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Religious Miscellagn. LEAD ME AND GUIDE ME.

SUCCESSFUL MINISTRY

such topics as will awaken inquiry in regard to to re-examine the foundations.

It is well, however, to know at the outset would be reached.

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interesting, amusing, wholesome reading class journal, and rom lively to severe," all It embodies the ly culled, and editorial-of subjects, while the are always of the choi-,

adable states, 1

> Lead, kindly Light, 'mid the encircling gloom, Lead thou me on ! The night is dark, and I am far from home ; Lead Thou me on ! Keep Thou my feet ; I do not ask to see The distant way ; one step's enough for me.

I was not ever thus, nor praved that Thou Wouldst lead me on;

I loved to see and choose my path, but now Lead Thou me on ! I loved the garish day, and, spite of fears, Pride ruled my will : remember not past years.

approval of his efforts.

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every man is a certainty. In the atonement of other grand mountains embracing the distant when every thing must be brought on the backs Wesley into their calendar of saints. If John manner. After sermon John Taylor stood in of the Holy Spirit, and will not rest without it. view I take of our world. "Darkness covered usual, that as many should come as the room riper age, a High-churchman! John Wesley but righteousness, and peace, and joy in the And then he expects the results for which he the earth and gross darkness the people;" but would hold.

awakening or conversion of sinners. The Apos- has arisen. Already I see favored spots illum- places, but all around the room squatted the tles did not so preach. While they were yet ed by it ; Great Britain and her spreading colo older men ; chiefs and braves, and old hunters, speaking the Holy Ghost was given, and they nies, with certain other European countries, fresh paint on their faces, hair shining with fish looked for it. It was so in the days of the and the United States with her broad territory oil, the gavest blankets and finest bead-work, Reformers. Wesley expected immediate results already stand in the light; and I see not twenty and all with the pipe they would have smoked

and according to his faith so it was unto him. but a hundred points of light striking up in our steadily had not Mr. Avre made special request The pioneers of our own land went everywhere scattered mission stations in old continents and that they would not. For several weeks past the Cincinnati Preach- preaching and looking for conversions. When secluded isles and barren deserts, according as Many of the women had by this time learned ers' Meeting has been occupied largely with the they preached and nobody was awakened or God's grace and man's heaven kindled love fa- to sing the hynins which had been translated

doubt good will arise from it. It seems well to and expect nothing like conversions till the pressibly as I surveyed it, I am still more ele- listened with great satisfaction. call up frequently in our ministerial gathering's season of revivals comes around. We need vated and feel as if I could cry aloud for joy A little, a very little stir was perceptible, as when I see the light of knowledge, secular and Mr. Avre slowly and solemnly gave out his text. the aim and results of our ministry. Self-exa- Personal holiness is the crowning qualifica- sacred, advancing from point to point and pen- "Thou shalt not steal."

mination is important to personal advancement tion for this work. Learning is good; elo- etrating deeper and deeper into the darkness, Every eve was fixed steadly on him as he went in the divine life, and it cannot be less valuable quence is a gift of God to be used and never to which I am sure is at last to be dispelled to alon, telling them, in the simplest and most forthe gospel, our time and energies are devoted, and indispensable in the sacred calling; but all Sun of Righteousness.-Zion's Herald. The question is, How can we become more learning and eloquence, and zeal should be

successful as Christian ministers? In every baptized in love and sanctified by the Holy ... UNION " AND ... ESPRIT DE CORPS." a course.

other department of labour success is the great Ghost. To the wicked God says, "What hast thing to be aimed at, and it onght to be here. thou to do to declare my words?" and the Rev. E. A. Helmershausen, writing from No preacher should be satisfied with himself injunction is imperative, "Be ye clean that Bucksport, East Maine, has the following whose life does not bear reasonable evidence of bear the vessels of the Lord." He that leads In some parts of this district there has been fruitulness in his calling. It is true that he souls to Christ must himself live in communion much talk about "blessed union." A real sign, and would be ashamed to steak from the of the accuser, and in equal satisfaction and in equal satisfaction and methods. "The mayor said aloud, "It is recorded by Hampson, and quoted in "A Few may not always see the good results of his with Christ. Whenever the cultivation of per- union, in spirit, of all Christians is very de- one who had left it unguarded. You teach your labour at once, but he should not content him- sonal piety is allowed to become secondary, sirable and beautiful. But the union of which children not to steal trom one another. self during life with the reflection that the seed even to the preparation of sermons or the study we speak now is far from desirable. The aposas he can see and understand, and such as will God is a condition of success; and entire con- is a regular "dog-in-the-manger" policy. are alone here with you, trying to show you the bring to his heart a rich assurance of the Divine secration to the work of the ministry is not less Places may remain destitute for years, and no right way to heaven. trying to make you do as

