Volume XXIV.

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SEMENTS:

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HALIFAX, N. S., WEDNESDAY, JUNE 12, 1872.

Number 24

ETERNITY.

FROM THE GERMAN OF WUELFFER.

Eternity! how long art thou! To thee we wing our onward flight. As flies the arrow from the bow. As bounds the war-steed to the fight. Fleet as the courier skims the ground, Or winged vessels homeward bound.

No end and no beginning shows, No first, no last in thee appear, Thou hast no start, thou hast no close. Thought's baffled pinions vainly try To sweep thy range, Eternity.

Eternity! how long, how wide! A ring whose ever-widening round Expanding still as cycles glide Finds not, and ne'er shall find, a bound ! Dead Ring! thy centre's name is "EVER," While thy circumference is "NEVER."

Eternity! thou endless day! If once in every thousandth year There came a bird and bore away A single grain from off this sphere, Till all had vanished, hill and plain, Eternity would still remain.

Eternity! how long thou art! If from the eye, each thousand years, One solitary drop should start, Till ocean's cup o'erbrimmed with tears, Till earth with all her bills was drowned, Still art thou there without a bound.

Eternity! While God is God. So long shall hell and heaven remain. To think on the dismal, dismal load Of eadless years dragged out in pain But oh, how golden-winged their flight, When spent with God in fields of light.

DOCTRINAL SKETCHES .- No. 31.

THE LORD'S SUPPER.

with the economy, of which it formed so essential a part, it was, on account of the antitype, ready to vanish away. Our Lord friends who have gone before, and are raishowever deemed it proper to put another however deemed it proper to put another rite in its place—one which should be equally, and even more significant, and

That the observance of the Lord's supwhich, like that, should constitute a covenant transaction between Himself and His people, in all subsequent ages. Hence "He took bread, and gave thanks, and brake it, and gave unto them, saying this is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, this cup is the new testament in my blood which is shed for you." However assuring and instructive this might be to the disciples assembled in that guest chamber at Jerusalem, the de sign of the institution went far beyond themselves. So they understood on the day of Pentecost, because from that time on-ward we find it to be a regular part of the his first epistle to the Corthinians, while it reveals to us how grossly this ordinance had been abused by unworthy professors of the essential part of Chrstianity: "For I have received of the Lord" he says, "that which quoted the words of Christ above recited he adds, " fer as often as ye eat this bread shew ye "the Lord's death till He come." This quotation is of great importance, for it invests the ordinance with unchanging authority to the end of time, establishes its covenant character, and evinces the care of

The Lord's Supper is commemorative of to teach us of these more exquisite pangs one shall be, that cometh unto God by Him. all sin. Is it not worthy to be had in everlasting remembrance? We set up our banners here, "God forbid that we should glory, save in the cross of our Lord Jesus Christ.

the glorified Redeemer for the welfare of

His Church, seeing that He personally

instructed this apostle not only in regard to

His ministry in general, but of this part of

This ordinance is a seal of the covenant of grace. Here both parties meet, and here are their pledges given to each other. On the one hand God engages to be, and to service. Of this mutual engagement the death of Christ is the foundation, so the Father proclaims, "I have loved thee with an everlasting love, and having spared not my own Son, I will with him also freely give resays, "Other gods have had dominion and the search of the search o

of sacrificial atonement. It commemorated the "blood of sprinkling" by which the deliverance from Egypt had been effected. It pre-figured "the Lamb of God which It pre-figured "the Lam pledges of His second and glorious advent.

