church to invite one of another denomination into his pulpit been practically nified bearing does not impress. The common courtesies of a business transaction may or may between gentlemen here as everywhere. But new legislation adopted which shall prohibit it Men who find that, by the mere strength of beyond all possible equivocation or peradven- their wite, they can make money here as

The question of pulpit interchange has thu essense of money making is to make the man you bargain with believe that you are his in-

"Well, sir," said Descon Rising, "we live But one day they happened to be on the roof in a formal and fraternal opening of the house. Crown Colonies and the places not having a loin peculiar times. Our religion has suffered be- at the same time, each repairing the thatch in Present in the chancel and participating in the cal Parliament; but, it is at present uncertain at the same time. A very common position in Christ was all and in all. If they lived it was norose. I think we should not make men hate they had worked up to the top, there they were not vacillating as most men -face to face. They couldn't flee, so at last of nearly every evangelical denomination in the of the Letters Patent, under which their Bishops several inches between the chair back and the are; they had a purpose fixed in their mind, in "Certainly not. But, my dear sir, is that Andrew took off his cap, and, scratching his city. The Episcopal service was conducted by Helena, Sierra Leone, Victoria, Labuan, Bris-

Whole No. 830

he is accepted, he can go forward ; nor does h

stop for sacrifices. No duty seems too hard.

He is like Mount Zion, which cannot be moved.

And what is remarkable in the life of a conse

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ed by any consumptive on aitting down, unless A minister that is not wholly con has clean forgot His will about ourselves; and Congregational; Hodge, Baptist; and Foss, Africa, Melanesia, the Niger territory, and the counteracted by an effort of the will; hence par- to God and His service, cannot do the work ascarry so we has fought ase bitterly for what we ca' the Methodist. These addresses brought to view Urange River, holding Sees beyond the British ents should regard such a position in their chiltruth, that it has ended in spite. Whatever's the essential unity of all Christians and the possessions, never had any status or jurisdiction dren with apprehension, and abould rectify it at may be; he is a weak man and easily turned up to God, and has the inward assurance that

> Geological Speculations. Prof. Agaasiz, in the Atlantic Monthly, come sion that the continent of North America was at one time covered with ice a mile crated man is, he cannot be sonquered so long America was at one time toretet in the slopes of the in thickness. The proof is that the slopes of the Alleghany range of mountains are glacier worn crushed but not conquered. Jesus was crucion the very top, except a few points which were fied but not conquered. Paul was beheaded above the level of the icy mass. Mount Wash- but not conquered. John was banished but not

ington for instance, is over six thousand feet high, and the rough unpolished surface of its summits covered with loose fragments, just be-no less difficult to conquered. He aven than a low the level at which glacier marks came to an man wholly devoted to God. He is bound to Life in Oil City is fast and peculiar. Go in end, tells us that it lifted its head slone above God in covenant engagement, and unless he

penniess edventures with amail capital, napoos the for sterne or into the beight are left into that vicinity a noted infidel challenging any about," speculators of every class, and demo- untouched. The glacier, he argues, was God's man to meet him in discussion on the subject of about, speculatore of every class, and demo-cratic people generally. Oil is the great leveler. great plow, and when the ice vanished from the revealed religion. All the ministers near were Your neighbor, no matter how wretchedly garb- face of the land, it left it prepared for the hand waited upon and asked to meet this champion in ed or how detestably vulgar in his speech or of the husbandman. The hard surface of the debate, but they refused. At length this old manner, may be so far your superior in money's rocks was ground to powder, the elements of man of God said he would meet him ; but his worth, that, in this community-where wealth of the soil were mingled in fair proportions, friends used every means to dissuade him, tellis the only recognized aristocracy-he is held granite was carried into the lime regions, lime ing him it was no use, he would be beaten, and to be something more than a simple loafer. was mingled with the more arid and unproducto be something more than a simple loarer. Was imagined with the laws prepared fit for the would go, and he did go. They met in the pressociety here descend to the plane of off-hand agricultural uses of man. There are evidences ence of a large audience, and the Infidel opened them. The apostle began to sink as soon as he looked at the boisterous billows; but so long as be continued looking unto Jeaus, he walked upon