what constitutes success in the ministry. It The theme is exhaustless. It brings up the fested, these unionists fill the place and express do you do this when you take from us the little does not consist in the attainment of a beauti- whole field of thought in relation to the office great love for the dear people, and an intense we have? Is there not some one here this very ful style of sermonizing, nor in securing large and work of the pastor, with his calling and desire for their good. They profess to be ex- day, who has stolen, perhaps often?" audiences, nor in commanding the popular qualifications, his relation to his people and the ceedingly unsectarian. They are narrow-mind- Looking about as he spoke, Mr. Ayre paused audiences, nor in commanding the popular quantications, ins relation to ins people and the coording unsectations, and intensified sectarians, who at-applause. All this may be enjoyed, and yet world, and the methods and instrumentalities ed bigots, and intensified sectarians, who at-a moment, never dreaming an answer would be John Wesley, showing that Wesleyans ought Aug. 19. At Cork, "twenty-eight deposithe ministry prove a failure. Nor is the gene- to be employed. We trust the attention of the tempt to build up Churches out of the fruits of given, but simple stopping to give his words ral acknowledgment of one's gifts as an expo- ministry will be called to it more and more, our meetings. There is work enough to be more effect, when right before him, up rose the sitor of the Word, taken in connection with and shall rejoice to know that thousands are done, land enough to be occupied. Why do old chief, Ma-dwa-ga-non-ind, tall and stately, to be accepted as infallible evidence of success. plish the work assigned tkem, and tulfil the and pioneer for themselves, and do something slowly. God calls men into the work with perfect know ministry they have received of the Lord Jesus. for humanity and for God ? Such a course

"Who is there here who has not stolen? Let course hinders a true union, and prevents the taken."

salvation of men. There was a

"Why do you trouble those who are quiet in Jesus Christ he sees ample provision for every Jungfrau, receive each, in its turn, the gladden- of men, and supplies could come only once or Wesley were now living, they would have no the church-yard, and gave notice as the people the land, who fear God, and work righteous child of Adam, and a fullness and freeness of ning rays, and blush each for a brief space, and twice a year. So when at last the only remain-more use for him than their fathers had. It were coming out, 'Mr. Wesley not being per-ness?" Does your lordship know what the grace that brings the cup of salvation to each then remain bathed in sunlight. Meanwhile the ing anger disappeared from the mill where they would be refreshing to hear the grand old man mitted to preach in the church, will preach here Methodists are ? that many thousand of them and all, and such tenderness and compassion valleys between lie deep down, dark and dismal had been working, and the keg of nails was the Romanizers of our age, as at 6 o'clock.' At 6 I came, and found such a are zealous members of the Church of England, as will not rest till all possible means are em- as death. But the light which has risen is the found to have been skillfully tapped, Mr. Avre he used to fulminate at the formalists of his congregation as I believe Epworth never saw and strongly attached to his Majesty? ployed to gain the sinner's consent to be saved. He accepts the promises of God as yea and even now lessening, and we are sure they will the sermon he was preparing for the next Sun-Wesley opposed to the non-prelatical Church church, upon my father's tomb-stone, and cried, the friends? Is it for their religious senti-table friends? Is it for their religious senti-table friends? Is it for their religious sentiamen in Christ. He looks for the co-operation soon altogether vanish. Such is the hopeful day, and accordingly urged, even harder than which he organized ! John Wesley, in his 'The kingdom of God is not meat and drink; ments ? Alas, my lord, is this a time to per secute for conscience sake ? "--137.

no Methodist ! Well, that is rich ! And it Holy Ghost.'"-i, 358-4. His letter to another of those persecuting

labours. At this point many of us are at fault.
God's light has broken forth as the morning.
Sunday came; a fair Spring day, and not only will appear peculiarly so on the perusal of the and to them who sat in darkness a great light were the women and children in them is non and children in the interval and to the interval and to the interval and to the interval and to the interval and the interval and to the interval and For the last half century or so it has been no from the neighbouring towns asked if it would ists, in general, are members of the Church of nusnal thing to find clergymen of the Estab- not be well, as it was Sacrament-Sunday, for England. For what reasonable end would your lordship drive these people out of the Church lished Church proclaiming the fact, as if it were them to receive it. I told them, "By all means

