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### Religious Miscellany.

ABANDONING FORTRESSES. BY PROF. CALVIN E. STOWE, D. D.

The whole tendency of modern literature, as regards the Bible and the truths of revealed EVER. religion, is, to a great extent, destructive rather than constructive.

Many things once stringently believed and asserted with relation to these subjects, are now denied by some of their warmest friends and supporters, because they think other views better and truer and more efficient.

Such a state of things is like the position an army shifting its ground. Its real strength is the same; it only abandons old positions to take up with new. Occasionally, however, in effecting a wide movement a fort or fortress may be inadvertently abandoned that ought to be kept, because it is a position of permanent

There are many such in relation to the his tory and authenticity of different portions of the Bible, and some in regard to Bible teach-

For example, it is a very common assertion now-a-days that the Old Testament contained no recognition of a future life, that the doctrine of future rewards and punishments was no part of the working forces in the ancient Jewish Church. This is asserted quite confidently by skeptics who entirely repudiate the idea of any Divine inspiration in the Old Testament, and it is conceded by some reverent Christians who have not carefully examined the facts of the case. These latter suppose that by this concession they exalt the great mission of Jesus ness. I will be satisfied when I awake in thy like to all the ideas we have either of his character in bringing life and immortality to light.

But the question still remains: Is this true?

No one was better acquainted with the theory of the Old Testament, or the motives which influenced the Old Testament saints, than the Apostle Paul, and he asserts most explicitly and emphatically that all the Old Testament worthies, from Abel downward, were influenced in all their lives by motives drawn from the chapter of the Epistle to the Hebrews, espestate the idea of retribution in a future life, as it is there stated.

Should it be said that Paul, perhaps, was no the author of the Epistle to the Hebrews, that ment, for that epistle is a part of the New Testament Canon; and the author of it, whoever he might be, is a divinely inspired teacher in regard to the meaning of the Old Testament. as well as in regard to other points of Christian doctrine. And even if he had not been Divinely inspired, his position and education gave him peculiar advantages for knowing what the New Testament really taught.

Now let us look at this matter a little more

Judge than he of what the working forces of

manner and by the same motives. Moreover, the minds of men in a generation, we have leave this world in the time of his activity, that nothing more authentic than the published diaries and writings of its representative men. The biographies of President Edwards and Dr.

of temptation.

and sorrow of a good man, who looked at prosperity and adversity simply in the light of this the first view David confesses an utter distress their theologies from Jesus. and perplexity. He is conscious of a humble, who are enjoying prosperity and ease. He secutions? onfesses that in view of these things he was

mays, "it was too painful for me." How did David get relief from this? "I ence. went to the sanctuary of God," he says, "and then I understood their end." He saw, was asserts most clearly that the doctrine of the To court a grin, when you should win a soul; taught in the instruction of the sanctuary that resurrection or of the future life (for in the Pathetic exhortation; and to address their prosperity was as a dream that should Case at death. He saw them entering another synonymous) was virtually taught by Moses, and say, So toolish was I and ignorant, I was and ignorant, I was I stands in its original simpling is for that purpose in the design of the

my right hand. Thou shalt guide me by Thy in a future life.

Testament Church in the time of David. This endeavoured to expose has been the confound- seek to win for Jesus and for heaven. is not the exceptional experience of one who ing in the Old Testament threats and promises, saw beyond his age; it was the experience of the national with the individual; the thee which he was taught by the "sanctuary teach- and the thou in Deuteronomy and the Prophets ings" of his day. Like any modern Christian, are generally national, not individual, as I David went to the sanctuary as a learner, and should like to have the opportunity of proving. there he learned that a reward of ineffable joy -Christian Union. awaited the righteous in a future state, and a doom of unspeakable terror the wicked. He learned that God was a Teacher, that the afflictions and sorrows of this life were his discipline, that eternal glory was to be the end of this teaching. David, no less than Paul, could say, "Our light affliction which endureth for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things that are seen, but at the things that are not seen." The Christian in David's time looked to God not merely as the refuge from temporal trouble and the giver of temporal

prosperity, but as his portion for ever. In the same manner, in the 17th Psalm, David asks to be delivered from "the men of this world which have their portion in this life," whom he describes as living in the abundance of worldly prosperity, and adds, with regard to nature of the case a man of deep and unaffected