regard ainging or music in school as invaluable, and how grace found him, and as he talked his Nothing so quickly relaxes the mind, and frees old heart grew young and warm. Still he went well without a high and graceful bearing as with it from bad feelings and discouragements which on talking, many hearts were touched, and the it, cease to respect it in others. The democrathe daily studies engender. It relieves the tea- Infidel became restless, he could not see where cher, too, to join in a cheerful song, bodily as to take hold of the old man's talk. He felt a well as mentally. A teacher who sings often will certain kind of force about it, but could not see not often soold. [Mark that.] I believe he can how to meet it ; still the talk went on. Present Tull and our hearts empty; but if we are con-stantly look unto Jesus we cannot forget our the Low Church Episcopal ministers have invit-you accordingly. this way : and, instead of sharp tones piercing one of his friends near the door, he asked the

accents. Song always draws closer its partici- will tell you what it is : I am not afraid to mee

pants, and love goes with it ; and in the song- any man in the world, but this thing of meeting

exercise, if ever, there will be happiness in the God in a man, I do not understand that.' He

to a bar-room or sitting-room, and you will find the desolate waste of ice and snow. In this breaks the contract he will stand in spite of wick a conclave resembling no other ever assembled region, then, the thickness of the sheet cannot ed men and devils combined. on the face of the earth. The representatives have been much less than six thousand feet, and In a certain community, noted for infidelity, of millions of greenbacks and thousands of this is in keeping with the same kind of evidence there lived a pious man of God. Unassuming. or millions of greenbacks and incompany with team in other parts of the country; for, wherever the unpretending, he went about doing good. As a sters, stage-drivers, carpenters, workers at wells, mountains are much below six thousand feet, preacher, he was not noted for anything special, the ice seems to have passed directly over them, only his entire devotedness to God. There came

are absolutely of no account whatever. A dig- globe. The ice period is supposed to belong would have no argument to meet him. The subsequent to this, and next to last before the professed friends of Christ were trembling with

Music in Schools.

fear. The old man was calm. When the Infidel advent of this truth. sat down, the old minister arose in his place. with a countenance as calm as the summer's eve. An excellent man and a good teacher says : He commenced by simply relating his christian In respect to moral training and discipline, 1 experience : He told how wicked he had been,

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nust be some very hard ones, unless your place Congregationalist. very remarkable." " I don't mean all, but all the first families We took special cars to see that none but moral

ng school."

and respectable young people were admitted." " I see. Then dancing schools are such places ing fact that God is for you, that God is with that the immoral and the not respectable are you? It is your privilege to do so, and if you do

cial care to keep them out ?"

" Now, my good sir, let us be candid-"

been afraid you would think me too candid."

"What harm does it do for my children t

go to a dancing school with good moral com-

" Late hours, then, are the natural conse

pretend to place it on that ground."

rayers. Mr. Simplemind looked disappointed. A short chapter, selected for its shortness, evi-

" The dancing school ! Why Dea. Rising !"

people were going, and we did'nt want to be rigid."

"You seem to be surprised, sir. Well, we Holy Spirit, in conforming to the world.

ikely to go, and so likely that you have to take so, you will glory his dear name, magnify his

special care" to guard against it. You don't rich grace, and honour his sovereign mercy. You

take any such pains when you open a new prayer will be a match for Satan, live above the world,

meeting, or Sabbath school do you ? May I be and over the corruptions of your own heart. God

right to send or allow their children to go to look to him for all, and trust him. Notwith-

amusements or places to which it is so natural standing all, you do not make a God of him. He

for the wicked to go that you have to take spe- is pledged to his people he is engaged to them.