a discovery of their own, that the writings of but it would be more respectful first to ask Mr. Do you ask, 'Who drives them out ?' You our founder contain passages which prove him Romley, the curate's, leave.' One did so in lordship does, and that in the most cruel, yea, to have feen at one time a High-churchman; the name of the rest; to whom he said, 'Pray, and the most disingenuous manner. They and on that ground they have accused the tell Mr. Wesley I shall not give him the sacra- desire a license to worship God after their own Methodists of the present day of a departure ment, he is not fit."-383-4. conscience. Your lordship refuses it ; and then

from the views and wishes of their founder, so June 25, 1745. (In Cornwall.) "When punishes them for not having a license! So subject of ministerial efficiency. The discus- converted, they thought the time badly spent. vored them. And much as I was enraptured into Ojibway; and as they joined with the mission has been lively and interesting, and no Now too many look only to please and interest, with that grand Alpine scene, and should irre- sionaries in the sweet old tunes, the Indians Establishment. The frequent reiteration of bended (by a warrant from Dr. Borlase). Edw. - 'Leave the Church or starve.' And is it a Christian, yea, a Protestant bishop that so perthis charge, after it has been so offen answered, Greenfield, a tinner, having a wife and seven

secutes his own flock? I savs persecutes, for would indeed be ludicrons did it not involve the children. Three years ago he was eminent for necessity and impose the labour of reiterating cursing, swearing, drunkenness, and all man-it is persecution to all intents and purposes the answer; otherwise the imperfectly informed ner of wickedness; but old things had passed You do not burn them indeed, but you starve might conclude that there was some ground for away, and he was then remarkable for a quite them. And how small the difference ! And the vaunted "Eureka !" I remember, more contrary behaviour. I asked a gentleman what your lordship does this under colour of a vile, in the special work to which, as ministers of be despised; zeal is commanded of the Lord, low our earth to stand clear in the light of the cible words he could use, of the guilt and mean- than thirty years ago, a clerical attack in a objection there was to E. Greenfield: he said, execrable law, not a whit better than that de ness of taking what is not one's own, and how fully the Bible showed them the wrong of such headed, "Are the Methodists Wesleyans?" but his impudence the gentlemen cannot bear. which it of course decided in the negative. Why, sir, he says he knows his sius are for-"You are honest with one another," he said, The editor was fair enough to admit a reply, given !---And for this he is adjudged to ban-

whether you are Christians or not. I go by which was followed up in the same paper by ishment or death."-473.

your lodges and see them left with only a pine bough across the door, and yet all respect that in the no small mortification and discomfiture Cork, assembled to pull down the houses of the your own fault for entertaining these preachers.

triumph to the accused. About seven years ago a pamphlet fell into If you will turn them out of your house I will One more extract may suffice to show his magmy hands, entitled, "Pastoral Advice of the engage there shall be no harm done; but if you nanimity, and to cover his clerical maligners sown will sometime grow. A faithful worker of sound doctrines, the power of the ministry tles of it have a cowardly after-call to follow among you only to do you good. We have left Rev. John Wesley, M. A., extracted from his will not, you must take what you will get.' Upon with confusion: 'They that are enemies of the left Rev. John Wesley, M. A., extracted from his will not, you must take what you will get.' Upon with confusion: 'They that are enemies of the left Rev. John Wesley, M. A., extracted from his will not, you must take what you will get.' Upon with confusion: 'They that are enemies of the left Rev. John Wesley, M. A., extracted from his will not you must take what you will get.' Upon with confusion: 'They that are enemies of the left Rev. John Wesley, M. A., extracted from his will not you must take what you will get.' Upon with confusion: 'They that are enemies of the left Rev. John Wesley, M. A., extracted from his will not you must take what you will get.' Upon with confusion: 'They that are enemies of the left Rev. John Wesley, M. A., extracted from his will not you must take what you will get.' Upon with confusion: 'They that are enemies of the left Rev. John Wesley, M. A., extracted from his will not you must take what you will get.' Upon with confusion: 'They that are enemies of the left Rev. John Wesley, M. A., extracted from his will not you must take what you will get.' Upon with confusion: 'They that are enemies of the left Rev. John Wesley, M. A., extracted from his will not you must take what you will get.' Upon with confusion is 'They that are enemies of the left Rev. John Wesley, M. A., extracted from his will not you will get.' Upon with confusion is 'They that are enemies of the left Rev. John Wesley M. A., extracted from his will not you will get.' Upon with confusion is 'They that are enemies of the left Rev. John Wesley M. A., extracted from his will not you will get.' Upon will get.' will find encouragement in actual results, such will diminish. Hence entire consecration to up Methodist meetings and mark the lambs. It our homes and our own kindred behind us. We Works by George P. S. Latimer, M. A., and this the mob set up a huzza, and threw stones James T. Pollock, M. A." The date is 1861. faster than before. He (Daniel Sullivan) said, and ever was."-xiii. 107. important, if the highest measure of success man seems to care for their souls; but when we the Great Spirit wishes. Some of you are this pamphlet, was circulated in my neighbour-A hand-bill also, consisting of selections from ' This is fine usage under a Protestant Govern-

