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Volume XXV.

(For Provincial Weslevan.)

BELIEF OF THE ANNIHILATION OR UTTER DESTRUCTION OF

THE WICKED.

scientists (who, in reality, are infidels or semi-

these professed believers in that revelation,

who avow the opinion that the whole of ou

globe was not covered by that deluge, but only

phere. That such infidels should be ignorant

is not at all surprising; and it is so with near

be professed theologians, and others claiming

point, but very great culpability in thus giving

their sanction to the objections of the infidel

class. Will any of them in their pretended

superior wisdom inform us what high hills o

other parts of this globe of earth are no! at all

times "under the whole heaven?"-meaning

the visible heavenly firmament which entirely

surrounds our globe, and is constantly beheld

by all. Of course they will not venture a

denial of this universally-evident fact, as it

would expose their ignorance of one of the

the objections of infidels, and to show more

expressions, "all the high hills that wer

under the whole heaven were covered," and

The true believer in the Sacred Scriptu

will not merely excuse the digression on the

No annihilation here, either of soul or both but death of some and dispersion of other

According to this Divine prediction, they (the

Israelites) have for many ages to this day been

Job v. 21, 22: " Neither shalt thou be afraid

of destruction when it cometh. At destruction

The future punishment of the wicked,

Ps. xxxv. 8: "Let his net that he hath hid

scattered but distinct people.

and famine thou shalt laugh."

him tall."

and destruction hath no covering."

died that moved upon the earth."

infidels as to Divine revelation), but also of

HALIFAX, N. S., WEDNESDAY, MARCH 26, 1873.

It was literally inflicted in the instance of 1. Cor. x. 9-10. "Neither let us tempt NO SCRIPTURAL AUTHORITY FOR A Esther. Haman and Mordecai, recorded in the book of Christ, as some of them also tempted, and

thee forever, he shall take thee away, and destroyed of the destroyer." pluck thee out of thy dwelling place, and root The first event here referred to, is thus men In commencing a discussion on this subject, thee out of the land of the living. The rightit seems proper to give, from standard lexicons, eous also shall see and fear, and shall laugh at fiery serpents among the people, and much peothe meaning of the words Destroy—Destrue him." tion - Death-and Annihilation. Johnson and

lexicons substantially agree:—" Destroy, v.a., tructionists would certainly have considered it teen thousand seven hundred. No annihiladesolate; to kill; to put an end to. Destruc- favour, as those words, standing alone might but sudden death, as punishment. tion, The act of destroying; waste; murder; have seemed to afford their theory some sem- 1 Thess. i. 7-9, "When the Lord Jesus shall theology]—eternal death; also demolition; to be demolition; the pulse of the pulse of the state of the dead. In the ology]—The extinction of life; mortality; destruction; state of the dead. In the ology]—Damnation; Eternal torments. Annihilate, To reduce to nothing; to destroy; to have given some of the verse most but the succeeding words of the verse words. It must think of the being one of those 'Presbyterians' whose plained, they would have seemed, beyond all the succeeding of the state of the dead. In the seems sometimes as though Science and Reliable to this work. An old and general for being one of those 'Presbyterians' whose plained, they would have seemed, beyond all the him the inside of these to this work. An old and general pulse our guest has quickened a little here. It seems sometimes as though Science and Reliable to the succeeding words of the verlasting destruction from the pulse our guest has quickened a little here. It seems sometimes as though Science and Reliable to this work. An old and general from its chapel, it is capable of containing an addience of three thousand. This church when gion had met in a very narrow path, on a very but the succeeding words of the verse most of the succeeding words of the verse words. It must think the seems sometimes as though Science and Reliable to the seems sometimes as though Science and Reliable to the seems sometimes as though the verse most of the succeeding words of the verse words. It must think the seems sometimes as though the seems sometimes as though the seems sometimes as though the the seems sometimes as though the seems annul. Neither the word annihilate nor anni- clearly show that the words, "destroy thee for power." hilation is in any part of the Sacred Scrip- ever," as in many similar passages, only mean Here, the everlasting destruction evidently other. If it must come to this, I think history Holy Spirit working in the church and among judgment, respect for his opinious, room for mising to pay for it in a short time. The

vev the sense or meaning of any annihilation days."