In the accounts given of the preaching of Jeremiah's day he said to Israel, "I will give Is it true that the ancient Jewish Church of Christ, we do not find that the most terrible you pastors according to my own heart, which God had no motive power except what was and graphic language in regard to the suffer- shall feed you with knowledge and understandderived simply from promises and threats in ings of the wicked and the joys of the good ing." Before the disciples were started out on relation to things in this life, and that the con- after death, appeared to produce on his hearers their great world-redeeming mission, they were sideration of a future Heaven and Hell did not any of the surprise and excitement of new doc- required to "tarry at Jerusalem until they form part of the working force of a pious Jew, trine never before heard. There is evidence were endowed with power from on high." It in abundance that the Rabbis, the religious was not until the Spirit's plenary baptism came teachers of the day, were in the habit of dwel- down upon them that they were fully qualified ing on both these themes with great minute- for their work. The true minister of the Lord ness and power, so that there was through all Jesus preaches a gospel to the people, the verity the community a substratum of faith on this and personal blessedness of which he knows and feels most intensely in his own heart. His

The resurrection of the dead and the final own happy experience of its transforming, savjudgment, with the separation of the righteous ing power enables him to offer and recommend in all their lives by motives drawn from the invisible world. Read the whole of the 11th and wicked, were powerfully and explicitly it to his dying fellow-men. With such an extaught by the prophet Daniel (xii., 2), and perimental knowledge of the transcendent imappeared to be as much an article of general helief in the time of Christ as it is now. The nection with the terrible consequences attendant a working force in this life, more strongly than Sadducees came to him with their cavils and on its rejection, such a man must preach from objections in regard to these things, and Christ the heart to the hearts of his hearers. No gift the Lord Jesus Christ, and thou shalt be saved. answered them just as any minister now might of genius or eloquence, no array of learning, Acts xv1., 30. 31. downward to that of Christ.

> looked on death in its material aspects as the of Christ when he said,— Hezekiah, when threatened with instant death, that they do not believe in heaven.

Dr. Beecher's great unwillingness to die and on this subject: not believe in them, as to make the same infer-

ences from the same feeling in Hezekiah.

reverses and trials of his spiritual life, and Socrates, and others, that belief was a motive

them were committed the oracles of God." Furthermore, we are to remember that the

grave." To such has it been well said:

" I preached as never sure to preach again,

A beast before Thee, Nevertheless I am con- city an unshaken proof of the Old Testament Great Head of the Church. The true preacher a nail in a sure place.—Gilead

tinually with Thee. Thou hast holden me by doctrine of the resurrection and a retribution can never speak for his Master without hitting somebody. Far better had he do this than to counsel, and afterwards receive me to glory. I should like very much, with your permis- win the plaudits of a "splendid sermon," or a Whom have I in heaven but Thee? and there sion, to give an exposition of these and some magnificent performance" from men. Be close, is none on earth that I desire beside Thee. other texts in future numbers of your paper. pointed, and heart-rending, O, man of God, in My flesh and my heart faileth, but God is the Nations, it is true, as such, have no future your preaching. Let the clarion of a faithful, strength of my heart and my portion FOR- life in another world. National retribution earnest gospel ring in upon the hearts and conmust be in this world, the Jewish and all others. sciences of dying men; push the battle to the Here we have the working force of the Old The great source of the mistake which I have gate in the interest of the precious souls you

> " Stir men as by a trumpet's call, Earth gives back the echoes as they fall Rouse the world's great heart while yet the day Breaks life's slumbers with its blessed ray, For the night cometh."

> > REPOSE IN CHRIST.

Can earth contain a greater bliss, A holier, dearer joy than this, To have in Christ a friend? To know His care, to see His face In each event his love to trace, As gentle dews of heavenly grace Upon the soul descend.

From the Pittsburg Advocate.

THE TRUE MINISTER OF CHRIST.

The true man of the Pulpit is indeed a noble

character. His worth to the world is beyond

all reckoning. Called of God to the work of

the ministry, and in deep, earnest heart-sympa

thy with the spiritual welfare and happiness o

his fellow-men, the pulpit he fills is indeed a

throne of power and a blessing to the world.

There stands the messenger of truth; there stands. The legate of the skies; his theme divine,

By him the violated law speaks out Its thunders; and by him, in strains as sweet

The genuine minister of Christ is in the very

piety. To suppose that God would call any

or of the nature of the gospel ministry. In

As angels use, the gospel whispers peace.'

Of such an one Cowper may truly say-

They bid life's vexing cares depart, And peaceful trust pervades the heart That doth in Christ repose. Our follies, faults and sins forgiven The darkest cloud by light is riven; We have a foretaste here of heaven: Its golden gates unclose.

Our rich inheritance seems near: The stars of Faith serenely clear Upon our being shine. A rest unknown before we find Pure aspirations fill the mind; We see the uplifted cross entwined With beams of light Divine.

A glorious promise, full and free, That "where Christ is we too shall be, Who have his name confessed. Points upward to a happier clime A life eternal and sublime, Beyond the changing scenes of time, Where weary ones find rest.