attempt to occupy and more interest is mani-really His children and wish to obey him, but hood by a clergyman who, being considered room of it, my house would not be touched. evangelical and pious, owed his election as The mayor replied, 'The priests are tolerated. incumbent of the parish to the votes of the but you are not.' The mob continued breaking Wesleyans therein. The hand-bill was headed, windows and throwing stones in till near twelve

to attend the Church." A brochare of four tions were laid before the Grand Jury there," the people to attend the church is overturned pages, in reply, was published and circulated, (stating the aforesaid and similar facts), "but at once! And all who preach thus will drive the occupancy of exalted stations in the Church sincerely inquiring how they may best accom- they not push out into the great harvest-field and wrapping his blanket closer about him, said Writings of the Rev. John Wesley, A. M., (instead of redress for the persecuted Metho- that I can do.," June 20, 1784-iv, 269. entitled, "A Few More Extracts from the they threw them all out, and at the same time" the Methodists from the Church in spite of all

Showing why Wesleyans generally seldom dists) "made that memorable presentment: attend the Service of the Established Church." We find and present Charles Wesley to be a would be subline and glorious, and would meet my children speak to the teacher, if there is one my children speak to the teacher, if there is one The author proposed to show, by evidence person of ill-fame, a vagabond, and a common doctrines of Calvinism are continually inculcathe approval of the Master; while their present who has not, or let them tell what they have adduced from the works of our founder, giving disturber of his Majesty's peace; and we pray ted, and that of Christian Perfection constantly reference to volume and page, from the fourth that he may be transported.' Similar present- exploded ?" His answer is, "When the cas

hæretico comburendo,"-137, 138. "That execrable Act, the Conventicle Act."-iv. 287. WESLEY'S CONTINUED ATTACHMENT TO THE CHURCH. This appears from various passages in his

later writings, too numerous to be here trans scribed, as well as from the dying words Extracts from the Writings of John Wesley."

Church are epemies to me. I am a friend to it. A SEPARATION UNAVOIDABLE : AND WHY "The last time I was at Scarborough I ear

nestly exhorted our people to go to church, and I went myself, but the wretched minister preached such a sermon that I could not in conscience advise them to hear him any more "xii. 144. "A keener sermon" (satire ?) "1 never heard. So all I have done to persuade

Wesley was asked by some of his people, "Would you have us go to a church where the

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the facility for executing TING, and JOR WORK OF A

There may be success where there are few conversions, for a time, but it is not probable BY REV. DR. M'COSH. that a successful ministry will be exercised in The following is the closing summary of Rev any Church for many years without an ingath- Dr. McCosh's first lecture before the Boston feeling is necessary; cannot maintain the orgaering of souls. If the people are indoctrinated Theological Seminary, on the history and or-

perimenting should be indulged. If the path other, and their properties so act on each other,

his sensibilities sin is the most terrible thing in which have come ont of the star-dust to form one

the universe. Sometimes the thought springs grand central sun of pure and dazzling bright-

up in our mind that the failure to regard sin in ness, which we cannot open our eyes without

its proper light is one of the commonest faults seeing, but which, as we gaze upon it, causes

be justly charged upon the ministry. In the- I do not know whether any of my hearer

of Christian people, and a fault which might our eyes to close in awe and adoration.

ledge of their capabilities, and he only is suc- - Western Christian Advocate.

cessful who does well the particular work which

cannot succeed, because he cannot love his

work. His restlessness will divide his thoughts

and sooner or later embitter his spirit.

grieved at the hardness of their hearts.

falls to him in the Providential allotments.

who say they have no choice between the denoby faithful exposition of the truth; if they are der of creation :mination, do not amount to much. They are trained to active co-operation with the pastor And what do we learn from this rapid run in Christian work; if they are edified with through the ages? We gather first that in the like the prophet's lackey, "Thy servant went wholesome doctrines and built up in holiness, midst of the potences of nature, controlling and no whither." As the esprit de corps is indissubordinating them, there is a marshalling pow- pensable in an army, so the spirit of the denotheir influence will be felt in the community. and sinners will be converted. The occurrence er, bringing order, I do not say out of confus- mination is indispensable to the success of the of the revival after intervals of apparent fruit- ion,-for there is no proof that ever there was Church. Believing, beyond all reasonable lessness, manifests the fact that faithful labour confusion in God's universe; chaos is a crea-doubts, that the theology, discipline, and though not immediately crowned with success, ture of heathenism and was never seen in the methods of the Methodist Episcopal Church, is never lost. The ways of the Spirit may not actual world,-but producing order where there are among the very best for the world's be comprehended, but Its presence and power would have been confusion; making a cosmos salvation, we should act accordingly. The to bless may be depended on with unbounded where there would have been a chaos. Her- fact that the net increase of the Methodist bert Spencer indeed tells us, in his usual dog- Episcopal Church, for three years, exceeded confidence.

