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HALIFAX, N. S., WEDNESDAY, SEPTEMBER 6, 1871.

Number 36

In conduction which is required of man, in order to his salvation, is faith in the Lord Jesse Christ. Without this, no per-son who hears and understands the Gospal can be accounted of Cod. Butthe the nome with groanings that cannot son for him "with groanings that cannot method the dimension the source at a law the dimension the source at a law the dimension who hears and the predestinated. Source at a cannot method of Cod. Butthe the nome with groanings that cannot method the dimension the dimension the dimension the dimension the dimension with groanings that cannot method the dimension the dimension the dimension with the dimension the dimension of the dime son who hears and understands the Gospar can be accepted of God. By this the very chief of sinners obtains forgiveness of sin, mises which are made to the poor in spirit. the inheritance of heaven. "He that be-lieveth not is condemned already, because But on a subject of such importance we

he hath not believed on the only begotten Son of God. But on a subject of such importance we select the last of the volume—the note of the before the giorincation. The asserts that the last of the Oxford road Chapel to witness the original doxology. He save It is a question then of the utmost mo-ment, How is saving faith to be exercised ? thes themselves. Are they partchara of they partchara

posed he is willing to be saved. True, it est conception ! must occasion him the abandonment of

every lust, the renunciation of every sin, the denial of self, the unrestricted submission of his reason, of his desires, and of his all to Christ the Lord; but he has counted the cost; he has through divine grace, in two volumes has been long enough before

DOCTRINAL SKETCHES.—No. 17. Divine operation is vouchsafed to the ungod- cord within the struggling sinner in his con- "many are called but tew chosen." The dis-ly in order to draw birts to the ungod- cord within the struggling sinner in his con- "many are called but tew chosen." The dis-ly in order to draw birts to the ungod- cord within the struggling sinner in his con- "many are called but tew chosen." The dis-ly in order to draw birts to the ungod- cord within the struggling sinner in his con- "many are called but tew chosen." The dis-ly in order to draw birts to the ungod- cord within the struggling sinner in his con- "many are called but tew chosen." The dis-ly in order to draw birts to the ungod- cord within the struggling sinner in his con- "many are called but tew chosen." The dis-ly in order to draw birts to the ungod- cord within the struggling sinner in his con- "many are called but tew chosen." The dis-ly in order to draw birts to the ungod- cord within the struggling sinner in his con- "many are called but tew chosen." The dis-ly in order to draw birts to the ungod- cord within the struggling sinner in his con-The condition which is required of man, graces; and shall the penitent alone be chapter. Two parts of his nature adhered to voluntarily and neerly, from the order to his salvation, is faith in the left to grope his own way to the Lord J_{C}^{-1} two different laws. There was once a false known and the predestinated. Mr. Barnes savs, "The p

of a person is drawn to this subject; espe-cially when, deeply impressed with his fall-on and wratched conditionally predestined to outride the deluge; but it depends upon our entering and remaining dead preacher could not quicken dead souls. of a person is drawn to this subject; espe-cially when, deeply impressed with his fall-en and wretched condition, he asks, is made the reason of mad's responsibility: when fear and trembling, for it is God that and in properties and trembling and tre plan of salvation and yet be uninfluenced by it. This is the case with thousands at our doors and in our Churches. It is nose our doors and in our Churches. It is nose. It is nose and in our Churches. It is nose. It is nose and in our Churches. It is nose and in our churches and the th by it. This is the case with thousands at our doors and in our Churches. It is pos-sible also that some may feel their need of continued aid, the increased grace and now. a Saviour, may have Him "evidently set forth" before them, and yet may refuse to the more fully, more steadfastly, more comforth " before them, and yet may refuse to come to Him, or to rest their hopes exclu-surrection, the intercession and provalence that He might be the first born among many that He might be the first born among many that He might fall away and be

WHEDON'S THIRD VOLUME.*

From the N. W. Christian Advocate. Dr. Whedon's Commentary on the Gospels

Provincial

But on a subject of such importance we select the last of the volume—the note of the before the glorification. He asserts that the the Oxford road Chapel to witness the ordina-