tures will now be given, in which the words of "annihilation" would be absurd.

extinction of being; nor is there, the writer the body, and its resurrection, are meant by misery. confidently asserts, any other word in the the words destruction and return.

waters prevailed exceedingly upon the earth; tion." and all the high hills that were under the whole

heaven were covered. . . . And the moun-hilations.

heaven, and they were destroyed from the _v. 31: "Therefore shall they cat of the it can be interred or supposed. earth." It is perfectly evident that here the fruit of their own way."

but simply taking away natural life, as well as that of all other creatures, by the waters of the lips shall have destruction." The writer considers it a religious duty to

make here a short digression to expose and refute the error, not only of real or pretended

> before the Lord." Abaddon, the place of torment, are constantly repeti ions of the same awtul and continued under his view. Anaihilation, or utter des- punishments immediately follow. truction, or extinction of being, could not be constantly before him.

Prov. xxvii. 20: "Hell and destruction are of even the letter of Scripture and its meaning They will not be until the end of time. It ly the whole of them, for several reasons which

need not be mentioned. But that there should the final end of being, is "never full." rance of the plain letter of revelation on the sword."

applibilation but temporal afflictions. Jer. xvii. 18; "Bring upon them the day of shall be wailing and gnashing of teeth." evil, and destroy them with double destruc-

Desolation and death are evidently meant. Double annihilation would be absurd. Ezekl. xiv. 9: "I will stretch out my hand

upon him, and destroy him from the midst of and whoremongers, and sorcerers, and idola Here, evidently, death is meant. Mos. iv. 6: "My people are destroyed for

first and plainest truths of astronomy. Every individual knows that fact during the whole of lack of knowledge." Are distressed or afflicted, not annihilated the 24 hours of his daily existence on the earth, by constantly seeing that heavenly firm-Hos. vii. 13: " Destruction unto them beament above him, as evidently at mid-night as cause they have transgressed me." . . .-

at meridian-day. It would seem as it the v. 16: "This shall be their decision in the land Divine Spirit, to prevent the cavils or frustrate of Egypt." Severe affliction, as punishment, is evidently

emphatically and clearly the universality of the deluge, employed the two similar and pointed "the mountains were covered, and all flesh be that doeth any work in that same day, the same soul will I destroy from among his peo- The text is the utterance of the Lord Jesus The word sout here is synonymous with Christ himself; and his meaning of the word person, for the work could not be done by the destroy, is readily seen from his own words soul, or spiritual being, but only by the bodily also, in Mark ix 43-44, concerning the wicked, namely,-" To go into hell, into the fire that cut off from among his people," fix the word never shall be quenched; where their worm "destroy" to mean merely taken away by dieth not, and the fire is not quenched." These death; for in the sense of annihilation, or same expressions are twice repeated in imme-

our divine Lord himself, and they relate to and vicked. He could never contradict himself.

Here desolation or other offliction is mean Job xxvi. 6: "Hell is naked before him Romans xiv. 15, " Destroy not him with thy neat, for whom Christ died." Here the word destroy, must have a meaning similar to the its place, are evidently meant. It would be same word in the first of the preceding passages, and not that of annihilation, for one absurd to say that annihilation or non-exist-

human being cannot annihilate another.

or utter opposite or conflicting opinions on

1 Cor. iii. 17, " It any man defile the temple catch himself: into that very destruction let of God, him shall God destroy." Here also unregenerate and unholy; and those who have tion which the wicked had prepared for another or others, should be executed on himself. edly mentioned.