THE DEVELOPMENT OF CREATION.

He who would be a successful minister must matic manner and in his customary generalizing the entire membership of any other Protestant meet all the conditions of success. In the first flights, that the operation of physical law must denomination in the United States, except one, place he must have a work to do-a work or be beneficial. But I see no necessity for this; by almost a hundred thousand, is sufficient mission of Divine appointment. This implies a I caa find no sccurity for it. If these laws be proof of the Divine approbation. Let there be call to the ministry. Never can we afford to blind forces they might as readily produce now a grand move still all along the line. Bishop forget or disregard or undervalue the truth so the one and now the other. True, if they be Janes once said, "A minister who has not a vehemently asserted by our fathers in the work, modes of God's intelligent action the issue must passion for saving souls, is not worth the hat that God calls his labourers and sets before be beneficent, but it is because there is intelli- he wears." The Methodist ministry and Church them an open door. And being satisfied of his gence in them and benevolence in them. It might have been proverbial for this passion. May call he must ascertain his sphere as nearly as be difficult to prove directly from nature that they never lose this old-new fire ! It's the possible from providential indications and from God must have created these sixty elements with glory of the true Church of Christ.

his own aptitudes, and give himself to the work their properties, as they appear in the world. -----without mental reservation. Nothing like ex- But then these elements are so suited to each EFFORT FOR SOULS

of duty be not plain, and the heart be not that we seem to see design in their very make and A Russian prince a few years since approach-

drawn to it so that happiness is found only structure, and we seem entitled to argue that ing a stream found a man just drawn from the there, depend upon it something is wrong. The they have been created by the same intelligence water and apparently dead, but the prince havsuccessful minister must prize his calling, and as adapts them to each other. Thus we have ing recently studied the methods of resuscitation cultivate contentment with his work. This is a being of power working to produce ends. in such cases, by long continued efforts at last indispensable in order to concentration of mind. These ends become more and more wondrous. restored him to life. The first signs of returnand equally important to the development of The blind forces are made to work out ideas in ing animation, says the narrative, filled the carnestness and activity. A dissatisfied man the Platonic sense. The Mundus Sensibilis prince with ecstacy, though they were agony to appears as the Mundus Intelligibilis, taking the reviving man. " He that winneth souls is forms with geometric proportions, and of æsthe- wise." Find a man dead in trespasses and sins, and betray him into injudicious expressions, tic beauty, assuming colors of harmonious hues, and by a thousand efforts succeed in arousing and giving evidence of a lofty intelligence. In his stupid soul; stir up in him, by God's grace, The successful minister has a definite aim and the midst of these, sensation and feeling appear, the bitterness of repentance, and you may well a singleness of purpose. His aim is to save and there is a wonderful structure of limb and feel an inexpressible rapture. You have saved souls. Perhaps he will see it needful first to joint and nerve to furnish means of activity and a soul from death and hid a multitude of sins, prepare the way by leading the Church to a of enjoyment, which in the whole animal crea- and if you continue the work shall yourself one higher life, by organizing his working forces, tion becomes great beyond our comprehension. day shine as the stars torever and ever.by judicious administration of discipline, or We now see that this intelligent is also a benev- "Watch for souls;" watch lovingly as the lion even by rigidly applying the law of the church, lent power. Crowning all, we have the law and the vulture watch greedily for their prev; where offenses have abounded, but in all this written in the heart, declaring that right is we must lie in wait for souls to capture them

his ultimate look is to the salvation of the lar-above might; and we have the good advancing for God and heaven. We must hunt for them, gest number. In looking to this end he will in the midst of opposition, and asserting that it "go out into the highways and hedges and find scope for all his talents, and occasion to will at last subdue all to itself and rule in the compel them to come in." Christian duty is cultivate habits which can only be formed with name of God. And we now see what God rec- not fulfilled merely by accepting such opportu self-denial and persevering effort. But few kons the highest of all, and this is holiness, a nities for usefulness as present themselves, but men love to press stern duties upon others, or holiness not independent of intelligence, but a by seeking them out, by creating them where to reprove friends and brethren for neglect; holy intelligence, a holiness not independent of they do not exist. At the foundation of all this I am sorrow to see you lying here on your but this must be done. Many do not readily love but a holy love. God is the same in all labor must be an intense love of souls, a long-back."

