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Volume XXIII.

HALIFAX, N. S., WEDNESDAY, SEPTEMBER 20, 1871.

DOCTRINAL SKETCHES.—No. 18. JUSTIFICATION. Performance of the theory of the second dependence of the president, the vast mass that believers should receive the Holy lost; they would never be made tree if they as the brightest gem in the noble's coronet; and of a strong mind; let us ply our missionary ginning— JUSTIFICATION. Perhaps no single blessing is, in the New Testament, more largely and frequently dwelt upon than the forgiveness of sin-. To obtain it for man, while yet upholding and vindicating the divine law, was the object. Dess. To betain the believers should receive the Holy that believers should receive the Holy baptized, "plunged" into the fires of hell upon fictious character—if they asked the meanest dradgery as to "make that and the liever into His family. From that family with the Dr. some authors seem to be in-true character with the iron in the soul and true character with the iron in the soul and worship; and in the duty of every day, if to give to the children of the masses a sound

dwart upon than the torgiveness of suc. 10 obtain if for man, while yet upholding and vindicating the divine law, was the object both of the incarnation and of the sufferings and death of the Son of God. The gospel which he enjoined His aposites to preach to every creature was "repentance and remin-sion of sins in His name." In the actual solution of sins in His name." In the actual

is the subject of pain and grief, that he is doomed to death is the consequence of his forfeiture of the divine favour. But this is ject of spiritual death. Because he has been deprived of the seal and evidence of that favour in Ject of spiritual death. Because he has best the favour of God, he has been deprived of the seal and evidence of that favour in the indwelling of the Holy Spirit. Hence has depravity. The temple of the human heart, begin that alone, of faith alone, of alone a case of baptism by immersion none. The searce of baptism by immersion none of the searce of baptism by immersion none. The searce of baptism by immersion none of the searce of baptism by immersion none. The searce of alone of the searce of baptism by immersion none. The searce of alone of the searce of baptism by immersion none of the searce of baptism by immersion none. The searce of alone of the searce of baptism by immersion none of the searce of baptism by immersion none of the searce of baptism by immersion none. The searce of alone of the searce of baptism by immersion none of the searce of baptism by imme

His blood, as poured out for us, and of His in view of his strange attempts to make bruised in the head of his power, and the mo-resurrection and intercession at the right hand of the Father. It follows, too, that this net only avails for us so long as we here the assembled. It was have given the necessary supply was allowed the shoulder. Is this not manlier, nobler, bet-this net only avails for us so long as we here the long as we here the head of the previous afternoon without any sort of signal being made to her. this act only avails for us so long as we be-lieve in Christ Sin shures being condense being co

presence of the shining ones, and be presented, but the west for the strange and exquisite external agency would be as nothing. As one ship's officers was held, and the plans agreed passing through the brilliant ordeal of celestial ye shall and rest. On strange and exquisite external agency would be as nothing. As one ship's officers was held, and the plans agreed fire, "faultless in the presence of" God's surprise! A rest promised on the faith of had just observed, they must have the living upon which were ultimately adopted. At first "glory." Brethren, was there ever freedom which we come to Christ ! A yoke imposed so Spirit in the midst of the wheels, or all ponder- sight it would seem that the circumstances "glory." Brethren, was there ever freedom like this? If it be true, as it is, that the mea-sure of the progress of a race is the measure of bearing of the yoke a higher rest earned and methodism-would smash down into ruin and miles of her destination. She was in the track the progress of the individuals who compose it, found ! Rest given freely from remorse, con- destruction. The cry of Israel now, as of old, of all the vessels plying up and down the Red the progress of the individuals who compose it, demnation, sorrow. Labor without weariness must be, "Where is the Lord God of Elijah ?" Sea, and she had masts and sails at her dispale their iame before the story of one soul's and without ceasing in the new service, and in They must, as did the prophet, how themselves posal, being rigged as a brig, with two forepale their fame before the story of one soul's and whereast conversion; and grand as are the memories the labor as its result, as its wages-rest in the down seven times to the ground, until a cloud and-aft sails, and a set of square sails on the