ple of Israel died." The instance of the mur-If this text had ended with the words, "God muring, is thus mentioned in Numbers xvi. 49, above-ment.oned words, and with which later shall likewise destroy thee for ever," the Des-

taking away from this world by death. The means banishment from God, were the finally suggests that not Religion, but Science, must the people; hence it is absolutely necessary to his peculiarities and idiosyncrasies. When answer was a written one, most insolent in its The persons who hold the belief of the anni- whole text is most conclusive against this impenitent and wicked will forever suffer the go down the cliff; for mankind at large manage secure a special effusion of the Holy Spirit to Christianity in any of its confessors forgets to The persons who hold the belief of the annihilation, or utter extinction of the soul and
unscriptural theory of destruction of being, vengeance of "eternal fire," as declared in
to get along very well without much science, effect this work. The disciples prayed for the
be polite, lays aside the apostolic injunction, other purpose, but net one stick for a Protes body of the finally unregenerate and wicked, and is of itself quite sufficient to utterly destroy several other passages of Scripture, some of but mankind at large have never managed to Holy Ghost, and God gave them the Pentecost
"be courteous," indulges is little petty selftant church. Sadly Mr. Riley received the the Scriptures. The words destroy and destruction are indeed contained in very numerous them down into the pit of destruction: bloody the text, would be altogether superfluous and sunset and the star-light comes either religion people will believingly seek it, God will now it only invites them to dislike and despise it. and with them he presented the case to God passages of the sacred volume, but never con- and deceifful men shall not live out half their absurd, as annihilation could not be progres- or its disease, superstition is give them mighty movements of the HolySpirit. It denies its own nature; but if it be anything sive, and continue to advance forever, but must the vengeance of Providence on skepticism, and many sinners will be converted. Talent, it is love in the heart and love in the life. at the rear of the room a young man whom he or end of the being of any of the human race. Here is evidently meant an early death, and be instantaneous, or limited in its time of ac-sure to come. (Applause.) But there is no tact, and eloquent utterances alone, cannot The Christian should be the kindest of men; had not seen for a mosth, who now came from Several passages from different books of Scrip- commencement of future punishment. "Pit" complishment. As regards the wicked men- peed of any such issues; the path is broad bring dead souls to life. The Spirit of God so ready to serve another, so willing to wait his uncle with a donation of fifty dollars for the tioned in the text, and all others who will be enough both for science and religion; and those must inspire the heart and utterances, and himself, so open-handed, accepting disturb- repairing of the church. The young man was destroy and destruction are used; and it will be Ps. xc. 30: "Thou turnest man to destructed are greatly mistaken who suspect, move upon the people in awakening and sav- ance of his plans and convenience so graciously, informed of their recent disappointment; he seen that not one of them can be made to bear tion, and sayest, Return, ye children of men." there will be the utter distruction of all seek a spec- on our part either distruct, or jealousy, or fear." ing power. Therefore, first of all seek a spec- on our part either distruct, or jealousy, or fear." the semblance of any such annihilation or Here, evidently, the death and dissolution of the Holy Spirit ministering to his neighbor's cemfort, that it that really? That man owes my uncle a large

Scriptures having such meaning as to any Ps. cvii 20: "He sent his word and healed twentg-four passages of Scripture, in which the moments before, so ingloriously lowered, within your reach; and He will give you wis-spirit of practical and hearty beneficence. human being:—Gen. vii. 19 20, "And the them, and delivered them from their destruction are General Dix's famous motto might well have domaind power to lead them to Christ. the face of the ground, both man and cattle, anguish cometh upon you. Then shall they be made to bear that meaning. Neither is casion.