perseverance are obliged, in order to prevent ard of knowledge was daily being raised, and were always in public, and the gaze of those divine service, and had always been so regarin their followers the great presumption of being surely the minister should be in advance of his around would not always be friendly. They ded. Attention to it was commended by the 28. All things—Not only does the Spirit, too sure of *final* salvation, to cultivate the per-bearers. They must beware of merely skim-would be "watched by the world's malignant example of the Hebrew Church and of the 28. All things-Not only does the spirit, too sure of *final* salvation, to currivate the per-work in and for us, but when he works all pethal doubt of their being Christians at all, ming over books in reading. To read a few eve," by those who would rejoice in their Lord himself, of Paul and Silas, and of the work in and for us, but when he works an pethal doubt of their being curistians at all, ming over books in reading. To read a lew eye," by those who would rejoice in their Lord numsen, of rau and suas, and of the downfall. However correct their theology, early Christians. One grand hymn, the Te groaneth together waiting for the renovation of upset all the boasted "consolation" of their The object of study was discipline. They however eloquent their preaching, if they Deum, they had, which had come down to be the the down to be the down groaneth together waiting for the renovation of their fine object of study was discipline. The object of study was disciplined. The object of study was discipled at the object of study was discip glorious consummation. "Love God"—And just Christians will persevere, if I must never know they had a ready utterance, they could dispense a teacher—it would be seen to their shame. "Be the cost; he has through divine grace, formed the resolution to know nothing the public to have been thoroughly tested, so far and just so long as they "love Gou. oust that I am a Unistant 2, 10 ten the Uni among men but the crucified One, to count all things but loss that he may win Christ and to lew such works is as signed so enhanced as in is committed, just so far is the working of the needs in the proper place as truly as consola- the day demanded their attention. They must rule full self-government of the and be found in him. It is seldom that men come to this point at once. Even if references. The author's incisive style is well all things lessened and doubtful and when their love to God ceases the coworking for good tion. And the true place of consolation and of know them.

ly in order to draw him to the Saviour, and victed law state, and prepares by contrast for obedient to the call are here left out of the ac-to the heliance in order to the saviour, and victed law state, and prepares by contrast for obedient to the call are here left out of the ac-We have but the results, the processes are not means for upholding and extending saving truth sound words. St. Paul forefold the coming to the believer in order to increase his the sweet harmony that follows in the next count. They exclude or withdraw themselves, stated; the former is all the public need, the in the world. Truth spread or was corrupted of the great apostasy, and showed how the degraces; and shall the penitent alone be chapter. Two parts of his nature adhered to voluntarily and freely, from the favorably fore-

APESlevan.

chief of sinners obtains forgiveness of sin, heart-renewing grace, and a meetness for the inheritance of heaven. "He that be-and thirst after rightcommers on in conservation of the next chapter." Christ, subduing sin, bestows a harmony divine : said, it would have been decisive : but that is and this harmony peals in a pean in the open-ing of the next chapter. The continue of the next chapter. The open-tion of the next chapter. tance of the Christian ministry not only by se- many denied or suspended in doubt, he would lecting suitable men, but by supplying to the only the more strongly have insisted on the

 $\begin{array}{c} \text{cr} \text{or} \text{ is all values}, \text{ in the heart, '' we} \\ \text{are assured on the most unquestionable au- thority, '' man believed in orighteous- ness.'' The experience of the save, and under all clife-long devotion?' Then does he de- clare '' By grace are ye saved through faith, '' ingenious, in fact too purely ingenious, in fact too purely ingenious, in fact too purely ingenious.'' is allow, but the stages of this scheme, but to show '' is then be the stages of this scheme, but to show '' is then be the seemed in writing, preaching, praying, and visiting. \\ \hline \end{array}$ $\frac{1}{1} \frac{1}{1} \frac{1}$ with in the mercy of God. And a great point is therefore gained when the attention of a person is draws to this whiled as were by that apreconcilable with the doctrine of its divine original? We might answer by that ap-braver to be allowed its share in that eternal conditionally predestined to outride the deluge; we might answer by that ap-braver to be allowed its share in that eternal conditionally predestined to outride the deluge; we might answer by that ap-braver to be allowed its share in that eternal conditionally predestined to outride the deluge; we might answer by that ap-braver to be allowed its share in that eternal conditionally predestined to outride the deluge; we might answer by that ap-braver to be allowed its share in that eternal conditionally predestined to outride the deluge; we might answer by that ap-braver to be allowed its share in that eternal conditionally predestined to outride the deluge; we might answer by that ap-in the paths of Christian purity, rendered im-all doubt or suspicion. Character, that unde-ners their one work.