per is a duty incumbent upon all who bear Methocist Union this Conference would renew ported the Dutch, others would have objected, the name of Christ, must be evident from its expressions as to the desirableness of union and by one importation many would have been the nature of the institution, and from the of the various Methodist bodies in Canada. displeased; therefore, not to displease anybody, manner in which it is alluded to in the And whilst adhering to the action of our last I did not import anybody. Do not say to m Apostolic writings. Yet much misconcep- Conference, in regard to the basis recommend- that there is a national pride in having an Italtion has prevailed upon this subject. The ed by the United Committees, we feel bound ian Church. YourAmericans would not like to human mind has oscilliated from one ex- to say that we could not accept any scheme of be evangelized by Italians, and the Germans treme to another. Superstition has invest- union by which restrictions would be imposed would not like to be evangelized by the ed a simple rite with mysteries properties. upon the legislative powers of General Con- Frenchmen. [Laughter.] You will permit Our Lord's words have been interpreted in their strictest literality, and a crafty priesthood has claimed the power to transform the bread and the wine into the real personality of the Lord Jesus, Christ, and anew Christian worship. St. Paul's language in held that all the virtue of the atonement is was sung. imparted, and necessarily so, to those who partake of the elements, or either of them. Vain and wicked men have thus hoped to faith of Christ, still proves its existence as an neutralize the effects of their sin by accepting this sacrament. Others again, deeply sensible of their own defilement and unworalso I delivered unto you;" and having thiness have feared to come into contact with so holy an ordinance, and have persistently kept away from the table of the Lord. and drink this cup ye do shew," or rather, It is thus that the false and blasphemous doctrines of the Papacy have operated far

beyond the boundaries of that church. The proper remedy is to study prayerfuly and practically the teachings of the New restament in reference to this sacrament.

that cup of His shed blood, and both serve to draw near with true hearts and in full assurance of faith?

METHODIST UNION.

The Union question was taken up again. All nomination should I have imported into Italy

This resolution was so heartily received by Italy? Let us understand each other. Protestto offer Him up as a sacrifice for the living all that after its adoption, as an expression of antism is Christianity. [Applause.] So it I

ADDRESS OF FATHER GAVAZZI.

In introducing Father Gavazzi, the Bishop spoke of him as "world known and world-renowned," and, as he came torward to speak, he was received with cheers, and

prepared. They told me that I should be presented to you, but I had no idea that I had to Testament in reference to this sacrament.

The same conditions which entitle us to be speak to you, so you must take what you can When I was with Garibaldi in his campaigns, the disciples of the Lord Jesus, warrant and require us to sit down at his table. For if this be the outward and visible sign of our true repentance, and of our humble Italy. In a general point of view, our evanhearty trust in Christ, what is there to ren- gelization had its beginning in 1848. If any the death of Christ, this is the fact with der us more unfit for the sign than for the which it deals, which it continues to set fact? The sacrifices of God are a broken forms of the Romish Church, they had to do it forth, which it brings to remembrance heart; He himself commands us to believe secretly among themselves, and with the police secretly among themselves, and the police secretly among the police secretly Faith is here assisted by our senses. That he name of His Son; does he not there-by keep hread reminds us of His broken body. at their doors. I am right when I say, before 1858 we had not one single place of public worship in Italy other than those of the Romish [Great applause.] He would represent the pools, in ow? Is not congregational singing good, hearty, unambitious singing of plain understood public reason why I should be exempted the people, coming into vogue? It is not congregational singing good, hearty, unambitious singing good, hearty, unambitious singing of plain understood public reason why I should be exempted the people, coming into vogue? broken bread reminds us of His broken body, f re encourage us, all unworthy as we are, 1858 we had not one single place of public worto teach us of these more exquisite pags which he endured when the Lord made to meet upon Him the iniquities of us all, and when "He poured out His soul unto death."

But let a man examine himself, and so let him eat of that bread, and drink of that cup. The profane and the impenitent have the Saviour's death. They do eat and to structure the savient expectation? Simply because that this constituted the atonement—the propitiation for our sins, and not for ours only, but also for the sins of the whole world. And also for the sins of the whole world. And also for the sins of the whole world. And also for the sins of the whole gospel. It them. Let every man be true to himself, and so let him eat of that bread, and drink of that one menced in Turin. From 1848 to 1859 there was a Church commits such a body to the undertaker as the commit such a body to the undertaker as the let him eat of that bread, and drink of that is just one five to commit such a body to the undertaker as the commit such a body to the undertaker as the let him eat of that bread, and drink of that is just one five congregations gathered, so that of only charce tor him. [Let us be thankful that there is a movement in assurance of faith?