O hope Divine! O life above! Bought by a Saviour's matchless love We bless His grace which flows In "living waters" fountains free! Where all who will may ransomed be. And, blest throughout eternity, In Christ our Lord repose -Watchman and Reflector.

ARE YOU SAVED?

"What must I do to be saved ?" "Believe in

answer any skeptic on these subjects. The can compensate for the absence of deep, heart-Abel and Abraham and Moses and David vain may be hope to do anything in his vine- prince or peasant, since there is a heaven of in- vice. vard. About him there must be a moral power, finite blessedness, and a hell of eternal woe, I It is true there was a difference among Old a spiritual magnetism, that tells on all who hear ask you—Are you saved? On which road are Testament saints, just as there is now among him in the pulpit and who see him in the pas- you traveling? Whither are you bound? Terrible words! Why, if the sun were to close of all activity and enjoyment here. King "His preaching much, but more his practice wrought, "veil his light, and the moon her brightness;" The true minister of the sanctuary is an and the heavens with sackcloth; or, were the ocean to be covered with mourning, and the heavens with sackcloth; or, were the Street Church, on Thursday evening to hear.

An immense congregation met in Richmond our condition.

And now, brethren, we invite you in that pulations. Bulgaria, Switzerland, Germany, The Apostic raul was a Hebrew of the Hebrews, brought up at the feet of Gamaliel, more inconsistent with the full belief of the tal interests to look after, and that he must do vocal, would it be possible for her to utter a Rev. Dr. Lowry, the Delegates from the Gen-

the old Jewish and new Christian dispensations were. The eleventh chapter of Hebrews supports at length the doctrine that the Church of life and love to live, and do not wish to die. ministry—the destinies of eternity hanging fear- God does not say. "Now, if you will do half ed by the President giving out the 636 hymn. shame us if we do not maintain their work, and life and love to live, and do not wish to die. ports at length the doctrine that the Church of the late and love to live, and do not in the Secretary read the 72d Psalm. even surpass their zeal. will do not rest. He has laid help upon view of things seen and temporal, but of things seen and temporal seed as servants of a common and Rev. R. Jones led the congregation in the way of admonition and Rev. R. Jones led the congregation in the way of admonition and Rev. R. Jones led the congregation in the way of admonition and Rev. R. Jones led the congregation in the way of admonition and Rev. R. Jones led the congregation in the way of admonition and Rev. R. Jones led the congregation in the way of admonition and Rev. R. Jones led the congregation in the way of admonition and Rev. R. Jones led the congregation in the way of admonition and Rev. R. Jones led the congregation in the way of admonition the way of admonition and Rev. R. Jones led the congregation in the way of admonition the wa view of things seen and temporal, but of things unseen and eternal. He says of all the patriunseen and eternal. He says of all the patriunseen and eternal. He says of all the patriarchs that they confessed themselves strangers archs that they confessed themselves strangers been suddenly announced to him, as it was to archs that they confessed themselves strangers and pilgrims on earth—that they sought a bet— Hezekiah, that he should die and leave all this ciled to God."