for th " before them, and yet may refuse to come to Him, or to rest their hopes exclusively upon the merits of His death. The full of such is simply intellectual, and, so far as saving benefits are concerned, simply intert deal. The merit deal. The helessed Redeemer. Here, too, is so-laracter whom he did predesting them He also glorified: and whom he justified? Preachers of secured to the merit deal. The here He also glorified. The here He also glorified is them He also glorified. The here He also glorified? Preachers of secured to the merit deal. The merit deal. The merit deal. The predesting them He also glorified. The merit deal is down and the merit deal is down and the merit deal is down and the merit deal. The merit deal is down and iar. It was the life book, the instructor of frequent and close enquiry on this subject. It and let their minds be so stored with such de-Mr. Barnes asks, "How would it be a source youth and the coasoler of age, and they could they lost character, they lost position in the vout expressions as were found in Holy Scriptheir being justified? Preachers of secured for the pulpit was an easy thing. The stand-their being justified? Preachers of secured for the pulpit was an easy thing. The stand-valuable trust. They should remember they ery. Singing was also an important part of the pulpit was an easy thing of the pulpit was an easy thing. The stand-valuable trust. They should remember they ery. Singing was also an important part of the pulpit was an easy thing of the pulpit was an easy thing of the pulpit was an easy the pulpit was a

therefore brief and plain, and tree from learned plain, and tree from lear fersion they have set their face towards the large would detract rather than add to the val- u The called"—(See note on Rom. i. 1.) "His solation from the present passage is its glorious Christ to he the cantra of all truth. They fession they have set their face towards the heavenly Zion, and are enquiring the way have been determined by the comment. The work was originally have been of the comment. The work was originally of gloritying in Christ the mortal ho-thither, yet they hesitate to accept Christ us of the comment. The work was originally Jesus in all His offices, and in the fullness completed in manuscript—in a single volume for divine worship, keeping the control of the M F Church—hut it divine worship, keeping the control of the M F Church—hut it divine worship, keeping the control of the M F Church—hut it divine worship, keeping the control of the manuscript divine wo Jesus in all His offices, and in the fullness completed in manuscript—in a single volume for the Tract Society of the M. E. Church—but it stages of glorification implied in 19, 23, as be-trust themselves to it. We have a sure strong-the future, but the range of church history the strong of conduct. He must watch over springs of thought and mo-trust themselves to it. We have a sure strong-the strong between the apostle now of His saving energy. They go about, often, to establish their own righteousness. the according to all true believers, the apostle new often in 19, 20, as be-longing to all true believers, the apostle new often in the new of the M. E. Church. Dut it is the new of the M. E. Church often in 19, 20, as be-longing to all true believers, the apostle new often in the new of the M. E. Church of the M. E. Chu often, to establish their own righteousness. They try other doors of hope, not perceiv-They try other doors of hope, not perceiv-three volumes. The announcement in the pres-beautifully traces in their divinely established beautifully traces in their divinely established the preaching of the Cross of Christ. They and giving warning. To be blameless a minis-warblings of the opera to attendants on Romish They fry other doors of nope, not perceiv-ing that they are "shut up to the faith." Or, they vacillate. - Half decided, they strive and then relax their efforts—sinning and then relax their efforts—sinning and then relax their efforts—sinning and the relax t ver. Perhaps they deem themselves as yet not sufficiently penitent to believe; or they have anticipated the way in which to bless them in some other way, they are more disconsolate still. But the great diffi- bless present Calvanism in its most seductive cally, to predetermine, or to love, or to favor Greek acrist. (Note on v. 12) Alford in citement, but a deep emotion produced by the They "set not their heart aright," and pable of grappling with it, for Whedon on the therefore "their spirit is not steadfast with New Testament will for a long time meet those

popular wants. It does not render unneccessary And even then another element of savmust be brought into action as well as this. Expectation, hope, confidence in the re-

the act of saving faith. It is not merely especial interest because it was to traverse the blessing of a present and conscious salva- the rest. But it is amazing how little inter-This was the nature of that faith pretation is necessary to a satisfactory exposition. for righteousness." And, in like manner, tion to the course of reasoning will at once us," if we believe on Him that raised up desire to Him "who was delivered for our one verse one :

offences, and was raised again for our jus- The distinction made in predestinarian the tification

Is the faith whereby a man is saved exclu- that God does not truly meanHis common call to Is the faith whereby a man is saved exclu-sively a human act, or is it in any way a divine grace? Evangelical Arminians have uniformly maintained that it is the one as well as the other. If contrary have been by those who are ignorant alike of their avowed sentiments, and of the harmonious character of the scheme of Paul was called (see note Acts ix. 9) and being harmonious character of the scheme of dectrine which they hold. They accept decomposed with the provide decomposed on the heavenly vision his was defined on personal affairs. Let the heavenly vision his was being marked with full faced digits, and in the being marked with full faced digits, and in the being marked with full faced digits. They would have many critics, and they w that "every good gift and every perfect gift permanent calling.