> Shall have trouble or afflction-not annihila- ing are a few of them :-Mark ix. 43-44 "Ir natural religion of the Bible. Henry Ward that never shall be quenched, where their worm Hades, the place of separate spirits, and dieth not, and the fire is not quenched." Two

Luke xvi. 23-24, "And in hell he lifted up his eyes, being in torments." . . . " for I am tormented in this flame." V. 26. "Between us and you there is a great gulf fixed, so that they which would pass from you cannot, neither would be absurd to say that aunihilation, or can they pass to us, that would come from thence." These were the words of Abraham Isai. li. 19: "These two things are come to the earthly rich man, then, and now, in ever to be acquainted with the Scriptures, who hold unto thee; who shall be sorry for thee? deso- lasting torment. Matthew xiii. 41-42, "The that opinion, shows not only a blameable igno- lation and destruction, and the famine and the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things Here, evidently, destruction does not mean that offend, and them which do miquity, and shall cast them into a furnace of fire, there

Rev. xx. 15, " And whosever was not found written in the book ot life, was cast into the

Rev. xxi. 8, "But the fearful and the un believing, and the abominable, and murderers tors, and all liars, shall have their part in the lake which buraeth with fire and brimstone which is the second death." Matthew xxv. 41-46, "Then shall be say

ment." These last awful words, as well as of the Lord Jesus Christ himself, the infallible and final Judge, and they relate to, and comprehend all the finally impenitent and wicked able to destroy both soul and body in hell." | present as the lineary state of the chief end of religion is to produce "man-Here the word destroy plainly means, no hope punishment is so plainly declared to be everof pardon or relief from the punishment in the lasting. These being the decisive and unof pardon or relief from the punishment in the lasting. These being the decisive and untuture state, but endies misery, called in Scripchangeable truths on the subject, where and Parker have said without the least scruple. ture, the "Second Death." It cannot mean scho are the human beings, who are to be anannihilation or utter extinction of being, for nihilated, or utterly put out of existence. very important subject, but will thank the word "hell," the place of this were meant, the word "hell," the place of thi of the punishment of the wicked, would be everlastingly punished; and certainly there will superfluous and absurd; for annihilation there be no annihilation of the righteous, for it is said by the Lord, that they shall go "into life nary creed, Professor Typidall doubtless whis-

The plain truth is, that so far from there letter and spirit of scriptural religion is directly Brother Tyndall. "I regard you," he says to and for immortal souls, for whom Jesus died opposed to it. The believers in this destruction his British brother, "as a priest ordained, and -Amen. -Charles Blakslee in Syracuse Advo tive doctrine, are but rarely among the vast in the same diocese, and with the same cure cate. body of those who have taken this life, with its with us, but preaching a little different doctrine. utter extinction of the soul, those words, "cut diately following verses; and the same meaning various desires, profits and sensual qualification of the soul, those words, "cut diately following verses; and the same meaning various desires, profits and sensual qualification of the soul, those words, "cut diately following verses; and the same meaning various desires, profits and sensual qualification of the soul of the sou off," &c., would be quite superfluous and absurd.

Deut. iv. 26, 27: "Ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations."

A WINSOME RELIGION.

This is the special charge of Christ's followers the trouble to search of the word destroy, is further shown in the following words of our Lord, concerning all the wicked at the final judgment of all mankind, as recorded in Matthew xxv. 41, "Then shall be say unto them on his left hand, depart from me say unto them on his left hand, depart from me had you unto the form of the land where unto you among the had you unto the form of the land where the final judgment of all mankind, as it we were going to Jerusalem." And they journey on the final you would effect to ment, but the righteous into life eternal." All portion of the Scriptures. The chief inventors they entirely exclude any idea or thought of annihilation, or extinction of existence, being meant by the word destroy, mentioned in the

of sensuality, vanity, levity and carelessness, or other modes or forms of evil, contrary to beloved friend of twenty years standing, and of comprehend all the finally impenitent and the convictions of conscience and reason, and a man whom we have honestly eulogized in it sour, is it austere, is it grim and frowning? worship. The thousands who had heretofore these are not only Christian, but they are also a man whom we have honestly eulogized in it sour, is it austere, is it grim and frowning? under partial and very inadequate views of the these columns more than once within a year. It has no business to be; it has no right to be. gathered in small companies and in secret, to either races that are allied on the side of Prot requisitions of revealed truth. Being at times We have never stinted our praise of him when It will enkindle desire in no human bosom, ex- sing and to pray, flocked to its open doors. uneasy in their minds, as to eternal conse-be righteously deserved our humble commenda-be righteously deserved our humble commenda-cept the desire to defer as long as possible any