We would inhall the people of the characteristic power and eloquence. He said: by speaking thus to you. and pilgrims on earth—that they sought a pet-ter country, even a heavenly one. Moses, in work, he would have mourned and prayed in Lord "—Heaven's unalterable purpose to punish cause planned by a great Jehovah; " great," We are met, as the Conference, to receive the same manner, choose to suffer affliction bitterness, as Hezekiah did; and had a reprieve the wicked by dooming them to eternal death—because secured by the precious blood of Christ; with the people of God rather than enjoy the would have rejoiced in the same man
with the people of God rather than enjoy the would have rejoiced in the same man
with the people of God rather than enjoy the would have rejoiced in the same man
with the people of God rather than enjoy the resistless and you have liberally invited your friends, to appointment, and God's permission visit you come he would have rejoiced in the same man
the persuades men. Strangely out of place is "great," because applied by the resistless and you have liberally invited your friends, to appointment, and God's permission visit you come he would have rejoiced in the same man
the persuades men. Strangely out of place is "great," because applied by the resistless and you have liberally invited your friends, to appoint the permitted to the permitted to the permitted to the permitted to the permitted your friends, to appoint the permitted to the with the people of God rather than enjoy the pleasures of sin for a season, esteeming the ner. Hezekiah was a vigorous man in the preasures of sin for a season, esteeming the reproach of Christ greater than the treasures prime of his days, who was carrying on a great sense of the responsibility attaching to his utterof Egypt, for he had respect unto the recomwanted to stay and see it through; and when lously over the tremendous fates that are to be ion and consequences of sin, I say from the body will say what is in their hearts to say. It St. Paul represents the Christians in his day permission was granted we hear him saying in permission was granted we hear him saying in lashioned and determined by many permission was granted we hear him saying in lashioned and determined by many permission was granted we hear him saying in lashioned and determined by many permission was granted we hear him saying in lashioned and determined by many permission was granted we hear him saying in lashioned and determined by many permission was granted we hear him saying in lashioned and determined by many permission was granted we hear him saying in lashioned and determined by many permission was granted we hear him saying in lashioned and determined by many permission was granted we hear him saying in lashioned and determined by many permission was granted we hear him saying in lashioned and determined by many permission was granted we hear him saying in lashioned and determined by many permission was granted we hear him saying in lashioned and determined by many permission was granted we hear him saying in lashioned and determined by many permission was granted we hear him saying in lashioned and determined by many permission was granted we hear him saying in lashioned and determined by many permission was granted we hear him saying in lashioned and determined by many permission was granted we hear him saying in lashioned and determined by many permission was granted we hear him saying in lashioned and determined by many permission was granted we have a supplied by many permission was granted we have a supplied by many permission was granted we have a supplied by many permission was granted we have a supplied by many permission was granted we have a supplied by many permission was granted with the supplied by many permission was granted by many permission as surrounded by the whole ancient Jewish Church as a great cloud of witnesses, who had death cannot celebrate thee. The living—the Unurch as a great cloud of witnesses, who had run the race of faith before them in the same living, he shall praise thee as I do this day." fellows. The earnest conscientious Baxter— a salvation from death. Christ conquered death, upon the present gathering, and the purposes Now it would be just as proper to infer from and what a model of a preacher he was !—said which is, to the believer, but the shadow of which bring us together. There are some death; the "shadow" of a lion cannot hurt, among us-whose eyes are not yet dim-who and so all who trust in Jesus shall triumphantly can remember the fathers who have gone before, meet the last enemy, and come off more than and they can connect the present with the past; conquerors through Him that loved them! and as long as we are permitted to keep the Conference, and appointing the Revs. Dr. The real minister of Christ is a man of directness and sharp points in his preaching. He | 2. Let me now speak of the blessings of sal- great trust committed to us so long will Metho-

The fact is that the physical nature always has no truces to make with sin or compromises vation. First—there is pardon. The cry goes dism fulfil her mission. If ever there should pare a reply, moved by Dr. Green, and second-mon history. rayson lay bare in their diaries the motives by which not only they but all the Christians of shudders at death, and the language of the which not only they but all the Christians of shudders at death, and the language of the shudders at death, and the shudders at death, and the shudders at death, and the shudders at death at language of the shudders at death, and the shudders at death, and the shudders at death at language of the shudders at death, and the shudders at death at language of the shudders at death, and the shudders at death at language of the shudders at langu which not only they but all the Christians of New England acted. They show the truths by New England acted. They show the truths by which they sustain their spiritual conflicts amid which they sustain their spiritual conflicts amid dread, and not always the higher mood of faith. dread, and not always the higher mood of raith.

To suppose that the Old Testament saints did not walk by the faith of a future state is to be his stern, solemn duty to say with Nathandid not walk by the faith of a future state is to be his stern, solemn duty to say with Nathandid not walk by the faith of a future state is to be his stern, solemn duty to say with Nathandid not always the higher mood of raith.

To suppose that the Old Testament saints be written on her borders, the glory is depart.

Mr. President. Fathers and Brethren— We have in the Bible (in the Psalms of David) the diary of an Old Testament believer

When Satan tempts, be written on her borders, the glory is depart—

When Satan tempts, be written on her borders, the glory is depart—

When Satan tempts, be written on her borders, the glory is depart—

When Satan tempts, be written on her borders, the glory is depart—

When Satan tempts, be written on her borders, the glory is depart—

When Satan tempts, be written on her borders, the glory is depart—

When Satan tempts, be written on her borders, the glory is depart—

When Satan tempts, be written on her borders, the glory is depart—

When Satan tempts, be written on her borders, the glory is depart—

When Satan tempts, be written on her borders, the glory is depart—

We bring you to-night the fraternal greeting did not walk by the faith of a future state is to like directness to every offender against the divine law. The disease of the heart must be divine law. The disease of the heart must be divine law. The disease of the General Conference of the M. E. Church ternal courtesy; but in compliance with a Di
The did not walk by the faith of a future state is to execute a mission of fra
the prayer—Wash me! When doubts arise, pray—

the prayer—Wash me! When faith of a future state is to execute a mission of fra
the prayer—Wash me! When doubts arise, pray—