is from above, and cometh down from the Once in a while the commentator's pen Father of lights ;" and they believe that breaks out in a strain of rare eloquence. To one of the choicest gifts of God is the abil- give such a passage we are tempted to pass by ity and disposition to receive and rest upon the clear, compact interpretation of the battle Christ as he is offered to us in the gospel. of the I's in the seventh chapter, where the Such indeed is the dire apostasy of man-such his alienation from the life of God, and tous, awakened I reprobated. On the twentyhis opposition to the designs of redemption that no one can come to Christ without the gracious drawings of the Father—without

the convincing energy and quickening in-fluences of the Holy Spirit. Hence they Of course this verse declares that Christ was believe that the world's Redeemer is exalt- the deliverer from this carnal and deadly inbelieve that the world's Redeemer is exalt-ed " a Prince and a Saviour for to give re-cubus. We can either insert I am delivered and space will finally meet the condition on built in the delivered of the meet in his family. A parent was not indeed and space will finally meet the condition on bit is the the two space and the executions of always to be blamed for the misconduct of his peutance to Israel and forgiveness of sins." before through, or we may imagine that the de-It is matter of fair inference then that faith, liverance has already taken place as soon as no less than repentance, is the gift of Christ. the cry is uttered, and then this verse is the Does not the subject of the one require it rapturous burst of gratitude.

Just as much as the subject of the other? So then-This is the summing up of the dis-Can we suppose the sinner's Friend more _______ So then_____ into is the summing op of the line intended born' at their head.

contrite heart who trembles at his word? Vol. 11.

leeming power of the LordJesus completes The present volume has been looked for with ed. Here the objects are the human individ-

the act of saving faith. It is not merely the abbreview of selection His and the entrustment of the soul into surprised us to find that only one third of the lis all gracious hands which brings the volume was given to this book, Acts consuming blessing of a present and conscious salva- the rest. But it is amazing how little interstage. God calls more than accept the call and which Abraham exercised in the promise tion of this profound Epistle. A careful exeof God, and which was "counted to him gesis of a few words and then a diligent atten-gesis of a few words and then a diligent atten-ver and become glorified (See note on John

relieve long misur.derstood passages where the The true idea, then, is to foreknow men as Jesus our Lord from the dead. Not that sound has been mistaken for the sense. Let meeting the required comditions of that final the faith so exercised has any merit, but us take from the work a few examples, instruct- glorification; namely, who are finaly found for an opposite reason, because it is the ive in themselves and illustrative of the work. among those who love God, (verse 28.) who transferrence of all our hope and all our The first one is on the word " called" in chapter with patience wait for it, (25,) and who steadfastly endure to the end. "Predestinate"-Destinate beforehand, predetermine. From this it

ology between God's common call and His "et- is clear, 1. That foreknowledge and predestin-Another question is likely to arise here: determine the state of the s

of him, and God's foreknowledge underlies rangement and mechanical execution is a great whole life. In the name of the congregation enjoined. The former under some circum-

quisite for that glorification. "Image"-Such an a time for some one who in the same time could

past eternity to the consummation in and for faith itself is fixed or fastened upon us, or in force practical duties was to preach Christ. Let not hasty or precipitate, but judging wisely felt congregational singing. us. The exercise and continuance of our faith their ministry have special application to the and sately. Young and inexperienced minis- The reading of the Scriptures should be dis-29. For—To exemplify and expand the "pur-under God's gracious aids, is our own duty, unconverted. Baxter said he had to neglect ters were in danger of being led into rash con-tinct, clear, and deliberative, and the Sacrachurch because of the many unconverted, whose and collected in the presence of his patient; ence and love.