The announcement that Mr. Punshon would which linger on the plains of Marathon, or in the table on the plains of Marathon, or in the table on the plains of Marathon, or in the table on the plains of the plains of Marathon, or in the table on the plains of the plains of Marathon, or in the plains of the plains "Thermopylæ's immortal shade," or on some the whole soul's reliance working the whole above the horizon; until that cloud spread and real nature of the situation there appeared to nacle on Tuesday evening in aid of the Metro-glorious hill top which has been the altar where soul's conformity, as if, like John, we heard to Metro- Cheral Fund extended over the whole heavens; and until be great danger. The vessel was a very bad politan Wesleyan Chapel Fund naturally ex-in fierce baptism of blood, a nation has been in-the Master's whispers as he lay upon his bosom; in all parts of the Connexion there arose the sailer, being barely able to go within seven cited great interest, and the audience, as had stalled among the free, they are less inspiring and then, beyond the fleeting present, the exultant cry. "There is a sound of abundance points of the wind; the wind was, in this case, been anticipated, was very large, the great building being well filled. The lesson was which a poor, erring, prisoned spirit of man and then the course to Aden; Mr. Pursher concluded with a conceptibility of Partial the units of Partial the which a friend has put into my hand, there is a communication from Rev. Dr. Tupper, under the above heading, beginning with the Rev. Gervase Smith, M. A. The whole of

lieve in Christ. Sin always brings condem-nation If pardon and justification are turn into with or town of Scrip-which defileth, and stand unblemished in the al blood, to do something, than to sleep, and all munificent money-contributions, and all solid officers of the ship did rot know their situation presence of the shining ones, and be presented, dream and die. But till what follows ? "And framework and nice adjustment of systems of un il the very last moment. A council of the

under the above heading, beginning with these words; "attempts are often made to sustain an unscriptural sentiment or prac-tice by the application of texts to a subject which they have no reference, together, with groundless conjectures." The Dr. has verily advertised his own course of ac-tice words is own course of ac-tice words averily advertised his own course of ac-tice w

which he enjoined His apostles to preach to every creature was "repentance and remis-sion of sins in His name." In the actual bestowment of pardon there is made mani-fest "the riches of His graces where the restored rebel from trait in his letter of 12th of July. We (Madras Mail) have received an account "Made free from sin," from the tyranny ot evil habit, from passions turbulent and unruly.

die;" while it procures for us the gracious energy of the Holy Spirit to reprove of sin, one—as we have shown them to be—then able conjectures must be destitute of any soenergy of the Holy Spirit to reprove of sin, of righteousness and of judgment; and though, as the effect of all this, man may he who needs pardon again for actual offen-lid or Scriptural basis." of righteousness and of juggment; and though, as the effect of all this, man may "repent and turn to God, and do works meet for repentance," yet until there is a personal embrace of the atonement, a per-int for the atonement the for the atonement the for the atonement for the atonement the for the atonement for the sonal acceptance with God through that atonement, man is deprived of any title to the blessings of the New Covenant, and

stands exposed to the wrath of God. Not only so, but the longer that he remains in this condition the more difficult must his deliverance from it become. His guilt is continually increasing. The separation between his soul and God is constantly widening. His habits of sin, of sloth, irresolution, and of unbelief gradually, but not less surely assume a fixed and rigorous

In the Christian Messenger of July 12th, which a friend has put into my hand, there form; and the blessed Agent, by whom his recovery is at all rendered practicable is "vexed," " grieved," and often " resisted." No wonder then if His influences are "quenched;" no wonder if the heart hardened by the deceitfulness of sin become insensible to the monitions and promptings of has verily advertised his own course of ac-

August, 1871.

THE REV. W. M. PUNSHON AT THE METROPOLITAN TABERNACLE.

reach in Mr. Spurgeon's magnificent Taber-"MISAPPLICATION OF SCRIP-

C. S.

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been committed. He alone knows their "He shall baptize you with the Holy Ghost

number, nature, and aggravation. Sove-reign over His own universe, and bound by how the fulfilment was made visible—that His own perfections to maintain the order in the amount of the baptizing element as it The own performance is used to be performed in the form of "cloven tongues for creation, no one can suspend the execu-tion of His laws, much less reverse their penalty, except Himself. Besides, all hearts are open before Him, and He alone hearts are open before Him, and He alone body, and that the action or motion which the action or motion which the the method is interested, interested to the burnant on the furnaces to form the burnant on the burnant of creation, no one can suspend the execu-tion of His laws, much less reverse their like as of fire," there could not be an imtial to the reception of pardon nas been marked this baptism precluded the possibil-reached. No man can forgive sins, then, ity of the "plunge" of the subject into the that which was at once the original design of all impurity and to root it out of his nature.