But let a man examine himself, and so let him eat of that bread, and drink of that is just one five congregations gathered, so that of only charce tor him. [Let us be thankful that there is a movement in assurance of faith?

But let a man examine himself, and so let him eat of that bread, and drink of that is just one five five congregations gathered, so that of the sound of the were five congregations gathered, so that of the case in trail signs of the Council of the case in the reform of the Roman Catholic Church. Before the days of the Council of the case in the profine and the impenitent have the and the mode of the case in the profine and the impenitent have the and the mode of the case in the found in the case in the fall direction. Let us be thankful that there is a movement in committee of the clurch. In Church. In 1853 there was a Church comalso for the sins of the whole world. And discern the Lord's body as crucined and form this fact we learn the whole gospel. It them. Let every man be true to himself, reveals sin in its true character, and makes and true to his professions. If he will sin, progress that the Church has made in Italy to commit it to the undertaker. [Prolonged] and mothers? So, the Sunday-school has making. I trust our dear friends in London making. reveals sin in its true character, and makes it appear "exceeding sinful." It exhibits let him go aside with his own, and acknowthe annuarmished and incorruptible holiness of God, His unswerving truth, His inflexible holiness still wound Christ it is true, but not in the left in finite window, and His inflexible window, and acknowledges that the charten has made in really to commit it to the undertaked during the last ten years. This is owing to one fact—namely, we are harmonious; realizable in the charten has made in really to commit it to the undertaked during the last ten years. This is owing to one fact—namely, we are harmonious; realizable in the charten has made in really to commit it to the undertaked during the last ten years. This is owing to one fact—namely, we are harmonious; realizable in the charten has made in really to commit it to the undertaked during the last ten years. ble justice, His infinite wisdom, and His house of his friends. But if any man will ing the great value of the Apostle Paul's advice fathomless and eternal mercy. Here it is be saved, let him use all the means of God's to keep the "unity of the spirit in the bonds of tathomless and eterual mercy. Here it is be saved, let him use all the means of God's composition appointment to this end, and especially let page in the congregation has not peace," we try to keep to that, and therefore peace," we try to keep to that, and therefore peace," we try to keep to that, and therefore peace," we try to keep to that, and therefore peace," we try to keep to that, and therefore no pedantic in sectarianism. That was the work of ten years and the uttermost every all may be saved; and to the uttermost every all may be saved; and to the uttermost every him the various denominations would be all may be saved; and to the uttermost every him the various denominations would be all the means of God's to keep the unity of the spirit in the bodies of the influence of learned to sing yet. Professor Touriee and his abettors have been stirring up the New of preaching every night in the week when I scholastic theology, but the Bible, and the various denominations would be a saved, let him use all the means of God's to keep the unity of the spirit in the bodies of the saved. The congregation has not learned to sing yet. Professor Touriee and his abettors have been stirring up the New of preaching every night in the week when I scholastic theology, but the Bible, and the various denominations would be a suddenly mute. The congregation has not learned to sing yet. Professor Touriee and his abettors have been stirring up the New of preaching the professor to the suddenly mute. The congregation has not learned to sing yet. Professor Touriee and his abettors have been stirring up the New of preaching the professor to the suddenly mute. The congregation has not learned to sing yet. Professor Touriee and his abettors have been stirring up the New of the professor to the profes scholastic theology, but the Bible, and the Bible and the Bible and the Bible only, in my Free Church of Italy. We have scattered here and there some thirty-five churches. They are supported by single individuals, by groups, by committees of Geneva, of London, of America, and the American and of London, of America, and the American and whether the control of The Delegates from the M. E. Church of Canada to the General Conference at Brooklyn made very strong appeals for union; and a few members of the General by so many different quarters, there sprang up union; and a few members of the General Conference were quite disposed to receive the Canadian Body notwithstanding measures were under consideration among all the Methodist Reanghas in one Western Consumption. because they had no distinction and the praise of God, and have instituted configuration of divinity or even an "M. A." to criticise a kind of individualism, and therefore an exclusiveness, and therefore the feeling of the Canadian Body notwithstanding measures were under consideration among all the Methodist Reanghas in one Western Consumption. because they had no distinction by faith to die by consumption, because they had no distinction of divinity or even an "M. A." to criticise and the praise of God, and have instituted confideration among all the children are peculiarly susceptible, and the ology. We also had to fight against a foreign gregational singing led by a precentor of power of divinity or even an "M. A." to criticise and skill. But these are only oases in the ology that our hearts revolted at, a theology and skill. But these are only oases in the desert, spots of light where the sun breaks by meetings, which was quite as well, for we support that teaches eternal decrees of damnation. We support that teaches eternal decrees of damnation by faith to die by consumption, because they had no divinity or even an "M. A." to criticise and skill. But these are only oases in the desert, spots of light where the sun breaks and the praise of God, and have instituted confidence or many different quarters, there sprang up of divinity or even an "M. A." to criticise a kind of individualism, and therefore an exclusive and skill. But these are only oases in the desert and the praise of God, and have instituted consideration and the praise of God, and have instituted consideration and the praise of God, and have instituted consideration and the praise of God, and have instituted consideration and the praise of God, and the praise of God, and the praise of God, or goddiness, for time or for eternity. On the other, to possess these blessings we must engage ourselves, our hearts, our lives, our all to His worship, His love and the possess to the must engage ment to His worship, His love and to the possess these blessings are must engage ment to His worship, His love and the possess these blessings are must engage our selves, our hearts, our lives, our hearts, our lives, our all to His worship, His love and the possess these blessings are must engage ment the possess these blessings are must engage our selves, our hearts, our lives, our hearts, our lives, our hearts, our lives, our all to His worship, His love and the possess these blessings we must engage our selves, our hearts, our lives, and they had to come simply to justification by faith to the desert, spots of disniclination. We had to come simply to justification by faith to the we had to come simply to justification by faith to diesert, spots of disniclination. We had to come simply to justification by faith to desert, spots of disniclination. We had to come simply to justification by faith to diesert, spots a reply to the M. E. Church in Canada, delicate to give advice. I have tried to have from which the following is an extract:— an Italian Church and thirty three of these hearts and your pulpits. We are by no means afraid of change. It separated Churches met in Milan and gave to You can help us. You have three ways open usurped to itself a monopoly of the service of ers' Associationss assist young men very mate-We are by no means airaid of change. It separated unureness met in Milan and gave to is the soul and essence of progress. The vital the Church a Constitution and Profession of to you: one is to help some one of the Italian God's house. It has taken up the best share rially, and help greatly to supply the pulpits

