

HINTS ON PREACHING.

Some valuable hints on the kind of preaching needed for the times were presented to two representative Methodist Assemblies in London, a few weeks ago...

One of the assemblies thus favored, was the Annual Meeting of the friends of the Metropolitan Wesleyan Chapel Building Fund, which was held in the historic City-road Chapel...

The occurrence of these facts ensures the building in London, within the next ten years, of fifty Methodist Chapels, each containing at least a thousand sittings.

Among those who took part in the proceedings at this Anniversary, was Mr. W. S. Allen, an Oxford graduate, and a member of the Imperial Parliament, who has quite recently become a Methodist.

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Not less timely and profitable were the utterances of Mr. Spurgeon on kindred, if not identical topics, a few days earlier at the Missionary Anniversary of the Methodist Free Church so-called, held in Exeter Hall.

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GENTILITY is neither in wealth, manner, nor fashion—but in the mind. A high sense of honor, determination never to take a mean advantage of another, and politeness toward those with whom we have dealings, are the essential characteristics of a gentleman.

MOUNT ALLISON, SACKVILLE.

COLLEGE EXAMINATIONS, &c., &c.

This most obstinate of spring seasons is niggardly of its charms to the admirers of nature. Leaves are only now struggling into view, as if determined that external adornments shall be denied to Mount Allison for once while the friends of our Institutions are gathering for the Commencement Exercises.

The report of the year will be found eminently encouraging to all the friends of our educational operations. No jar has disturbed the moral harmony of an unusually large assemblage of students. Indeed there can have been no possible ground for complaint; so that grievances would have been marked ingratitude.

The real agonies of this severe process may be found to do us a benefit, nevertheless it may be found that our disappointment has become wholesome discipline.

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We saw the Phoenix in the flame; we now look with admiration on the Phoenix resurrected from its own ashes. I pride myself on the fact that when tracing the retrospect of great deeds nobly performed, the New Academy is an honour to the generous friends of religious education, and the enduring monument to the man whose persistent, indomitable energy placed it there in a period, and condition approaching the marvelous.

For the Provincial Wesleyan. VISITING ST. JOHN.

It is a feverish impatience which travel has attained to in our day. Our forefathers did most things by dint of good-nature; they moved by sea and land with most commendable and honest self-restraint. Alas that their souls should have lost every shred of their birthright in these particulars!

We are out in the muck and darkness of St. John, whose atmosphere is sullen and moody and generous of moisture as usual. Of all cities we have seen but one equal to this for fitness of climate.

Every brow is contracted with thought to meet the incessant calls of customers. Evidently St. John is making strides. It has its excesses and excrescences doubtless. They are marring the city's interests we fear—at least we can see considerable danger in certain spasmodic movements which recently agitated the working classes.

centially Gospel doctrines; that in order to pulpify success Calvinist doctrines must be preached; that Methodists, though anti-Calvinistic in their creed and system of divinity, yet are Calvinistic in their hymns and prayers! and that alone to the praise of their hymns and prayers their success is to be attributed!

It would not be a difficult task, by any means, to show that the distinctive doctrines of Methodism are brought out very fully in our hymns and prayers; and that between the doctrinal and devotional features of Methodism there exists a perfect and entire agreement.

Presbyterians teach that the faith of assurance is not the certain privilege of every Christian; though it may be received, yet they may have to wait long for its attainment.

Presbyterians teach that those whom God has effectually called and sanctified, can neither totally nor finally fall from grace, but shall certainly persevere to the end, and be eternally saved; and this depends not merely on the help afforded, and the means appointed for their establishment in grace, but is founded on the immutability of the decree of election.

LOOK ON THIS PICTURE AND ON THAT!

We rejoice that our Methodist brethren are among those who, while they have one theology in their creeds and systems of divinity, have another in their prayers and hymns.

The foregoing passage is from an article headed, "Preach the Doctrines," which appeared in the Presbyterian Witness some weeks since, copied from the Presbyterian, and contains an implied charge of heresy; while a patronizing air is assumed, and the Methodists are acknowledged to be a bad sort of people after all, and doing some little good in the world.

We fancy that some Methodists as they glanced at the above extract, and weighed the misrepresentation it contains, would feel indignant. But it is as well to bear this in good nature, and to be generally at least, to smile at the simplicity and misconception it involves, and the manifest lack of information as to the perfect agreement existing between Methodist doctrines and Methodist worship.

In opposition to all this, Methodists believe the scriptures to teach the conditional predestination of God's people to salvation after life eternal, not as persons but as believers in Christ; that divine foreknowledge is not to be confounded with fore-appointment; the presence of Delity in relation to human actions holding only a secondary place; that God's will is the salvation of His creature man; that He hath no pleasure in the death of a sinner, and hath not decreed unconditionally the damnation of any; that Jesus Christ tasted death for every man, being in the fullest sense a propitiation, not for those only who believe, but for the sin of the whole world; and that accordingly the messenger of mercy, called without any hesitation, mental reservation, or secret evasion, proclaim mercy to every sinner, and ensure to the world a cordial welcome in the heart of Jesus.