cancelled. Here is no distinction of mortal in the relative position of the Baptizer and and venial transgressions. All unrighteousness is sin. The guilt of one transgression ly unlike the pattern shown as to demonwould as effectually bar our way to eternal strate the immersion theory to be of human life, would as certainly bink us to perdition, invention-the Doctor's interrupting voice as the guilt of many. But "the sins that cried "That baptism was figurative, only are past," without limitation, are freely for- figurative." Mr. T. "figurative ?" Dr. T., given. Indeed the offers of mercy rather 'Yes, only figurative.'" look to the worst offences, implying that if man, will Dr. Tupper tell me, that where these are pardoned the others must also be the Lord Jesus had come from heaven and dom of the Christian's service by several beau-"Though your sins be as scarlet so far accomplished his mission of mercy tiful illustrations :they shall be as white as snow; though as to make explation for human guilt, and they be red like crimson they shall be as then ascended to the throne of Mediatorwool." "Let the wicked forsake his way, ship, there to receive gifts for men-and and the unrighteous man his thoughts, and bade his disciples wait for the baptism of let him return unto the Lord and He will the Holy Ghost, spoken of by Joel, by have mercy upon him, and to our God for the other Prophets and by John, and that

He will abundantly pardon." when he did send it upon them it was no-It is in confirmation of this view, and thing more than a figure ? The baptism more fully to elucidate the mercy of God of fire and of power a figure? That the that the act of forgiveness is, in New Testa- great change effected in their spiritual bement phraseology, styled justification. Were ing and character ; that zeal and holy courthe guilt of all our violations of the divine age which led them forth to proclaim Jesus and the resurrection in the city where $\hat{H}e$ home—reigning as a king in the wild wood, stand in a state of acceptance before God. the divert of a formation and the resurrection in the city where $\hat{H}e$ home—reigning as a king in the wild wood, stand in a state of acceptance before God. the divert of a formation and the resurrection in the city where $\hat{H}e$ home—reigning as a king in the wild wood, the affect of a formation and the resurrection in the city where $\hat{H}e$ home—reigning as a king in the wild wood, the affect of a formation and the resurrection in the city where $\hat{H}e$ home—reigning as a king in the wild wood, the affect of a formation and the resurrection in the city where $\hat{H}e$ home—reigning as a king in the wild wood, the affect of a formation and the resurrection in the city where $\hat{H}e$ home—reigning as a king in the wild wood, the affect of a formation and the resurrection in the city where $\hat{H}e$ home—reigning as a king in the wild wood, the affect of a formation and the resurrection in the city where $\hat{H}e$ home—reigning as a king in the wild wood, the affect of a formation and the resurrection in the city where $\hat{H}e$ home—reigning as a king in the wild wood, the affect of a formation and the resurrection in the city where $\hat{H}e$ are the affect of a formation and the poor. Indeed, they law not removed, our persons could not stand in a state of acceptance before God. But unto this gracious state every believer enters, and, so long as he retains faith in phor! That the miraculous endowment— but endowment— but endowment— but endowment— but be effect of a figure? a shadow, a meta-stream "-but there is an olden memory which an sway his spirit still; he is bound by a spell are toiling for the bread that perichet. Versal beritage of God's people. We are thankful when God inclines men with large re-sources and larger hearts to build us commo-They must think, and read, and pray for it, and are toiling for the bread that perichet. meant by the assertion that "to him that "*figure*." That the promise of God utter-worketh not, but believeth on Him that jus-ed by Joel and John was fulfilled by "*a* tifieth the ungodly, his faith is counted for figure." No sir. It was more than a righteousness?" Not certainly that the sin- figure, it was a real baptism-we may say ner is, or that he can be regarded by God a literal baptism-and see how it was per-

now treated by "God the judge of all" as baptism is "a figure," symbolic of the denow treated by "God the judge of all as superstants a light, symbolic of the decourse and memory, and gratitude, can thus make crating in my life, forced by the hard needs of nity of our calling in this respect, and the illimidoubtless employed to show that though baptism of the Holy Ghost be what the Docmercy has been exercised, it has not been tor says it is-" only a figure ;" then what at the expense of justice. Pardon is the is water baptism? The substance of that act of a Sovereign, which though it fully figure? or is it a figure of a figure; the clears the guilty might yet on principles of symbol of a symbol; the shadow of a shaequity be questioned. But justification dow-what's that?