The priests were amazed and enraged. They quences, and not willing to relinquish their besetting lusts and vanities, they endeavor to man as Henry Ward Beecher hauls down the torture the words destroy and destruction, or flag of evangelical truth which he was set to us a pleasant face. It should chase away all poor to spend their funds in publishing replies. similar terms, to mean annhilation; which they defend, he deserves "to be beaten with many dark shadows from the countenance. It should At length a priest shamed by the scurrilous would gladly receive, rather than incur the risk of being condemned to the dreadful and enduring punishments denounced against the finally

CUYLER ON BEECHER

There are thousands of readers of the Evan- There are many who greatly desire a revival Ps. lii. 5, 6: "God shall likewise destroy ye, as some of them also murmured, and were speech of Parke Godwin, at the dinner given gracious gift of His Spirit. In view of the They must not be selt asserting and domineer church. The Protestant minister, Bible in to Prot. Tyndall. The speech of Prof. R. D. difficulties in the way, they are constrained to ing. The way some Christians speak, with hand, ascended the platform; but the opposite Hitchcock, on that occasion, though briefer, ask, How can we promote a genuine revival? downright cadences, imperative, peremptory, one remained unoccupied—the challenger had was not less manly. Only a fragment of it ap- I suggest: peared in the daily papers; but that was like a Get a clear idea of what censtitutes a revival hardship of self-will in them, over-riding other to a debate, but to a gospel sermon of fervid bit of marble from one of the friezes of Phidias. A revival builds up the work of grace and beli-men's views, feelings and wishes, repels men elequence. The friends of the Romish Church The theme was "Religion and Science;" and ness in the church, and saves sinners. Or in from them and makes some gentle spoken were much more discomfited by the non-ap-

the world to meet your honored father; but tion of the means to be used. with the tradition of his fine and saintly char
1. The church must specially seek it. "Ask It is the highest law of pure and true courtesy, that of San Jose de Gracia; the second church." the state of being destroyed; a destroyer. [In] blance, if not of validity, at least of supposition, The act of destroyed; a destroyed; a destroyed; a destroyed; a destroyed; a destroyed; a destroyed in the state of being destroyed; a destroyed; a destroyed in the state of being destroyed; a destroyed; the state of being destroyed; a destroyed; a

was on the spot to hoist again that standard of Then the Holy Spirit will open the eyes of sin- should be a perpetual marvel to the lookers on amount, to be paid in lumber, I will see about There have now been cited, no less than the true faith which Mr. Beecher had, a few ners, arouse their consciences, and bring them how he can carry about with him this unfailing this." He did see about it and to-day those

Providence in past years. But it was the place, nal duration of that punishment. The follow-

did he more completely sink below it. for being a minister of the Gospel. "He had logy, as well as his profession! If the Lyman assembly would have heard ' thunder all around would not have gainsayed the physical laws with which God governs the material world; but he would have "contended earnestly" for those sublimer spiritual truths which are "revealed," and which are as clearly defined and ministry on the religion God has given them to

neighbor of Plymouth Church proceeded to tell Prot. Tyndall that it was "not the doctrines of the Church, nor the usages of the Church, any more than the farmer's harvest is ing clearly enunciated the axiom that hoes are also unto them on his left hand, depart from not harvests, Mr. Beecher proceeds to say that me ye cursed into everlasting fire. . . And the religion of God's revelation is—"Manthese shall go away into everlasting punish-hood!" Just that, and no more! All that several others above cited, were the utterances holiness, of man's depravity, of Jesus Christ as world,-all this, and everything else on the Divine side of our boly religion, is ignored. sublime is my neighboring Beecher's faith in

meant by the word destroy, mentioned in the events of futurity, but yet who are living in sins text first cited. They are all the utterances of tions. But when, on such an occasion, such a fellowship with it. stripes."-N. Y. Evangelist.