partly consumed upon the altar. The offer er as well as the Being propitised were thus regarded as banqueting together. This fact was certainly embodied in the feast of the passover. And others were also involved in it. By this rite the Israelites were

The ordinance of the Lord's supper was instituted by our Saviour on the night of the deven apostles of the feast of the eleven apostles of the feast of the parsover. For many centuries that feast had borne witness to the necessity and the value of sacrificial atonement. It commemorated the "libod of sprinklipe" by which the set that a Christian now, because there is a dumnated and serious and our school-masters are equal to those who themselves labor in the acceptance of the support of the laborers are equal to those who themselves labor in the sion of our General Conference. Even where to call themselves Christians that I do not belong to at all—who seem to call themselves Christians for this reason, that they believe they are equal to those who themselves labor in the sion of our General Conference. Even where to time on tion, where we would gladly say, "Nevertheless whereto we have already attained, let us walk by the same of sacrificial atonement. It commemorated the "blood of sprinklipe" by which the set of the support of the laborers are equal to those who themselves labor in the sion of our General Conference. Even where to time on tion, where we would gladly say, "Nevertheless whereto we late and the same time ago: "Why do not our rest." We thus remember our limitations during the current sestion of our General Conference. Even where the sion of our General Conference. It takes our hands, our heads our hands, our heads of the feast of the pass-our hands, our heads of the support of the laborers are equal to those who themselves Lords that I do not belong to the cord in the sect that a Christian now, heeause there is a cut the sect that I do not belong to those who themselves Christians for this reason, that the sect that I do not belong to the sect that I do not belong to those who themselves Christians for this reason

ference or upon the rights of the laity to the Italians to like to have the evangelization tianity is one. We are not of Paul and Appollos, and Cephas, nor of Luther, or Melanc-Christ. We have preached Christianity in