Simon Magus, Mr. Chairman, got the cannot be questioned. It assumes that the principles of right and justice have no fur-ther claims to make. But, in the gospel "one baptism," and little good it did him sense, pardon and justification are one. and by Him all that believe are justified." in Spirit baptism-the Doctor's "figure." All manner of sin, every transgression is Pity he did not get that mere figurative, All manner of sin, every transgression is any in the did not get that have converted be realised by the might of the slave's strong prepared; it is something which makes all out- of Thomas Collins, did me more good than a pardoned, is blotted out, no more to be re-membered against the believer. But in this bis soul, and made a new man of him—he arm, or by the bounty of the master's liberal arm, or by the bounty of the maste very act such reference is made to the death of Christ-by God who accepts it in the there is 'one' he did not get, that had not Inner's stead, by the sinner who accepts yet 'fallen upon' him-that is what the and the justifier of him that believeth in of God exalted and having received of the

forth" or demonstrated, in a clearer, strong-er light than it would be to refuse to pardon. The Doctor, in his rejoinder, said that being made free from sin was to be made con-mid the fellowships of the lowest, religion, an necessities of the times; let us see that the pul- children of its people.

tunes by the immense congregation was "as ren and disappointing, the service of God dwelt upon. While the service of sin was bar-

In a public debate on the mode of bap- the voice of many waters," and was evidently brought forth fruit-ample, beautiful, remunmust be a matter of the highest importance to us. Divine forgiveness is this saving tim between the Dr. and Rev. J. T., of enjoyed by thousands well used to the songs of tim between the Dr. and Rev. J. T., of enjoyed by thousands well used to the songs of erative fruit. The service of sin-no fruit, the

> three heads, to the two first of which the discourse was principally confined : First, freedom which tends to service; second, service which works purity; third, purity which is finished in everlasting life. And forcibly pointing out the difference between freedom and license, Mr. T., Mr. Chair- and showing the tatter to be the most degrading bondage, the preacher illustrated the free-

clover, cleaving her upward way to a height so visionless that she becomes but a spot in

can sway his spirit still; he is bound by a spell Brethren are you tempted in this wise? You sources and larger hearts to build us commo-from which he does not wish deliverance to the are toiling for the bread that perisheth. Your dious and elegant sanctuaries in crowded cities the Methodists must not lose their own scrip-trally-appointed litary in prayer, but lot all day. On the evening of the 6th the vessel from which he does not wish deliverance to the are toning for the bread that perishedil. x our drous and elegant sale togant s copie which his childhood's feet have trodden, business is commonplace, and has about it no and in our quiet hamiets; but we cannot all tually-appointed litany in prayer, but let all odour of sanctity. It seems hopeless to speak build sanctuaries. We are thankful that the the people say Amen. And they must sing of as then ascertained, of about 165 miles from as then ascertained. or to the mound beneath which his mother was odour of sanctity. It seems nopeless to speak build sanctuaries. We are toanhild that the people say Amen. And they must sing of laid to rest. Did you never read the story over and of over-growing purity, and of a con- cession of godly, cultured, eloquent soul-seek- whether called argient or modern, but in full. laid to rest. Did you never read the story to you or unworldiness and of mastery over Lord of the narvest continues to give us a suc-how, in the days of accursed slavery, a humane master presented to one of his negroes the stant walk with God. "They are beautiful ling men to preach the glorious Gospel of the sould hymns, and congregational tunes, as of morning of the 7th a small expedition was oras absolutely righteous. But this much at lormed. It was "shed forth," it "fell upon," it was "poured out," and it was "papers of his treedom, and how the freed one full on his knees, and in the surprise of grati- "high ideals of character which enkindle and to say, the based God; but all cannot preach the Gospel. "There is not, however, one of us whether wound it was and to recompositering the above are beauting to the based God; but all cannot preach the Gospel. "There is not, however, one of us whether wound it was and to recompositering the above are beauting to the papers of the feel on his knees, and in the surprise of grati- "high ideals of character which enkindle and to say." papers of his freedom, and now the freed one freed one finder, you are proved to the supersonal of the tude and gladness vowed a life-long service, inflame my desire, but they are not for me. or old, rich or poor, educated or illiterate, who bound not by law, but by love. And if instinct, Earth-bound, with nothing noble nor conse- cannot pray. Oh that we could realise the dig-