ON SEEKING A REVIVAL.

nobly did he vindicate that Gospel, whose am- other words-it is God quickening and sancti- worlding tar more levely by contrast. This is pearance of their champion, than they would bessador he is, when turning to the chairman, fying his people, and using them in effecting not wise or right. It is very untortunate and possibly have been by the most signal defeat To overthrow a city; to lay waste; to make

To a some of the very strongest authorities in their tion is meant in either instance of destruction, but said a some of the very strongest authorities in their tion is meant in either instance of destruction, but said a some of the very strongest authorities in their tion is meant in either instance of destruction, but said a some of the very strongest authorities in their tion is meant in either instance of destruction.

Mr. Evarts, he said "Sir, I came too late into the salvation of sinners. Get a clear percepter were wrong.

From their distresses or afflictions, not anni- blance to the meaning of annihilation, or the rarely has a great man been set for the defence troling and absorbing interest. Every party, him? Ah it would seem sometimes as though A native contracted to paint the church for utter extinction of the existence of any human of the Gospel of Christ, and yet behaved with personal, and worldly interest, must be laid at a man had acquired something of the substance the smallest possible sum; for the fund for retains were covered. . . .—v. 23: And every living substance was destroyed which was upon living substance was destroyed which was upon living substance was destroyed which was a whirlwind: when distress and same words, but not one of them can possibly neighbor of "Plymouth Church" on that ocand the creeping things, and the fowl of the call upon me, but I will not answer." . . . there any other word in Scripture, from which To Prof. Tyndall, as a brilliant physicist, time and thoughts, must all give place to conmanners, by separating and discriminating would be finished that day. A little before that banquet was a well earned tribute of res- secrated efforts to build up the people of God where there is no room for such discrimination. noon he fell from the highest part of the dome But as additional, and most conclusive proof, pect. It was not the place for any ill-bred re- in holiness, and save sinners. Put this work The expressions of character are a part of it. with such a torce as to break through the floor; word destroyed cannot be thought to mean Here is evidently meant not annihilation, directly opposed to any such annihilation, taliations upon the honored guest of the evenannihilation of the bodies or souls of men, but extreme afflictions, and a refusal of any there are numerous passages of Scripture ex ing. for any of his utterances on Prayer and subserve it. This is absolutely necessary. If we ask God to revive his work, and then put

> 4. The pastor and church must be of one than was given him at that dinner; and never They must be agreed to seek a revival, and to D. D. seek it now. This cannot be too strongly im-He began his speech with an humble apology pressed upon the mind of all who would have God powerfully work among them. And in a not chosen his profession; but his father had working unity there must be a head. Evidentchosen it for him." What a pity that the ly the preacher must be the leader. The glorious old man had not chosen his son a theo- preacher should be so humble, meek, and consec, ated to God, that the Holy Spirit will di Beecher of Litchfield and Boston had stood at vinely make him such a leader. And at his that table, instead of the junior Beecher, that call, any church member should come out to church, and take hold of the work with him. When he says talk, sing, or pray, or come to the altar to pray and work there, the church of the city, a "bird's eye view," and marked should move into the work with zeal and promptitude. When he says, go out and visit from house to house, there should be no hesitation. If the church members will not come in. irretrangable as any law of optics. The brill to the revival efforts unitedly, and work with liant lecturer on light would not have been left the preacher who has charge of the meetings, in darkness as to the opinions of the American how can they expect the Spirit of God will be poured out upon them? It they are divided among themselves, or neglectful of duty, or half-hearted, how can they expect sinners to have much confidence in them? When the pentecostal Spirit was poured out, the disciples were of one accord, and in one place. This unity of purpose, of heart, and of effort, will