take to pastoral work, and dread the thought of time, but as the ages roll on they display high- ing for their salvation. This love will quicken personal appeals to the irreligious; but this er and higher perfection. These three, the our vision to discover opportunities, it will fire backs for?" said Dr. Payson, smiling. work is necessary to a successful ministry. power, the intelligence, the love, are thus the words we utter, else bedew them with tears, The successful preacher cherishes a love for the three beams which unite to form the pure, it will redouble our ingenuity in inventing plans souls. His heart moves with sympathy in the whole light of a holy love. We have now to save men, and will nerve the whole being to presence of all human suffering, but nothing risen to the contemplation of a God, the same Christly activities. Oh ! for the love of souls stirs the deep feelings of his soul like that as is described in the word: God is a spirit, and its legitimate result, tireless, personal efforts which exposes men to the wrath of God. To God is love, God is light. Those are the stars for their salvation.-N. Western Advocate.

-----PRACTICING THE SERMON.

In a story apout the mission among the Oiibway Indians, Mrs. Helen C. Weeks relates this incident in the Youth's Companion One trouble still remained even among the cor

ory we all condemn it, and when we speak of have gone up from the Riffelberg to Gorner verts, for, with very few exceptions, the women It we characterize it correctly, but still fail to Grat, in the high Alps, to behold the sun rise. abhor it deep down in our hearts as God abhors Every mountain catches the light, according to and children stole, continuously, every small it. Sometimes we even smile when others com- the height which the upheaving forces which article on which they could lay their hands and hat sin. The Saviour did not. He rebuked God set in motion has given it. First the point when they entered the "teachers'" houses, all sin, and looked upon sinners with anger, being of Monta Rosa is kissed by the morning beams, eyes had to be on the watch to prevent the disblushes for a moment and forthwith stands clear appearance of thread, or scissors, or any of the

The successful minister must have strong in the light. Then the Breithorn, and the dome little things one ordinarily leaves about. An evil at any time, it was doubly so then, faith. To his mind the possible salvation of of Muschabel, and the Matterhorn, and twenty

Napoleon Bonaparte laid great stress on the sembly. Then an old woman near the door esprit de corps. A proper amount of sectarian stood up, and in her cracked and shaking voice. nization of Churches without it. Those persons

" I have stolen many times, but everything is now gone. Here, though, is one needle I took vesterday, when my hand had no thought in it; ' and coming forward, she laid the needle on Mr. Avre's desk, while he with diffculty kept from miling. Then came a buzz of confession. " I have taken a gimlet." I have many times stolen thread and pins." "I have taken away, at night, the young peas and beans." "I took the auger, but shall bring it back to-morrow." "Now you are nearer right, my friends," said Mr. Avre, at last, when there was silence. Bring back what you have taken, and resolve never to steal again. The great Spirit forgives all who repent of wrong doing, and try to do

better, and He will forgive you." " Ho ! ho !" said all, together, their strongest ign of approval, and so the sermon ended. The next morning a crowd of men, women and children were at the missionaries' doors each one bearing some stolen thing, or the substitute for it, from a pin up to a sack of potatoes, and from that time, save in a very few instances, their property remained untouched. Would a white congregation have been as ready to make restitution, even if they had been equally impressed ?

BE EFFICIENT.

Whatever you try to do in life try with all rour he**are**to do it well; whatever you devote courself to, devote yourself to completely; in great aims and small, be thoroughly in earnest Never believe it possible that any natural or improved ability can claim immunity from the com qualities, and hope to gain the end. There is to such thing as fullfillment on this earth. Some happy talent and some fortunate opportunity may form the two sides of the ladder on which some men mount, but the rounds of that ladder must be of stuff to stand wear and tear; and there is no substitute for thorough-going. ardent and sincere earnestness. Never put one hand to anything on which you cannot throw

> be golden rules. CONDOLENCE VS. CONGRATULATION.

During Dr. Payson's last illness, a friend com ing into his room, remarked familiarly, "Well 238, 240.

"Do you know what God puts us on our "No," was the answer. " Iworder that we may look upward." His friend said to him, "I am not come to

ondole, but to rejoice with you; for it seems to me that this is no time for mourning." "Well, I am glad to hear that," was the reply; "it is not often that I am addressed in it has prevailed, the bane of all true religion." such a way. The fact is, I never had less need -xii. 308. of condolence, and yet everybody persists in HOW THE CHURCH TREATED WESLEY AND THE ration, because they went to church, and that

offering it : whereas, when I was prosperous and well, and a successful preacher, and really needed condolence, they flattered and congratulated me."