freedom and service consist, surely, when the my lot to be a trader in vanity, an acolyte, if table usetulness which is placed within our mind hath received spiritual discernment, and not a priest, at the altar of Mammon : they are reach! There is every Sabbath morning, and anderstands the analogy of faith, and has been not, they cannot be, for me. Let the rest perhaps every morning and offener still, going taught the secret of the Lord, there will be no come; let me walk among the breezy hills, far up to the skies a power which is mightier to recontradiction in the terms-the Lord's freeman from the strife, and greed, and sweep, and generate this redeemed world and to swell the and the Lord's servant-nay, the Lord's free- roar of passion, and covetousness, and pleas- gathering around the throne than can be found and the Lord's servant, hound by the ure. There may I happily, in the eventide of in all the architecture, music, ritualism, and

new found rapture of liberty to a more loyal life, wait and worship; but not now, not here!" oratory of all the Churches put together. Exobedience than before. The Christian freedom Ah ! this is precisely the error against which cuse a personal reference. When I was in "one baptism," and little good it did him observer, ince band before then, is a freedom which tends to service, and I wish to guard you. Holiness is not a change-poor fellow; it left him in the gall of bitter-then, is a freedom which tends to service, and I wish to guard you. Holiness is not a change-leeds in 1842 I had frequently to preach in the Yea, they must sound forth salvation for all sense, pardon and justification are one, poor fellow; it lett nim in the gain or bitter-"Through this man," said St. Paul, "is ness and in the bond of iniquity—he had no it is prompted thereto both by the method in able garment, to be fitted on to you at the little old Leylands Chapel. As I ascended the the world, and sing preached unto you the forgiveness of sins, lot nor part in this matter—that is, no part which the freedom was brought about, and by pleasure of another; it is a comely outgrowth pulpit an old man used to take me by the the nature of the freedom itselt. Freedom from trom an inner life. It is not something which hand and say, "God bless yos my son." The

bondage may be achieved or conferred. It may needs to have its surroundings adjusted and benediction of that fine old patriarch, the father

forget to ask that Divine Frovidence ingest con-tinue to smile upon the pastor and the people of the Tabernacle, and that Mr. Spurgeon morin the loftiest systems of morality which morin the loftiest systems of morality which marks Mr. Perks said:

tial to the reception of pardon has been tial to the reception of pardon has been tive of the tiplunge" of the subject into the that which was at once the original design of the subject into the that which was at once the original design of the subject into the tiplunge" of the subject into the tiplunge" of the subject into the tiplunge" of the subject into the tiplunge of the subject into the tiplunge of the subject into the tiplunge. This that which was at once the original design of the subject into the tiplunge of the subject into the tiplunge. This that which was at once the original design of the subject into the tiplunge of the subject into the tiplunge. This that which was at once the original design of the subject into the tiplunge. This that which was at once the original design of the subject into the tiplunge of the subject into the tiplunge. The subject into the tiplunge of the subject into the tiplunge of the subject into the tiplunge of the subject into the tiplunge. The subject into the tiplunge of the subject into the tiplu "Fruit" implied cultivation, growth, ma- encouragement on the ground of the inner un-ty of our common Methodism. It is indeed then, the watchmen-the ministers of that Conencouragement on the ground of the inner uni-large and be established everywhere. Let turity. The tree lived by appropriation from a refreshing thought that the real Church of frence—around him lift up their voice togeth-other vessels. The situation had now become turity. The tree lived by appropriation from everything outside of it which it could press Christ is essentially one. We may have our christ is essentially one. We may have our er, and bid all their people awake from world-critical to the understanding of everybody on into its service; and it appropriated in order denominational characteristics and preferences liness and listlessness. Let the sound go forth that it might distribute. And so the Christian, in relation to our creeds, our modes of wor- from that meeting to Zion in all her churches, that it might distribute. And so the Christian, in relation to our creeds, our modes of wor-grateful for all external means, generous in the ship, and our systems of church government; circuits, and districts throughout the kingdom able shore. Everybody was on rations, and pausing growth, should bear "fruit unto holi-stantial diversities, there is a broad and solid pausing growth, should bear "truit unto holi-ness." He should be strong in the experience foundation of truth and charity on which we titul garments." Let all Methodists awake being cut and vessels plundered on the Arabian hess." He should be strong in the experience foundation of truth and chartsy of which the strong in the experience mainly rest, and where we are substantially one and cry for God to come and save us, so that -a more intrepid wrestler for his every fall. "There is one body," and all the parts of that we might then be instrumental in saving others-Watch the lark as she rises from the tufted Gazing upon the glory of God's perfect purity he should grow into the brightness on which he w Gazing upon the glory of God's pertect purity he should grow into the brightness on which he this with each other. If other Churches are Jobson) grasped with all his heart and mind this stage the progress of the vessel towards so visionless that she becomes but a spot in the sky. Doth not every pulse of the bird beat with the glad sense of freedom? But she is a trom the character, by the faithful discharge with the glad sense of freedom? But she is a servant to that higher law of maternal instinct which draws her down even from heaven's gate who, to find it, fled to the seclusion of the cloiswhich draws her down even from heaven's gate to the spot where, all carefully concealed, her ter or the cell. That was but a sickly growth