5. There must be steady, unyielding faith. There may be many hindrances, and a severe trial of your faith. But, in a hopeful, good our glorious Gospel reveals to us of Divine spirit, move steadily forward in the work. It the Son of God, and the Redeemer of the forget to be gracious. Do not indulge in a hood!" So declares the most popular preacher Holy Spirit to be poured out on the church and

A WINSOME RELIGION.

smooth the from from the brow. It should publications, publicly disclaimed such disgrace- few moaths since he found his Saviour, and bearch pleasantly the bow of the lips. It ful weapons, declaring that argument should came a happy child of God. Now he writes The mightiest agent for good on earth is a should look with gentleness out of the eye. It be met with argument. He even nailed to the back to his friends, "I have found a fortune." unregenerate and unnoty, and those who have neglected the salvation of the self-denying and consistent Christian. I like the Bible tolded should wear often a hearty and cheerful smile. door of the Protestant church a placard, challed consistent Christian. I like the Bible tolded should wear often a hearty and cheerful smile.

in a struggle that must be tatal to one or the 2. A revival is a gift and operation of the half of the seat in the car, his right to his own work sent to a lumber-yard for timber, prowhich have been previously cited. Under the get along without Religion. (Applause.) al effusion. The gospel is perpetually a dis-

visiting excursion, the denomination of our confuse themselves in regard to character and er was painting the beautiful dome; the work

Prov. xiii. 3: "He that openeth wide his the finally impenitent and wicked, and the etersideration, sympathy and kindness, if it would to fulfil my contract, but at last I was reduced charm men to its beauty and loveliness, and to one meal. I tell you the truth; I had eating are a new or them:—Mark ix. 40-14 ir is better for thee to enter into life mained, than Beecher has rarely had a finer opportunity to mind in seeking a revival. They must be detach them from the odious reign of selfish-Prov. xv. 11: "Hell and destruction are having two hands, to go into hell, into the fire wint the gratitude of all evangelical Christians, agreed in will, in sympathy, and in effort. CHRISTIAN WORK IN MEXICO. At last after three centuries of Roman Catholic rule, and the horrors of the Inqui-

city of New York for that of Mexicos to engage in the work to which he had given both himself and his fortune, he glanced over a map with something of dismay the vast number of Roman strongholds. Christian, in his progress, found the lions chained, and Mr. Rilev pathies of this strong, rich Christian Republic struggling for the light and knowledge of the

people, and God will give you victory. Have A Roman Catholic priest, Aguilar, read and lization; and injures a nation socially, politically, politic 6. Enter upon this work now! To-day is the translated; the people delighted to meet in Wherever you find intellectual energy, con power of expansion, and in its all-pervading Work new while you can! Improve this winter sing these beautiful spiritual songs; and so vitality and force, you may be sure that the imcountenance to this heresy of annihilation, the Beecher give the right hand of fellowship to the work with all your heart—push it for God, boded the sad event of his death, which occur-

flooded the city with publications, antagonistic Christianity, to be winning, should show in lying and infamous. The Protestants were to Here is meant, that the destruction or afflic
Here is meant, that the destru but I like it better when, in the shape of man it goes out into the world—a Bible illustrated.

warm tinted light, so that every man who looks cussion. The challenge was gladly accepted and beyond the power of thieves. Read upon these harmonizing features should be The day came. Stands had been erected on Matthew vi. 19-21.

made to ask. What sweet secret lurks be-opposite sides of the great church, the one for the Protestant, the other for the Roman dis It ought to mellow and soften the tones, putant. The news had spread like wild-fire; dictatorial, as though there were a strenuous fled. The assembled thousands listened, not

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Our religion ought to pervade our manners. The first church established by Aguilar was Mexican Protestants kneel upon a floor of Do you say of course a Christian will be which the Romanist had said, "Not a stick

Riley went to his poor cabin, and heard this that I became dizzy and fell." He committed this little daughter to Mr. Riley's care, and died in full confidence of his acceptance with Christ, having literally "laid down his life for his friends." Verily, "who loseth his life shall find it." What is our duty to these Christians, struggling with poverty, ignorance superstition, and persecution "for the faith once delivered to the saints "? How much he

ULTRAMONTANISM.