JOHN WESLEY'S CHURCHMANSHIP.

Under this head, says the Nashville Chrisian Advocate, a correspondent of the Methodana which will not be very palatable to those

dition, 1841; 1. That all Wesley's ments were made against seven other were in favor of the Established Church. 2. and Daniel Sullivan, a respectable tradesman." gregation quietly to go away."-xiii. 232-3. " One may leave a church (which I would That the treatment which he and his followers -147. Such was the treatment of Charles received would have driven him from it had Wesley, whose lyrical genins is unrivaled, and advise in some cases) without leaving the he not been endowed with inexhaustible whose hymns are now used by Protestants of Church."-xii. 145.

"What is the Church of England? Those patience and unexampled generosity. 3. That every denomination, and in every division of members of the universal Church who are inhahe continued, nevertheless, a member and a the globe, and will continue to be sung by the minister of that Church up to the time of his devout as long as the English language exists. bitants of England; that body of men in Engdeath, and employed his vast influence with his In 1751, a scurrilous and libellous book, in 3 land in whom there is one spirit, one hope, one Societies to prevent their separation from it, or vols., 8vo. now lying before me, was published Lord, one faith ; which have one baptism, and mitigate the evils of a separation whenever it by Lavington, Bishop of Exeter, entitled "The one God and Father of all. This, and this should occur. 4. That he *joresaw* a gradual Enthusiasm of Methodists and Papists comthe doctrine of the Apostles."-vi. 476. separation as unavoidable; and, to a certain pared;" to which J. Wesley published a reply. -ix. 1-57.

extent, allowed and sanctioned such a separation during his life-time The change in his views and feelings, and the of sermon, part of ' Papists and Methodists causes of it, are thus traced from the begin- Compared.' But it did not lessen the congregation at one, on whom I enforced (what they ning:---

were more concerned in), ' What shall it profit WESLEY SETS OUT AS A HIGH-CHURCHMAN-HIS PREJUDICES ARE MODERATED.

"In my youth I was not only a member o soul ? ' "-230. " The late remarkable occurrence of the six the Church, but a bigot to it, believing none oung students expelled from the University, but the members of it in a state of salvation. of Oxford, for praving, reading, and expound-Vol. xiii. 255. On a letter from J. M. Bolzins, dated July ing the Scriptures in private houses), " and the 25. 1749. Wesley remarks: "What a truly still more remarkable one of Mr. Seagar re Christian piety and simplicity breathe in these fused the liberty of entering into it, (by what lines! Yet this very man, when I was at Sav- rule of prudence I cannot tell, any more than annah, did I refuse to admit to the Lord's table of law or equity), have forced me to see, that because he was not baptized : that is, not bap- neither I, nor any of my friends, must expect tized by a minister episcopally ordained. Can either favor or justice there."-xiii. 281.

any one carry High-church zeal higher than "The Bishops have all agreed together no this? And how well have I been since beaten to ordain any Methodist."-xiii. 285. with mine own staff !"---ii, 154. Dr. Louth, Bishop of London, refuses to or

In December, 1745, he writes : "We believe a missicnary for America on Wesley's recomwould not be right for us to administer either mendation .- xiii. 136.

baptism or the Lord's supper, unless we had a "I have heard with my own ears such ser-commission to do so from those bishops whom mons (in Staffordshire particularly) that I we apprehend to be in a succession from the should not have wondered if, as soon as we the Lord, I will even send a curse among you; proved ability can claim immunity from the com-panionship of the steady, plain, hard-working apostles. Yet these bishops are the successors came out of the church, the people had stoned and I will curse your blessings: yea, I have of those who were dependent on the bishop of me with stones. And it was a natural conse-Rome. We believe that the three-fold order of queuce of what that poor minister had heard at ministers is not only authorized by its apostoli- the Bishop's visitation; as it was one great spread dung upon your faces, even the dung of cal institution, but also by the written word." cause of the miserable riots and outrages which soon followed ! "-viii, 220, 221.