While a large share of the verbs of these two salvation he was bound to seek. They could that was even more needful in the minister. The judicious government of the Church was word in itself signifies always to foreknow sim-words in itself signifies always to foreknow sim-words in itself signifies always to foreknow sim-words a future as well as a past fact not move others without being deeply moved that was even more needing in the minister. Especially be must guard his temper. To see also a duty devolving upon the good minister. cally, to predetermine, or to love, or to favor Greek aorist. (Note on v. 12.) Alford, in citement, but a deep emotion produced by the temper, was humiliating indeed. cally, to predetermine, or to love, or to law or prere-beforehand; but always to toreknow or prere-cognize. Yet this foreknowing may take in a cognize. Yet this foreknowing may take in a special view or phase of the foreknown object. It may a favourable or unfavourable phase, why does not Alford explicitly apply the same why does not Alford explicitly apply the same learn to distingnish between mere morality and learn to distingnish between mere morality and why does not Alford explicitly apply the same preached. Let them be lating, and exceeds to sin in v. 12, (where see note,) and learn to distinguish between mere morality and would be rudely treated. A Methodist preach-suspicion and jealously; never say or hear an exceeds a suspicion and jealously; never say or hear an exceeds a suspicion and jealously; never say or hear an exceeds a suspicion and jealously; never say or hear an exceeds a suspicion and jealously; never say or hear an exceeds a suspicion and jealously; never say or hear an exceeds a suspicion and jealously; never say or hear an exceeds a suspicion and jealously; never say or hear an exceeds a suspicion and jealously; never say or hear an exceeds a suspicion and jealously; never say or hear an exceeds a suspicion and jealously; never say or hear an exceeds a suspicion and jealously; never say or hear an exceeds a suspicion and jealously; never say or hear an exceeds a suspicion and jealously; never say or hear an exceeds a suspicion and jealously; never say or hear an exceeded a suspicion and jealously; never say or hear an exceeded a suspicion and jealously; never say or hear an exceeded a suspicion and jealously; never say or hear an exceeded a suspicion and jealously; never say or hear an exceeded a suspicion and jealously; never say or hear an exceeded a suspicion and jealously; never say or hear an exceeded a suspicion and jealously; never say or hear an exceeded a suspicion and jealously; never say or hear an exceeded a suspicion and jealously; never say or hear an exceeded a suspicion and jealously; never say or hear an exceeded a suspicion and jealously; never say or hear an exceeded a suspicion and jealously; never say or hear an exceeded a suspicion and jealously; never say or hear an exceeded a suspicion and jealously; never say or hear an exceeded a suspicion and jealously; never say or hear an exceeded a suspicion and jealously; never say or hear an exceeded a suspicion and jealously; never say or hear an exceeded a suspicion and jeal The determinent of sav-ing faith is requisite. The heart includes the affections as well as the will, and these the attribute that areat *Biblework* will be press-the affections as well as the will, and we have that areat *Biblework* will be press-the data and extensive commentary of Dr. Nast, which has an altogether different field and we have that areat *Biblework* will be press-the change of heart. Rationalism was supple-the spectral will be press-the change of heart. Rationalism was supple-the spectral will be press-the change of heart. Rationalism was supple-the spectral will be press-the change of heart. Rationalism was supple-the spectral will be press-the spectral will be press-the change of heart. Rationalism was supple-the spectral will be press-the change of heart. Rationalism was supple-the spectral will be press-the change of heart. Rationalism was supple-the spectral will be press-the spectral will be press-the change of heart. Rationalism was supple-the spectral will be press-the spect prefavoring or precondemning. But this thought thus attribute the authorship of sin to God ?- the change of heart. Rationalism was support is should not be seen in a slouching hat. He evin word against a concagoe in an accuracy is an accuracy in the aspect a blasphemy which rash thinkers like him are menting orthodoxy. Science among many should take no great freedom of speech with and never allow coldness to rise up. Paul was lies not in the foreknowing, but in the aspect favorable or unfavorable, of the object present-ed. Here the objects are the human individ-ed. Here the objects are the human individ-true view, we think, is, that the apostle's the apostle's the provide destroy their faith in (ind's the poor, treating them with con-the poor, treating them with con-fellow-labourers in the Gospel. true view, we think, is, that the apostie's tring to lear non-science, but is the standpoint in all these uses of the Greek aorist ence misused would destroy their faith in God's siderate respect. Affectation and assumption In the appointment of official helpers in the sity to eat of the tree of life. In every part all the proprieties of behaviour.

being "without foresight," is truly founded on foreknowledge. It presupposes that all who