The extract given above, taken in connection with the heading of the article to which it belongs, at once suggests the idea that the doctrines to which reference is made are those upon which there is a wide difference between Presbyterians and Methodists; or, in other words, in the opinion of this writer that Calvinist doctrines are es-

Christ teaches they cannot come without the effectual call, and this call God has purposely withheld, because He has passed them by, and decreed them unto wrath. Besides, they cannot come to Christ, for there is no Christ in them; Jesus made no atonement for their sins, never provided for them any saving benefit; and though He sent unto them gospel calls and the common operations of the Holy Spirit, yet these were but a mockery and delusion; were wholly ineffectual, unaccompanied by any gracious power, and never intended to convey any blessing of gospel salvation.

Methodists regard the notion of an appointed time in which God will effectually draw His people to Christ, and call them unto grace and salvation, as being full of danger to sinners, as quieting their alarm and anxiety to be saved, and as leading to the operations of the Holy Spirit, and to defer the great matter of decision for Christ until a more convenient season, thereby inducing greater guilt and impenitency.

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THE GENERAL CONFERENCE.

METHODIST EPISCOPAL CHURCH. Thirtieth Day, Wednesday, May 15th.—Special Committees on Revision of the Hymn Book, Sanitary of the Sabbath, etc., were appointed. Several of the Standing Committees presented Reports of more or less interest.

Fourteenth Day, Thursday, May 16th.—Dr. Alexandro Gavazzi, Representative from the Free Church of Italy, delivered an interesting address. The report No. 1, of the Committee on Missions was read and adopted.

Fifteenth Day, Friday, May 17.—The attendance of visitors, some of them from distant parts of the country, still continues large. The most important business action of the Conference to-day was the adoption of a new disciplinary provision for the support of the Bishops. The Bishops are hereafter to be supported directly by the churches, instead of as heretofore from the profits of the Book Concern.

Sixteenth Day, Saturday, May 18th.—The Committee on Episcopacy presented a report recommending that eight additional Bishops should be elected. The recommendation was adopted. About two hours of the session was set apart for a special service in memory of the deceased Bishops. A brief sketch of their lives and characters was read by Bishop Simpson. After which Drs. Curry, Thayer, and Hitchcock delivered very impressive and instructive addresses.

Seventeenth Day, Monday, May 20th.—A Resolution on Missions introduced a Resolution declaring it inexpedient to recommend the separation of the Home from the Foreign Mission work, and the Resolution was adopted. Several Standing Committees presented Reports which were ordered to be printed.

A memorial from S. J. Goodenough on the subject of the troubles in the Book Concern was presented, and the reading was ordered on a count vote of 113 to 43. After the reading of the memorial Dr. Larnach took the floor and delivered a most extraordinary and characteristic speech.

tery; who are complaining, when I would do good, evil is present with me. O, wretched man that I am! and at the same time are sanctified throughout, and in the whole nature renewed after the image of God! So that when Paul prayed for the entire sanctification of the Thessalonians, he prayed for that which they already had; and when he prayed that their whole soul and spirit and body be preserved blameless, he prayed for that which was impossible to be attained.

The Methodist doctrine of entire sanctification has been matter of much misconception and misrepresentation; but an examination of our standards of belief on this point will show that our principles are not what our enemies have wished to be made appear. We use the term perfection in the sense in which St. Paul used it, and in no other. We ask our opponents, if they are able to do it, to attach to this term any clear and definite meaning.

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A METHODIST.

S. M. Merrill, 170; Jesse T. Peck, 161; Gillies H. Hays, 118; J. M. Reed, 118; T. M. Edly, 106; J. P. Andrews, 101; J. P. Newman, 100.

The second ballot resulted in the election of two others, who received the requisite number of votes, as follows: Isaac W. Wiley, D.D., 256; Stephen M. Merrill, D.D., 223.

A supplementary report of John A. Gunn, on the Book Room troubles, and a response of Dr. Carlton to Dr. Larnach's report, were received and read, and referred.

Nineteenth Day, Wednesday, May 22nd.—The Conference continued the balloting for Bishops. Upon the third ballot being taken it appeared that—Edward G. Andrews, D.D., and Gillies H. Hays, were elected Bishops, the former receiving 236 votes, and the latter 209.

Upon the fourth ballot being had it appeared that—Jesse T. Peck, D.D., received 205 votes, and was therefore elected. A lengthy discussion took place on the subject of Class Meetings. D. D. C.

OUR BRITISH VISITORS. During our recent visit to Brooklyn, we had the pleasure of becoming acquainted with the Rev. Luke H. Wiseman, M.A., Secretary of the English Wesleyan Conference, and the Rev. T. M. Edly, M.A., who are also present in this city next Sabbath, and also with the Rev. Joseph M. Kay, the representative from the Irish Conference.

The Rev. Luke H. Wiseman. Of this gentleman the New York Christian Advocate says: "Rev. L. H. Wiseman, M.A., Secretary of the English Wesleyan Conference, Editor of the Recorder, and one of the Missionary Secretaries, was very happy in presenting the kindly salutations of the venerable Parent Conference to the representatives of the young conference in its foreign mission work."

REV. JOSEPH M. KAY. A Belfast correspondent of the Liberal Christian, of New York, speaks in the following complimentary and fraternal terms of this honored delegate from the Irish Conference: "The Rev. Joseph M. Kay has just called to bear the fraternal greetings of Irish Methodists to the General Conference of the Methodist Episcopal Church. He is one of the ablest men that ever crossed the Atlantic on a life mission. Thoughtful, prudent, scholarly, he will do honor to Ireland. He takes a broad philosophical view of all questions that come before him, and his administrative talent has few peers among his brethren, and will have few even in the distinguished ecclesiastical body to whom he is sent."

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