the prayer—Wash me! When faith of a future state is to execute a mission of fra
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the prayer—Wash me! When faith of a future state is to execute a mission of fra
the prayer—Wash me! When faith of a future state is to execute a mission of fra
the prayer—Wash me! W bavid) the diary of an Old Testament believer laying bare the throbbings of his soul, the laying bare the throbbings of his spiritual life, and right bare the throbbings of his spiritual life, and right bare the diary of an Old Testament believer laying the diary of an Old Testament laying the diary of an Old Te reverses and trials of his spiritual life, and a power—how much more with those whose the man who, with dying men and undying invarious they are. Such as access to God as a mony which saved our fathers in their barbar of our ministers, and offer to them the cordial and fraternal greetings of your esteemed and advantage was, as Paul states it, "that to the man who, with dying men and dudying men and dud

gratify the carnal heart, and win the empty, And now a word on, hollow applause of men? And yet there are 3. The importance of salvation. 1st You I am not here to make a speech this evening. fill of doubts and skepticism. He had doubts tracts from Jewish theology that the most elaof God that he dared not express to his fellow-borate teaching with regard to heaven, hell, the ly in the name of Jesus Christ in the sacred thren, let me add another word. Let me ask

JOHN NELSON'S LAST FIGHT Finsbury Square had no existence when Wesley began to preach in that locality. How far the preaching of Wesley and Whitefield contributed to the extension of the city northwards, and to the erection of houses around the Foundry we will not stay to enquire. A little more thae a century ago the square was laid out and States and territories, and your mighty Provin- the past few years. We have 3 Theological Sethe houses erected. Since then many of the most holv, most useful, and most benevolent by various tribes of men, our love of souls is princely gifts from their patrons. Universities helpers of Methodism, have been residents in kindled into a divine ambition of conquest which Colleges, 23; 183 Professors; 5,200 Students its mansions, long accounted palatial. But we claims these empires for our Lord. Shall not the Academies, 85; with 504 Institutions; 14,100 linger for a moment at the square during its last be first, and North America enthrone the Students. Property of Literary Institutions, transition state. As the writer was walking one Christ that is to be before that older world, to \$10,000,000. As a Church, in our educational

day on the broad pavement of that square, sup- which he came in person, has awakened to the and literary movements, we have always aimed porting the arm of the venerable Joseph Sut- import of His advent. We are quite convinced to be true to the precepts of our great founder. cliffe, then nearly fourscore years and ten, that that Methodism, in the purity of its doctrines Mr. Wesley was the first to endeavor to diffuse holy man of God paused, looked up at the tall and the simplicity of its agencies, is especially literature among the masses—"Simplify reliable to the simplicity of its agencies, is especially literature among the masses—"Simplify reliable to the simplicity of its agencies, is especially literature among the masses—"Simplify reliable to the simplicity of its agencies, is especially literature among the masses—"Simplify reliable to the simplicity of its agencies, is especially literature among the masses—"Simplify reliable to the simplicity of its agencies, is especially literature among the masses—"Simplify reliable to the simplicity of its agencies, is especially literature among the masses—"Simplify reliable to the simplicity of its agencies, is especially literature among the masses—"Simplify reliable to the simplicity of its agencies, is especially literature among the masses—"Simplify reliable to the simplicity of its agencies, is especially literature among the masses—"Simplify reliable to the simplicity of its agencies, is especially literature among the masses—"Simplify reliable to the simplify reliable to the simplification of the simplific houses, waived his hand gently round, and said, adapted to the work of evangelizing those new, gion and every part of learning." As early "My friend John Nelson helped to build these most marvelously growing nations, and we re- 1789 American Methodists had a Book Steward houses, and long he was employed in preparing joice to draw closer and closer the bands of The only capital of the Book Concern was \$60 the stonework used in the erection. In this brotherhood which pledge us to the common borrowed. Its present capital is more than source he fought his last battle, and from this work, and guide us to a common vigor. This \$1,000,000. And an elegant and spacious square he often went to preach in the Foundry is an age of catholicity. The little differences building in the great business thoroughfare of t five in the morning, and after he had done in organization and in operation which exist the commercial metropolis of this continent, work at night. The battle was on this wise. among various bodies of Methodist disciples, to furnishes accommodation for our publishing He was a powerful man, stood six feet out of some of which you have alluded to in a former and Missions. We speak in no spirit of boasthis shoes, and increased his strength by his self-letter, are of no account whatever as occasions ing, but with gratitude to Almighty God who denying mode of life. He had fought many a of antagonizing action, or even of abated love. has given us such unbounded facilities for battle, and mostly conquered, but he had then Indeed, we rejoice to witness that almost spreading Scriptural holiness throughout the long ceased to fight with carnal weapons. universally prevailing tendency to a closer world. You doubtless are aware that, in com-Hard at work one day, he was accosted by a union among all of Christian name, which is the mon with many Christian Churches, we are deman as tall as himself, and asked if his name answer to Christ's prayer, that all his people sirous for a closer union of those who have the was Nelson. Assured of his identity, the intru- may be one, and the assurance that men, more same creed, sing the same hymns, and in the