"Well, I feel sure I want to be, and have prove his love to them, display his power in deal-

panions ? They are particular not to keep late ing mercy, and promises. Holy Spirit, in all

quences of the thing, or else they would not dence appears to frown, then, O then, whisper to have to be "particular." You don't have to my soul, God is for thee, God is with thee. The

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stowed upon msing and hat it is his

nd Shaw make this remark about any religious meeting Believer's Triumph. GARDI gathering. I never heard such a thing said alance of their rices. bout any charitable gathering in my life." "Now Mr. Simplemind," said Mrs. Rising "den't the Bible say there is a 'time for all things, and, ' a time to dance ?'" WESL mly, madam, the Bible says there is a time to dance, and a time ' to pull down,' and ' a two on a quarrel about a clause in the eath requirtime to kill, but I have never yet pulled down ed of the freemen of certain Scottish boroughe, my house, or killed anybody, because there is which expressed " their hearty allowance of the arch of E "Pportunity for doing such things. You surely true religion at present professed within the ton't understand that text to teach us to tear realm, and authorized by the laws thereof." lurray. hamberlain. st, HALIFAL,

hours "

down the house, or character or influence, or to hill body or soul ?" "Well, but did not David dance before the "Burghers," and their opponents "Anti-burgh-EMENTS Lord ?

ment, where there is opportunity for hands will be active in his service .- Revd. am some two miles from home. His and where the company is not " very select," or as took him at once to the house of Des. " moral," and where they do " keep late hours." of whom he had heard often, and in " (f) Your children will have new and strong whose society he expected to enjoy much. The desting lived in a new, jaunty-looking house, whilently marting up, and determined not to be ber for the trying duties of life, and for the self-It is recorded of Luther, that during a serious Jeft behind in paint or furniture. It was, indeed, denial of the Christian, is a wrong done to the illness the evil one seemed to enter his sick room, and looking at him with a triumphant quite stylish, " with all the modern improvechild. And pray, deacon, what possible cross smile, unrolled a vast roll which he carried in hi Mr. Simplemind arrived just before does the community see you and your Christian tes, and of course, was invited to the hospitali-family take up ?-You have no theatre and no

God for Thee.

He will fulfil every word to them, he will make

all his goodness to pass before them. He will

ing with them, and rejoice in every opportunity

of doing them good. Blessed, for ever blessed,

be the Lord for his great love, free grace, abound-

times of weakness, in all seasons of sorrow, when

fears arise, when Satan harasses, when Provi-

Meeting at the Tap.

the Established Church of Scotland, was split in

ers." Johnny Morton, a keen Burgher, and

A hundred years ago and more, a num

arms. As the fiend threw one end of it on the floor, and it unwound itself with the impetus he ties of the table. As soon as the tes was over, horse races here, and you do not patronize them. had given it, Luther's eyes were on it, and to his Bible was brought for family worship. The But if I understand Christ we are to take up rnation he read there the long and fearful young ladies, the daughters, and very pretty some cross daily, something that will be felt and record of his own sins, clearly and distinctly rere, said that they must be excused in seen as a cross. Now where is the cross which enumerated. There stood before his very eyes fer dress, and so they were not to be at they see you take up for Christ ?

" the sins and offences of his youth, and all his transgressions in all his sins." "(g) If your children are Christians, There they were in letters as black as he felt wrong is hardly less to them. If they are Christ's his sins to be, and as plain as he knew they would be if God should "set them before him in the light of his countenance." "His here's built him " as he looked. That stout heart which

"I presume your daughters are dressing for mompany, and I fear if I accept your kind invi-tion to stay with you, I shall be in the way." would you ask him ' just to stay outside, while would you ask him ' just to stay outside, while would you ask him ' just to stay outside, while would you ask him ' just to stay outside, while would you ask him ' just to stay outside, while would you ask him ' just to stay outside, while would you ask him ' just to stay outside, while would you ask him ' just to stay outside, while would you ask him ' just to stay outside, while would you ask him ' just to stay outside, while would you ask him ' just to stay outside, while would you ask him ' just to stay outside, while would you ask him ' just to stay outside, while would you ask him ' just to stay with you would you have the stay with you would you have to stay would you have to stay with you would you have to stay with you would you have to stay while would you ask him ' just to stay with you would you have to stay would you have to stay with you would you have to stay would yo to the dancing school to introduce him ? Or, would you ask him ' just to stay outside, while never quailed before man-that firm, honest eye "O, not at all. We are not to have any com- you went in and called them out ?' O, deacon ! which could look cardinals and bishops, princes you went in and cause them out r - O, deacon : hany. My daughters are only dressing for the deacon ! I fear you are hurting yourself, hurtand palatines, in the face, did quail be ing your family, grieving your fellow-Christians, ghastly roll. " His sins took such a hold und wearing down your minister, and grieving the