for a garden and "subdues the earth for a model and the subdues the earth for a bound of the erotic plants which needed delieste ours in the subduest of Calls which seeded delieste ours in the erotic plants which needed de

Come, sinners, to the Gospel feast, Let every soul be Jesu's guest; Ye need not one be left behind, For God hath bidden all mankind ! Methodists must realise Christ as a Saviou from all sin, and still sing-O love, thou bottomless abyss ! My sins are swallowed up in thee, Covered is my unrighteousness, Nor spot of guilt remains on me ; While Jesu's blood through earth and skies,

> Salvation ! let the ocho fly. The spacious earth around, While all the armies of the sky

hand, or yet again by the intervention of a and work out its Master's will. If religion will ers. "Brethren, pray for us." We must land-yea, let the Methodists of Manchester, their matches alight, and talking in an uninteilchampion who throws open the doors of the not avail everywhere, it will not avail you any- have more prayer. Let us by all means make now filling this grand hall, do it, and salvation igible language with the captain. As little or where. It consecrates the coarsest labour, and our church organization as perfect as we can, would God appoint for its walls and its bul-The greatness of the boon conferred on the glorifies the commonest sel-denial. At the consistently with the principles of the Word of warks, which should not only be strong to re- the Arabs refused to sell water or give any othand the justifier of him that believeth in Jos God exalted and having received of the Jesus;" nay, more, by this joint acceptance Father the promise of the Holy Ghost he which stoons to accomplish it were then noted to us by our fa- sist and continue, but which should enclose of the party drew off, and while Jesus ;" nay, more, by this joint acceptance Father the promise of the Holy Ghost ne which should enclose of the highest of Christ the justice of God is "showed hath shed forth this which ye now see and which steps to accomplish it were then noted; whether you legislate in the city streets in the presence of the highest and it was shown how the first step towards the city streets, in the presence of the highest, structure and sufficient in number to meet the prayed for by Mr. Hall and the assembly, the firewood, and carry it to the boats. A diver-

slain," and suddenly there ishould be a rustling on the lee shore of Arabia, or of sailing back heard on every hand-yea, the Lord and giver to Bombay. Against the possibility of the to us. Divine forgiveness is this saving act. Let us look at the scriptural account of it. tism between the Dr. and hev. J. 1., of cupyed by the spectrum of the provide symmetry of the spectrum of the

marks, Mr. Perks said: It should not be forgotten that while during tween the Church and the dead-would be marked and positive. Then Christian union and fellowship however, every endeavor was made to lessen pended, and the distance of the shore on the to the spat where, all carefully concealed, her callow fledglings lie. There is freedom in the which pined in the shade, and to which the sun which pined in the shade, and to which the sun heart of the emigrant as he reclaims the forest of a gave no ripening and the storm no strength. home reigning as a king in the wild wood. There was no room in this crowded earth for ble mercy that such an endowment is the unithe night there blew two heavy squalls. Many ganized for reconnoitering the shore, with a

view if possible to obtaining water, or at least firewood. The captain and one or two passengers went ashore with two boats' crews; about every other man had a rifle or a revolver, and they might be said, when viewed, as a body to be fairly armed. The party had not advanced more than a quarter of a mile from the shore. when a number of Arabs approached from behind the bushes. Not a trace of their persons had been observable from the ship. Each of these men had a matchlock in his hand besides the ordinary knives peculiar to the race. The arrival of the boats had evidently been expected. Capt. Milne, with great presence of mind immediately handed his riff to the person next him, and advanced unarmed into the middle of

sion had already taken place at the boats, a