der remarked, 'They call me the Essex giant; and more appreciating the Divine solvent of all main have the same form of church government. have heard that you can fight, and am come natural hostilities, will admiringly believe that Our last General Conference appointed a Comto see which is master.' The mallet and chisel the Father hath sent him. We love all who mission to confer with Churches that might demoved on as before, whilst the challenge is pro- love our Lord in sincerity; and yet, Brethren, sire this closer union. As a nation, we are reposed in every possible form. By this time the ye are spiritually, and by ecclesiastical geneaattention of many of the workmen was arrested; logy especially, our kinsmen. out Nelson's reply to the intruder was- Be We thank you for your kind expressions o quiet and let me alone.' Throwing off part of sympathy with us in our recent national dishis clothes, the giant urged the strife, and was tress. It has been pleasant to us even to recall backed by the workmen around till he was con- the mournful days of darkness and of blood strained to put his hand upon the arm of the when we are thus assured that brotherly regard diligent mason. Feeling the old bane arise so is often, as is ever the "great Father's com-

powerfully, Nelson again urged his assailant to fort, nearer and tenderer than we are aware." be quiet, and let him alone. Arresting Nel- You remind us of our great peculiar duty as fully learned, I think, the sublimity of Paul's on's arm in his work, and the fury of the spirit marked out by the defining hand of Providence. which urged the giant onward becoming unbear We are not unmindful of the large demands able—John Nelson paused for a moment. All upon us, and we shall hope with God's blessing earth." eyes were fixed on the two stalwart men stand- to advance aggressively into the regions which ing face to face, one mad with fiendly rage, the are now to be strangely opened to our efforts, other strong in the power of the Almighty, and and to aid at last in the spiritual disenthral-

in an instant Nelson seized the giant by the belt ment of their people. of his breeches, held him up in mid-air for some The reviews of our Centenary Jubilee has ninutes, shaking him with an ease and power made us and some of our neighbours to underhim if he had enough, let him fall to the ground, strength and our resources and the abundant and his students around him. He was buried and he slank away humbled, cowed, and asham-thank-offerings of our people have greatly men carried him to his grave and made lamened, departing amidst the taunts of the work- strengthened us in the improvement of our

men," Such in substance was Father Sutclif- church property, and in the increased endow-"sanctuary" teachings with regard to the felt piety in the personal representation of Jesus you to-night. I want to ask you a very solemn fe's narrative. The next time Nelson preachment of our literary institutions. makes no difference as to the force of the argument of the argument of the argument of the personal representation of Jesus and penalties of a world to come Christ in the pulpit. Unless the preacher have question—Are you saved? Whether you are ed he had more of his fellow-workmen to hear whether the pulpit. Unless the preacher have question—Are you saved? Whether you are endeavouring, with each passing appear to have been unvarying from the time near and close fellowship with the Master, in young or old, rich or poor, learned or ignorant, him than if the bellman had announced the ser-CANADA CONFERENCE.

FOR THE RECEPTION OF DELEGATES FROM

sintul refinements.

ing with prudent conservation the spirit and he ceased at once to work and live. main features of the original Weslevan Societies, adopting from time to time such varirestament saints, just as there is now among min in the purph and who see nim in the passager with an are you bound?

modern Christians. Some clung to this life and torate. Dryden described the real ambassador Brethren your souls may be lost. A lost soul. THE MEETING IN RICHMOND STREET CHURCH ations in form and modified direction of activities as seem to us to promise an increasing field of Methodism before I return. China

a future life that David had. But this was no earnest man—one who feels that he has immor- whole fabric of nature to become animate and the addresses of the Rev. Dr. Lindsay, and Ever-adorable Name to unite with us in a new Sweden: series of more vigorous endeavors to push for- And in that Eastern shore of the Mediterrajoys of a heavenly state than the reluctance of it with an urgency and zeal befitting such vast groan too deep, or a cry too piercing, to exan enthus lastic scholar in all the literature of the Jewish Church. No man could be a better good Christians in our times to die is evidence interests. His work absorbs every faculty and press the magnitude of such a catastrophe? But Church in the United States, and other visitors. The members of the Conference occupied the tell, when pioneer itinerants rode with and ley. Yes, as a Church, we have been bereau Some excellent men and active Christians spiritual being are brought out and expended 1. Let me show you what salvation is. It is centre pews, and the congregation the side before the van of advancing civilization into ed. This year, 1870, will be marked by us as

and faithful fellow-labourers, who will, by our thousands of young men and women fitted for the coming of our Lord Jesus Christ Signed on behalf and by order of the General thank God for opportunities.