him that he was not able to look up." Suddenly it flashed into his mind that the did hesitate some about it, but all the young Master says, ' Be not conformed to the world.' was one thing not written there. He said aloud " Alas ! Mr. Simplemind was sad ! Deacon One thing you have forgotten ; the rest is all Rising was sad ! And I am sad ! Reader, are true, but one thing you have forgotten, ' The " All the young people going ! Why, there we all foolish in being sad ?--Rev. Dr. Todd in od of Jesus Christ, his Son, cleanseth us from

all sin ; " and as he said this the " Accuser

the brethren," and his heavy roll of " lamenta

tion, and mourning, and woe," disappeared to-Beloved, do you daily live realizing the cheer-

The Aliment of Grace. In the Bible all the graces of the spirit fir their proper aliment. The word feeds faith by

etting before it the free grace of God, his rich romises and his almighty power to perform them permitted to ask if Christian parents are doing is everything for you, or he is nothing. You all ; repentance, by making the vileness and de-Nova Scotia formity of sin more distinct and impressive ; Calcutta love, by opening to our view more and more of the excellence and lovelipess of Christ ; hope, by Barbado revealing to us God's abundant compassion and grace; and seel, by the eternal inheritance of glory which it assures us awaits all the fruitful in a heaven. Of all true canctification the Bible Toronto, New Zealand is the text book : and one might as well expect to become a historian without reading history, as to attain to saintliness of Christian character to attain to saintliness of Customer " Closer Antigua, with God's word neglected .-- Darling's " Closer Columbo. Walk."

Beligions Intelligence.

Progress of Christian Union. The New York Observer contains the following which we transfer to our columns as indicative of body of Presbyterians, who had seceded from

long step in the right direction, which we hope will be followed by many more of the same sort. Last Thursday evening, an Episcopal church was opened for public worship in our sister city. Brooklyn, under circumstances of unusual interest. The building was begun by a Presbyterian congregation and sold for \$27,000 to the Episcopalians, who have completed it at an ex-pense of \$20,000 more, making it the second only in the city in point of beauty. A corres-"Yes, and danced with all his might, but that as religious worship. You don't mean to say lived in the same house, but at opposite ends, are laid " a copy of the Bible, the Westminster

that your daughters go to the dancing school and it was the bargain that each should keep his



The You have come down to look about you, with the view purchasing some land, You casually canon being just as explicit to forbid one as the other, is thus ignored by both, and ministerial allude to the fact aloud. Lo ! from the mouth liberty established. In this Diocese it is more of a greasy individual in the corner, who, from

authoritatively settled, because the Bishop ex- his appearence, might, in ordinary circles, be pressly permitted the Greek priest to officiate, held a coal-heaver or a roller of barrels : notwithstanding the canon that forbids it. "I've got a few acres up here. Perhaps you'd

It now only remains for the Baptists to follow like to look at it ?" the example of Mr. Spurgeon and their brethren " How many P" generally in England, and come to the Lord's "Bout two hundred." Table with all who confess Christ as their Lord " What price ?" and Saviour. Rev. Dr. Neale, of Boston, one " Thousand dollars an acre." of the most distinguished Baptist ministers, it is said, has preached a sermon advocating open communion, and the abandonment of that selfrelusion which has so long kept the Baptist

that there hundred acres ?" hurches of this country out of the blessed pri-" Sixty thousan'." rileges of communion with their brethren of "Whew ! did they look at it ?"

ther names. So the good work goes on. Even better things mention in a week o into a jumble.

Status of the Colonial Clergy. The late decisions of the Privy Council has listed multitudinous comments man this mint Various questions have arisen as to the nature

and source of Episcopal authority, and the limits

of Great Britain, in which the Episcopate has been planted, together with the dates respective Sees were founded. Omitting Jerusalem, Honolulu, Melanesia, Wellington and

Zambesi, there appears to be forty-one Sees, which have been founded in the following or-1787 Victoria,