God's determination. God's knowledge is caused by the future act, not the act caused by We remember well how we cherished and trusted they would continue the work, and up-as by Paul for Christ's sake; but ordinarily He appealed also to the congregation at large the knowledge; just as when we look at a man studied the three brief chapters on Romans in hold the thonor of the four thousand labourers the married state was preferable. In these to give themselves to God. walking, our seeing and knowing his motion is Watson's Exposition, and how we lamented al- who entered into rest since Methodism began. days of profigacy the good minister must be a caused by his moving, not his moving cansed most with tears the premature death of that If unfaithful, the sin of bloodguiltiness would worthy example of moral and social purity. occupied in its delivery an hour and a quarter. clusion from the whole, God predestinates to The comments of Clarke and Benson upon the holy fire, and let it die out, they would be sub-

image as he presented at the transfiguration on make Paul to the Romans clear on the long At Cheetham-hill Chapel was based on a part themselves and their families according to the ed a letter from the Rev. Thomas Jackson, and the mount. "Firstborn among many brethren" debated "five points" of theology. Lange of the 6th verse of 1 Tim. 4, "A good minis- doctrines of Christ. - And thus present a row of glorified brothers, will not answer here; we had no hope from that ter of Jesus Christ." all in the same celestial uniform, with the "first- quarter. Whedon came in to meet a most

ter of Jesus Christ." There could be, said Dr. Jobson no more so-in the discharge of his duties. Let them to read. (Applause.) Compassionate to the unreflecting and the compassionate to the unreflecting and the compassionate to the unreflecting and the for popular use. By D. D. Whedon, L.L. D. Vol. II. Acts—Romans. New York: Carlton & Vol. II. Acts—Romans. New York: Carlton & Others were not "called;" for he knew that a most searching philology, a thorough classi-God had called to the work of the Christian doctrine. The Apostle exhorted Timothy to tention: born" at their head. 30 Called—The Apostle does not imply that pressing want. The conclusions stated so clear-apart by ordination those whom they believed He must be firm in his adherence to evangelical Secretary, and listened to with respectful at-

(Note on v. 13.) Among the things which most attract our attention in this volume is the singularly clear analysis given of these two inspired books. For the Acts Baumgarten's threefold outline Part I. The Pentecostal Church; or, Christian-ity within the Jews. Typical character, Peter; ity within the Jews. Typical character, Peter; Whetler named so or not, they were in point greedy of filthy lucre; " not given to wine; " not orew and the trees in scattering out the insert of fact " home missionaries." They must folity within the Jews. Typical character, Peter; typical city, Jerusalem. Part II. The Transi-tion Church—from Jews to Gentiles. Typical character, Philip; typical city, Antioch. Part III. 'Church among the Gentiles. Typical character Paul; typical city, Rome. Romans is considered as containing the Ar-gument and Ethical Deduction and Personal gument and Ethical Deduction and Personal a running exposition, but he preterred the sim-ple reading without any addition. Let private fessed to make due provision for its ministers tion, undivided attention. It was surprising Conclusion. The Argument is in three parts. Part I. The Ruin-ending with twentieth verse the thoughts in words, and this would give of God. 2. Foreknowledge precedes predes-tination; for God's nature is antecedent to God's acts. D'd God act without previous knowledge, he would act, like an idiot in total doctrine which they hold. They accept without mental reservation the statement does have be often appealed to on personal affairs. Let them be prudent, and speak evil of no one. It allowances, and their example should stimulate to his brethren to dedicate themselves, heart,

foreknowledge. It presupposes that all who are elected or predestinated to glory are fore-are fore-the monor and at are orthogonal at any orthogonal at any orthogonal to the local to boldly upon ity and sanctimoniousness; the danger nowadays The minister should present an example of the Local; to bring the living sacrifice to the are stationary to guard them against anster-to the Local ity and sanctimoniousness; the danger nowadays are elected or predestinated to glory are fore-known as the proper subjects for it according the page and at once catching the eye. In was in the opposite extreme. They should re-was in the opposite extreme. They should re-domestic propriety. Should be "the husband attar and bind it there with cords—to exclaim with the rest or only and the rest or only attact o known as the proper subjects for it according to God's eternal purpose. 4. Man's freedom external appearance it is uniform with the member that while the sermon lasted but an of one wite," and should "rule well his own with the whole soul:as a free agent underlies God's foreknowledge two preceding volumnes, but its internal ar-hour, the influence of conduct would last a house." Neither celibacy nor marriage was My life, my blood, I here present,

If for thy truth they may be spent ; Fulfil thy sovereign counsel, Lord ! Thy will be done, thy name adored !

by our seeing and knowing. So that, in con- great thinker and eloquent speaker and writer. rest upon them. If they neglected to fan the He must further maintain order and govern- At the request of the Conference Dr. Jobson

family; but let them be diligent, if possible, to

TUESDAY MORNING, Aug. 4,

also a letter from the Rev. Dr. Dixon, which he A minister to be blameless must be faithful would call upon the Secretary of the Conference

DR. JOBSON'S CHARGE.