But after reading Lord King on the " Primi-Even the Evangelical clergy kept aloof from tive Church," and Bishop Stillingfleet's "Ireand reproached him. In writing to one of them nicum," he expresses his conviction " that bish- he says, " As to irregularity, I hope none of ops and priests are the same order," " that the those who cause it complain of it. Will they your whole self; never affect depreciation of your plea of Divine right for diocesan episcopacy throw a man into the dirt, and beat him because was never heard in the primitive Church," and he is dirty? Of all men living, those clergyvork, whatever it is. These you will find to

that his own previous belief that none but epis- men ought not to complain who believe I preach copal ordination is valid "was an entire mis- the gospel as to the substance of it. If they do he knew could be done just as well some other take." He also says: "The uninterrupted not ask me to preach in their churches, they are time. It was easy enough to persuade "Mother" succession I know to be a fable, which no man accountable for my preaching in the fields."--ever did or can prove .-- 6, and xiii. 200, 223, xiii. 227.

Sunday, June 17th, 1764, he received the Lord's supper in the Kirk at Edinburgh, but " did not admire the manner of administration." preferring the service of the Church of England

as "more simple as well as more solemn." iii. 174. May 19, 1775. "I earnestly recommend you and all our preachers, by prayer, by exhor-

tation, by every possible means, to oppose a party spirit. This has always been, so far as pay the fine. He appealed to the quarter ses-

METHODISTS. "Not being permitted to preach in the should be executed upon them.

churches, I was constrained to preach in the open air."-xiii. 258; et passim.

accept my assistance. The church was exceed- Churchman."-143, 144.

ist Recorder (London) furnishes some Wesley- ing tull, a rumour having spread that I was to Some of the Bishops were the prompters to preach. Mr. R. enlarged on the character of this and other modes of persecution. To one High-churchmen who are so eager to put John an enthusiast in a very florid and oratorical of them he wrote as follows :

alone, is the Church of England, according to "In what cases do we allow of service is Aug. 25, 1751. " I heard at church, by way church-honrs? I answer: 1. When the minis ter is a notoriously wicked man. 2. When he preaches Arian, or any equally pernicious doctrine. 3. When there are not churches in the town sufficient to contain half the inhabitants 4. When there is no church at all within two or a man to gain the whole world and lose his own three miles."-xiii, 234. "That I have not gone too far yet, I know;

but whother I have gone far enough I am extremely doubtful. I see those running whom God has not sent, destroying their own souls. and those that hear them, perverting the right ways of the Lord and blaspheming the truth. I see the blind leading the blind and both falling into the ditch. Soul-damning clergymen lay me under greater difficulties than soul-saving avmen."-177.

"I took a ride to Croydon, one of the seats of the Archbishops of Canterbury. Was it one of these who ordered, many years ago, (for the characters are of old standing) that dreadful inscription to be placed over the communion table? And now, ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith cursed them already, because ye do not lay it to heart. Behold, I will corrupt your seed, and your solemn feasts, and one shall take you

away with it." -- ii. 485 J.W.T -----

PROVIDENCE.

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A good old farmer was busy one day in hls garden, when a strange restlessness came over him. He felt impelled to lay aside his tools and ' harness up" for some triffing errand, which to go along, and as it was in their way they

thought it would be just as well to put in a lit-It will scarcely be deemed credible, but is tle "garden stuff" and take along to the minactually true, that the Methodists were perse ister. He was a poor, toiling prairie missioncuted by Churchmen for going to church ! Mr. ary, and for two long months he had been pros-Wesley writes thus to a Member of Parliament : trated with a wearisome sickness. The neigh-Last month a few people met in Lincolnshire bours generally were much absorbed with their to pray and praise God in a friend's house own toils for daily bread, none knew just how there was no preaching at all. Two neighbor matters stood in the missionary cabin home. ing justices fined the man of the house £20. I Well, in process of time, the old horse suppose he was not worth 20s. Upon this his jogged around to the minister's door, and the household goods were distained and sold to good old couple went in for a little call.

"I thought, as you had not any garden. Mr. sions; but all the justices averred the Metho-A----, I would just throw in a little garden dists could have no relief from the Act of Tole- stuff and bring it along." So he proceeded to unload a grand supply of [melons, cucumbers, onions, peas and new potatoes.

The minister's wife looked on for a moment " Last Sunday, when one of our preachers and then sat down and buried her face in her was beginning to speak to a quiet congregation, hands, sobbing like a child. Both were much June 6, 1742, (at Epworth, where his father a neighboring justice sent a constable to seize surprised, but investigation showed that the had been rector.) "I went to Mr. Romley, him, though he was licensed; and would not last flour had been baked, a summer squash, the curate, and offered to assist him either by release him till he had paid £20; telling him his without salt or butter, had been the only dinner preaching or reading prayers. He did not license was good for nothing because he was a for the family, and all the money was expended.

> OUR individuality is not destroyed by being with the multitude. Each must do his own work, and do it with all his might.

so long as they did so the Conventicle Act