Italy, and is not that enough? But some may ask: "Why do you not re form the Church of Rome?" That would be I am delighted and surprised, in this kind themselves reformed; but let me say, that in reception, to find myself before such an extraordinary audience, and for which I was not man, if the little finger was wounded and gan-

over me, but I now renounce them all; I We try to advance with the age, and to make and from that, my friends, we began to have has only the London Committee and the being first; it seeks to be all. It has laid vio- ing men. I believe now the position of the American and Foreign Christian Union. An-lent hands on the prayers, and turned them church and the demand of the Christian forsake all sin, I reject all help but that the multiform machinery of modern times subwhich the sacrifice of Christ affords, I cast
which the sacrification that the cause of truth and the glory of God. myself upon His merits, I believe, Lord, The visits and addresses of your representatives, upon the properties of your venerable Superin
when I was in America twenty years ago, other way would be to establish your own had addresses of your representatives, especially of your venerable Superin
transaction's done !" The true sacramentum

when I was in America twenty years ago, other way would be to establish your own had addresses of your representatives, especially of your venerable Superin
transaction's done !" The true sacramentum

when I was in America twenty years ago, other way would be to establish your own had addresses of your representatives, especially of your venerable Superin
transaction's done !" The true sacramentum transaction's done!" The true sacramentum, or oath of fealty is made, or renewed to the Captain of our salvation; and with "oaths, and promises and blood," the new covenant transaction of the sacramentum, or oath of fealty is made, or renewed to the Captain of our salvation; and with "oaths, and promises and blood," the new covenant transaction's done!" The true sacramentum, tendent. Bishop Richardson, afforded us high an independent evangelist, and so I could say to men next, we ought to go on until we have tendent. Bishop Richardson, afforded us high an independent evangelist, and so I could say to men next, we ought to go on until we have tendent. Bishop Richardson, afforded us high an independent evangelist, and so I could say to men next, we ought to go on until we have tendent. Bishop Richardson, afforded us high an independent evangelist, and so I could say to men next, we ought to go on until we have tendent. Bishop Richardson, afforded us high an independent evangelist, and so I could say to men next, we ought to go on until we have tendent. Bishop Richardson, afforded us high an independent evangelist, and so I could say to my Italians: "I am not sent to you by any you is, to join your efforts with the English and weekly services often omitted altogether. But the second Sunday and weekly services often omitted altogether. But the second Sunday and weekly services often omitted altogether. But the second Sunday and weekly services often omitted altogether. But the second Sunday and weekly services often omitted altogether. But the second Sunday and weekly services often omitted altogether. But the second Sunday and weekly services often omitted altogether. But the second Sunday and weekly services often omitted altogether. But the second Sunday and weekly services often omitted altogether. But the second Sunday and weekly services often omitted altogether. Sunday and weekly services often omitted altogether. Sunday and weekly services often omitted altogether. Sunday and weekly services often omitted a and promises and blood," the new covenant is ratified to us.