Ultramontanism not opposed to human progress! Why, it hates our modern society, dishonora every principle we value, wages war found these strongholds abandoned. His present mission to New York is to enlist the sym- foot every name we cherish, seeks to hinder every work we desire to accomplish, condemns for the poor, weak, infant Republic of Mexico, all freedom of thought, denounces modern science as atheistic; it brands us Protestante gospel; that she may be able to use the abandoned strongholds of superstition to the build-All history has demonstrated its supremacy to In 1827, the Republican party of Mexico was be incompatible with social and material proformed to combat the rain of Spain. In 1857, gress, with national liberty and security always be crowned with revival power and it triumphed over the Roman Church party, Apart from its religious errors and corruptions proclaimed liberty of worship, suppressed it has ever shown itself to be, when in the as convents, and sold the property of these convents for a public education fund. Then tol- gious freedom and intellectual advancement lowed French intervention with a result wholly Priestly rule, wherever it has prevailed, has contrary to the expectation of the Church party been an unmitigated mischief; it blights the is God's. Keep at Jesus's feet- He will not An agent of the British and Foreign Bible fairest land; it spoils the noblest people; is Society went to Mexico with the French Ar- impoverishes the most fruitful country; it selfish spirit, become impatient, and treat the my. An sgent of the American Bible Society cramps and fetters the buman intellect; it locks people unreasonably. Humble yourselves had previously accompanied the American army the wheels of progress; it stifles the spirit of deeply before God, and unitedly pray for the there. Both agents circulated the Scriptures, inquiry, of enterprise, of discovery; it invarifaith, and go out after sinners, and work on, was convinced; he succeeded in establishing in cally, commercially, as much as it darkens and Mexico a Church. Protestant hymns were enslaves them morally and religiously power of expansion, and in its all-pervading and Divine atmosphere." To all this extraordinary creed, Professor Typidall doubtless whis
work new while you can: improve this winter the "little leaves" worked. Then arouse Manuel Agua, "the Paul of the Mexican Professor Typidall doubtless whis
go beyond your reach. Farmers, mechanics, Church, " the force of the Mexican Professor Typidall doubtless whisand business men will then be so occupied as Church," who for six years had preached the larging her domain, or knowledge augmenting After enunciating such a formula of revealed to be unapproachable. Now is your God given dogmas of Rome in the largest church in the her empire—wherever liberty finds her home, or being a single word in Scripture to give any religion, we are not surprised to see Brother time and opportunity. Have faith—go into worked indefatigably to give the gospel to his be sure that Popery, if it exists at all, is declin people, with such success that help to feed ing, and that the refining and stimulating and those who hungered and thirsted after rightcousness became imperative; so that he said to Christianity is at work. Wherever you find Mr. Riley "You must leave me to work alone good government, sound jurisprudence, social while you go for help." The look of anguish amelioration, a pure literature, an enlight on his face as he parted from Mr. Riley, fore ened public opinion-wherever you find men moving upward to a higher platform of red in a few weeks after his farewell. One thought and action there you will find item of his work, twelve sermons a week, indi-cates the cause of his death, which was a of superstition and priesteraft, but the Christian triumph, unclouded by the phantom truths of the Bible and the inspirations o Mant Christianity, or those nominally Catho-

about two years ago to seek his fortune. A

cal influence .- Methodist Kecorder, London