1793 Rupert's Land, 1814 Montreal, 1824 Sierra Leone, 1824 Graham's Town, 1849 1850 1852 Instead of giving all sorts of rules about turn-1835 1836 Natal, Mauritius, 1853 soon forgotten, or productive of a feeling of strength. Labuan, Christ's Churc 1837 awkwardness or discomfort, which produces a 1856 1839 1839 Perth, 1857 Huron, Nelson, Wellingtor Waiapu, St. Helena 1841 1842 1842 1842 1842 1845 1845 1845 858 Columbia, Briebane, 1859

Nassau, Ontario, 1847

ing the opposite wrist. derstood that the Bishoprics of Calcutta, Madras, Bombay, Nova Scotia, Jamaica, Antigua, Bar-

ops are paid wholly or in part from the Colonial

reagious worship, do you? If they do, a we should ask a question or two, whether, are should ask a question or two, whether, the light of the Gospel, this is the best thed of worship? But I know you don't thed to place it on that ground." does sot understand Election is not the teast wor derful. We have never seen the person, lay o clerical, who did; though we never yet met on the big is a set of the set of the

Ministerial.

A Minister's Strength. In the economy of divine grace, and the or-

ganisation of the church on earth, God, in His why? They are not consecrated to God and the "I say, Bill," up speaks one of the company infinite wisdom, saw proper to call certain per- ministry. Some preach for ease, some for gain, frayed overcoat, "how much did you get for sons to preach the gospel ; and it is His will that and some for popularity. My brethren, suffer o another man in a pair of worn-out boots and

schoool-room."

Not till Oil City is left behind does the full this I conceive is the minister's strength. Edu- altar, leave it there, until God shall say, "It is agnitude and hewilderment of the oil-mining cation has its advantages, and when consecrated enough, come up higher.' In God is your region dawn upon the traveler. The develop- to God will only add so much more power to the

ments along the Alleghany are simply nothing minister. to it. A perplexing mane of derricks is woven. Consecrate simply means to dedicate-to dethickly along both sides of the stream, from the vote. To consecrate to God is to dedicate one's banks to the bases of the hills. Engine-houses, self to His service and worship for time and shanties, Offices, tanks, groceries, taverns, em- eternity. To specify more particularly it would

us power and strength, and this we are wholly consecrated to him. There are many weak and sickly ministers, spending year many weak and sickly ministers, but after year, and scarcely a soul converted,

were brought to Christ.

left, while the old man went on, until many hearts

were subdued, and in a short time, many hearts

Ah, my brethren, it is God in us that gives

us power and strength, and this we will have it

those whom He calls to that work should be this word of exhortation :-- Your calling is above efficient, and in order to be successful, they every calling. The cause is not yours, it is must have strength. It is not my purpose to God's ; be careful how you work. Work not at speak of all the necessary qualifications of a min- all unless you can give your whole soul to it. "No !" The oil conversation once started, soon gets ister of the gospel of Christ. Of one thing only O, consecrate your whole being, and all your would I speak, and that is Consecration. In interests to God and His cause. Put it on the strength. Consecrate, consecrate.-Religious Ielegraph.

> Clerical Reputation in Scotland. The Glasgow Citizen is shocked at the heart-

and source of Episcopal authority, and the limits of Episcopal superintendence of Priests and Deacons, where Colonial Churches are left to themselves. Inquiries also have been made as to the number and names of the Dioceses, that are more immediately affected by this decision. For the elucidation of the latter point, we subjoin a the elucidation of the latter point, we subjoin a the different wells, where the process of the different wells where the side the different wells, where the process of In fact he is only half a man in God's cause.- They are made the victims of innumerable filling and shipping the barrels is going on. There is a power in consecration, even in a bad pies. Folly lies in wait for them in unexpected when the filling and shipping the barrets is going on. Let a man get a purpose fixed in his corners, in order to drag their wisdom down to ing Jeru-of them throng the crocked ways or linger be- mind, and then throw his whole soul in it, and its own sweet level; falsehood assails them on the purpose fixed in his corners, in order to drag their wisdom down to his work and the soul in it, and its own sweet level; falsehood assails them on side the derricks. Knots of spectators gather what can he not accomplish ? What gave the open highway, and bespatters their fair into witness the yield of the large wells, or to Washington his power as a general? Was it tegrity with daubs of her black art; and even discuss the prospects of new ones going down. his superior knowledge in military tactics ?-No; vice is not afraid, with mufiled foot, to follow it was this : Washington was consecrated to the them in their sacred avocations for the deliber-services of his country. What gave Luther his ate purpose of tripping up their heels and mak-