WM. L. HARRIS, Secretary. Chicago, June 2, 1869. the Conference at the address of the General see eye to eye, and face to face. By our

like holy vocation.

a testimonial most grateful to us, that such love
We received at our last General Conference exists on your part. Now in turn we come, it

Jews who reject Jesus are a numerous, vigoursuch men in the pulpit—men whose highest obare lost! You are not about to be lost—but I am here to fulfil an easy and a pleasant task; in Chicago, held in May, 1868, your honoured may be with less ability, but not with less sinperity and adversity simply in the light of eternity. In ous, living nation, and that they did not get ject would seem to be attained in the mere intellectual or oratorial entertainment of their in the next place, you are immortal! "All men my honored brethren—" the lines have fallen LL.D., and we rejoiced in the knowledge of expressions of good will and attachment are With one voice and united energy every Jew hearers. Even men of fancy and jest claim to think all men mortals but themselves," says to me in pleasant places," and you will find be. vour great spiritual prosperity as a Church. most cordially reciprocated by the Conference The properties of the charge that their speak in the character of ministers in our day. Young, and I am persuaded it is so. Immortance of ministers in our day. Young, and I am persuaded it is so. Immortance of ministers in our day. Young, and I am persuaded it is so. Immortance of ministers in our day. Young, and I am persuaded it is so. Immortance of ministers in our day. Young, and I am persuaded it is so. Immortance of ministers in our day. speak in the contained no teaching drawn and contained no teaching drawn speak in the contained no teaching drawn and semi-boffoonery are get-tality is our birthright. "Dust thou art—to their sayings have the ring of the true metal. him arrogant, haughty, worldly men, careless from the motives of an eternal life. What else ting in many places to be regarded as quite dust returnest," was not spoken of the soul. The President then called upon the Secreof God, and living in disregard of His laws, had they in the long ages of their terrible permost devoutly to be wished" by morbid tastes you. Read Matt. xxv. Unless indeed Christ ference. This fraternal address is as follows: ministry. He rests from his labours. During reality of their cherished esteem. Our people secutions?

It would be perfectly easy to shew by ex
In straternal address is as follows:

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In straternal address is as follows:

In the past four years the blessing of God has cultivate and enjoy the feeling, that nothing has been judged for you, and then you shall not the past four years the blessing of God has cultivate and enjoy the feeling, that nothing has been judged for you, and then you shall not the past four years the blessing of God has cultivate and enjoy the feeling, that nothing has been judged for you, and then you shall not the past four years the blessing of God has cultivate and enjoy the feeling, that nothing has been judged for you. "The Conference of the Methodist Episcopul Church in the United States of America to the Conference of the Wesleyan Methodist numbers: Preachers travelling, 8,481; our engender a querelous spirit. There are no or that he dared not express to his lenow believers lest he should grieve and distress tem. "When I thought to know this," he wrongs to be redressed—no differences to be apologized bers, 1,298,938; S. S. scholars, 1,179,982; reconciled—no discourtesies to be apologized bers, 1,298,938; S. S. scholars, 1,179,982; reconciled—no discourtesies to be apologized bers, 1,298,938; S. S. scholars, 1,179,982; reconciled—no discourtesies to be apologized bers, 1,298,938; S. S. scholars, 1,179,982; reconciled—no discourtesies to be apologized bers, 1,298,938; S. S. scholars, 1,179,982; reconciled—no discourtesies to be apologized bers, 1,298,938; S. S. scholars, 1,179,982; reconciled—no discourtesies to be apologized bers, 1,298,938; S. S. scholars, 1,179,982; reconciled—no discourtesies to be apologized bers, 1,298,938; S. S. scholars, 1,179,982; reconciled—no discourtesies to be apologized bers, 1,298,938; S. S. scholars, 1,179,982; reconciled—no discourtesies to be apologized bers, 1,298,938; S. S. scholars, 1,179,982; reconciled—no discourtesies to be apologized bers, 1,298,938; S. S. scholars, 1,179,982; reconciled—no discourtesies to be apologized bers, 1,298,938; S. 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S. scholars, 1,179,982; reconciled—no discourtesies to be apologized bers, 1,298,938; reconciled—no discourtesi their theology ever since they have had exist- men who are only an "inch-high above the reviewed on a death bed, or at the comeing of their theology ever since they have had exist- men who are only an "inch-high above the reviewed on a death bed, or at the comeing of their theology ever since they have had exist- men who are only an "inch-high above the reviewed on a death bed, or at the comeing of their theology ever since they have had exist- men who are only an "inch-high above the reviewed on a death bed, or at the comeing of their theology ever since they have had exist- men who are only an "inch-high above the reviewed on a death bed, or at the comeing of their theology ever since they have had exist- men who are only an "inch-high above the reviewed on a death bed, or at the comeing of their theology ever since they have had exist- men who are only an "inch-high above the reviewed on a death bed, or at the comeing of their theology ever since they have had exist- men who are only an "inch-high above the reviewed on a death bed, or at the comeing of their theology ever since they have had exist- men who are only an "inch-high above the reviewed on a death bed, or at the comeing of the reviewed on a death bed, or at the comeing of the reviewed on a death bed, or at the comeing of the reviewed on a death bed, or at the comeing of the reviewed on a death bed, or at the comeing of the reviewed on a death bed, or at the comeing of the reviewed on a death bed, or at the comeing of the reviewed on a death bed, or at the comeing of the reviewed on a death bed, or at the comeing of the reviewed on a death bed, or at the comeing of the reviewed on a death bed, or at the comeing of the reviewed on a death bed, or at the comeing of the reviewed on a death bed, or at the comeing of the reviewed on a death bed, or at the comeing of the reviewed on a death bed, or at the comeing of the reviewed on a death bed, or at the comeing of the reviewed on a death bed, or at the comeing of the reviewed on a death bed, or at the c the Lord. I am sure you would begin to think grace and mercy and peace from God the Fa- 000,000. We are emphatically in an age of friendship and love. We come simply to tell about your eternal hopes. You have a house ther, and from the Lord Jesus Christ be ever- church building. At no time in our history you of our state-to see the evidences of your for your body, have you a home for your soul? You have built a tent ou earth, have you a It was with fraternal delight that we received temples to the living God. As a nation's gran- and to rejoice in your success. And it is our tabernacle above? Are you saved? Don't your official letter, and listened to the ampler dear is not in its wealth nor in its armies, so a fond hope that these periodic and representaturn round and think it a very nice question for oral statements by your honored Representa- Church has its power not in cathedrals vast and tive communions may strengthen yet more and lik in desolation and utterly consumed with Matt. xxii., 31-32; Mark xii., 26-27; Luke visually taught by Moses, your neighbor, but put it to yourself—Am I tive, Rev. Egerton Ryerson, D. D., L. L. D.. grand in liturgies, nor robed priests, "Not by more the bands which already make us so nearterror. Instructed and humbled, he would xx., 36-38; and newithstanding all the mangturn to God, his Teacher and Invisible Friend, ling by modern writes, the passage in John line by modern writes and line by modern writes with the joy of your success. and being such we cannot but expect its sure America in our land, and the newly emancipation is a glorious sense in which our oneness may be

and permanent prosperity. What is sometimes ted and entranchised freedmen are in a condilefined as the mission of Methodism, namely, tion of great prosperity. Our appropriations the spreading of Scriptural holiness over these for missions has reached the amount of \$1,000,lands, must still be prosecuted by you and by 000. Among the notable events of our present is until that King of the Jews, so mysteriously quadrenial is the purchase and fitting up of the oronated on Mount Calvary, shall reign in the Mission and Publishing House in New York. declared glory of His power over all these at an expense of \$1,000,000. Our Educational

western realms. When we survey our broad interests have been rapidly developing during ces peopled through so many thousands of miles minaries. These institutions have each received

joicing that a large class emancipated by our civil war are now enpurchased by the sense of justice on the part of the people. The 15th amendment to our constitution forever removes at the polls all distinction on account of color. And with the legislature which is now being tually remove that foul spirit of caste which has for so long been our reproach. We have words on Mars Hill, "God hath made of one blood all nations to dwell on the face of the

Your honored and eloquent President in most fitting words, alluded to the bereavement under which, as a Church, we are mourning to-day. Her foremost man in scholarship, the genial, the eloquent, the pure, John McClintock. He died

Edward Thompson, called to the highest position in our Church, discharged with singular ability the duties of his responsible position. agencies to the great work before us, cherish-

Calvin Kingsley, who as he bade us "goodefficiency among the ever-changing incidents of with its teeming millions, and here and there a Christian Church India with its crowded no-

We commend unto you, our dear brethren the Church, with the thousands and tens of

ers of the Sacramental host of God's elect And now, Mr. President and Brethren, le EDMUND S. JANES, President. me add that I deem these mutual conferences, the fraternal greetings which you bring to us and we bring to you. The forces which will of tend to make not only Churches but nations common ancestors, by our common Protestant faith, by the heroic deeds written in our com-

The Rev. Dr. Lowry was then introduced

vine precept, to wit: "Let brotherly love cona testimonial most grateful to us, that such love