success and power? Was it because no man ing them abhorrent to the assemblies of the just. that oppressed him was his equal in scholarship? They are the most marked men living. The 1853 ing out the toes and straightening up the body, No; Martin Luther was consecrated to God scoffer, the sceptic, and the scroundrel, are all of which are impracticable to many, because and the work of reformation. This was his equally distiguished in their friendship to the

strength. It should not be forgotten that consecration Baalities; and from Iscariotic angles salutes willing omission, all that is necessary to secure does not make a man really holy, it only declares are smoothly and delicately blown to them,

1857 the object is to hold up the head and move on, him secred ; set apart for divine service, to be whose touch is ruin and death, Surrounded as letting the head and shoulders take care of used as God in his wisdom may direct .-. The they thus are by such clouds of armed enemies. themselves. Walk with the chin but alightly great work of sanctification, or the purifying of it is indeed a miracle when any one of them es-1859 above a horizontal line, or with your eye direct- the nature is wholly an internal work of the capes unstabled. He is a phenomenon in the ed to things a little higher than your own head. Holy Spirit by means of the precious blood of land, and a wonder to his fellow clergymen. In this way you walk properly, pleasurably, and Christ. Both these doctrines are clearly taught Singular, however, as it may seem to laical eyes, without any feeling of restraint or awk wardness. in the Scriptures, not only by precept, but by it is nevertheless true, and just as a man's bit-1862 without any feeling of restraint or awawaraness. in the Scriptures, not only by precept, but by it is never does not sometimes they of his own 1863 If any of you wish to be aided in securing this the experience and example of many persons terest enemies are sometimes they of his own habitual carriage of body, accustom yourselves whose lives are recorded. Paul was a conse- household, so a clergyman's most vindicative op-

Now in reference to the above Sees "It is un- to carry your hands behind you, one hand grasp- crated man, as we may learn from the following pononents are frequently those of his own kirk,

Bodily Carriage.

passages in his writings. 1st Cor. zi. 2: 'For I session or presbytery. Cases in proof turn up Englishmen are sdmired the world over for am determined not to know anything among almost every year." The occasion of the above adoes, and Guiana, are secognized by Act of their full chests, broad shoulders, sturdy frames, you save Jesus Christ and him crucified.' Paul was that "the Rev. John Pettigrew had a Parliament, and are not effected by the Colenso and manly bearing. This position of body is a was not absolutely a ons-ides man, yet all other five headed libel launched at him by certain Judgment. The Bishoprice in Canada may in favorite with them-in the simple promenade in ideas were lost in this one great thought . ' Jesus members of his own session," before the Pressome cases be upheld, although the Bishop of the garden or gallery, in attending ladies along Christ and him crucified.' Philippians iii. 8 : bytery of Orkney. One of the five heads of Montreal's claim as Metropolitan, under an ille-a crowded street, in standing on the street, or in gal patent are clearly void. In Columbo, Mau-public worship. Many persons spend a large ritius, Melbourne, Newcastle, Newfoundland, part of their waking existence in the sitting ritius, Melbourne, Newcastle, Newfoundland, part of their waking existence in the sitting sus my Lord for whom I have suffered the loss of summer's right. As for myself, I don't under-sydney and Tasmania, the salaries of the Bish-position. A single rule well attended to in this all things, and do count them but dung, so that stand Election, as there are an of don't intend to presch stand Election, as the bishconnection, would be of incalculable value to I may win Christ.' 2 Timothy i. 12: 'For I what I don't understand." On which the

ops are paid wholly or in part from the Colonial connection, would be of incalculable value to I may win Christ. 2 function 1 12: For I what I don't understand. On what I don't understand. The source of the sourc ton, of British Columbia, of Nassan, of Cape one who tries, will observe in a moment a grats- 'Lord, we have forsaken all and followed Thee.' are at least as ophemeral. That Mr. Pettigret town, of Graham's Town, of Natel, of Adelaide, ful support to the whole spine, and we see no Indeed all the apostles were entirely consecrated does sot understand Election is not the least work in a second law of the sec