One great principle of the system of sacrifice from the beginning evidently was to be the world beginning evidently was to the world beginning evidently was to be the world beginning evidently was to be the world beginning evidently was to the world beginning evidently the followed your glorious and the world beginning to the subject of adult to preach the mominations there. But if instead of this gation off into the choir gallery, and absolved the world the idea of the world the idea of the world the various Methodist brotherhoods of Canada the various Methodist brotherhoods of bring the worshipper into the most endear- example, so that the one united Methodism of have a church which is for me and to me \$1000 in Italy would support an evangelist and oring the worshipper into the most endeared relations, into the closest communion
with God. The flesh of the victim was, at
least in certain certain cases partly eaten as well as
least in certain cases partly eaten as well as
odism of Canada. Such a consummation were

example, so that the one united method and the best hope of Italy," because it is my opinion it is the best hope for the evangelization of
we have before us is the establishment of a
the best hope of Italy, because it is my opinion it is the best hope for the evangelization of
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THE SERVICE OF SONG.

strongest evidences of the divinity of Christianity in his mind was the fact that it had suc- to be declined on account of the lack of suit-

not stronger than all the follies of man.

jogged the church. But it has not got the con- and in the larger towns, and in the smaller What is meet and what we mean to do is to return to the pure Church of the Apostles.

Jogged the church. But it has not got the control and in the larger towns, and the lar You cannot imagine how long we had to suddenly mute. The congregation has not might have preached without it, but that assoror when the various denominations would come to Italy, each saying, "We are the true come to Italy, each sayin Rome rather than go into a Church they know their artistic choirs, who would sing, as artisto me because I don't think they preached superseding it. The period in which parents

speech with it now. It ran like this: "That Baptist; and I desire to be so as long as I have Daniel Webster used to say, one of the seeing that there are so many calls upon our the health and strength. mission committee, and so many of them have needed, though propagated from a barrel. The able men, this resolution pledges the meeting religion that could survive the old wine-glass to pray that the whole connexion may pulpits and cork-screw stairs, with their accom- be baptized. I stopped there, and I observed panying artificialities and absurdities, must be by degrees that our friends saw the meaning (laughter) -and then I went on to say-" may senting—in the howling wilderness of their get the blessing, and from us that blessing will devotion was blighted by the doleful strains Home Mission here, should not every church poured forth by young men and maidens in the be a home mission? Is not every church, ancient singing seats? And now, were it not when it is rightly constituted, just that? We very pleasing to Roman Catholics to find themcould resist the wretched farrago of opera, Our churches have a residuum of members who oratorio and ballad, with trailing rags of stage are an impediment instead of glving help; and and concert-room associations, that our quar- it is just there-where there is no service renall the people to God? Our fathers suffered satisfaction and all manner of evil. Quarrels under the barbarism and gloom of a harsh, of churches don't begin-at least I don't think stiff style of music; we, going to the other they do-with working people, with those that extreme, are poisoning ourselves with an easy, are serving God; and the mischiet, which has blind, meretricious art. When art, save as an been chronic in some parts of our denominahumble handmaid, comes into the church music tions, may be traceable, I think, to the number then devotion goes out of the prayers and of persons who are associated with us that are praises-or it would it the grace of God were not engaged in the service of the Lord. Have we ever put it down as a rule that all members But are we not managing these things better should try to teach the Gospel in some form? save nothing. [Great applause.] He would Let us be thankful that there is a movement in see it put so—not, "Have I reason for not

these separated churches, it will now send its chair in the college, which I want to get before reminded of the great deliverance effected for their nation; by this they were marked off from all other people, and welded together into one brotherhood; while with girded loins and sandaled feet they proclaimed their pilgrim character, and that they looked for a city which hath foundations, whose builder and maker is God. Need we show that all these particulars appear again, but there is a general tendency among the various builder and maker is God. Need we show that all these particulars appear again, but there is no sympathize with us, I would say a loss when there is a general tendency and gellow-love and fellow-love in the conclude my remarks by a kind of Christian audience, it is entirely due to a later thank I want to get before aid to the Central Evangelical Committee of the Free Church of Italy, and so we shall have one will advance more and more rapidly. I am thankful to the American and Foreign Christian love and fellow-love in the conclude my remarks by a kind of patriotic one, and that is, that if I have before me in the present moment such a highly intellect.

There is no sense of reverence connected with the present moment such a highly intellect.

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There is no sense of reverence connected with the present moment such a highly intellect.

There is no sense of the Church in the count builder and maker is God. Need we show that all these particulars appear again, but much more impressively, in the supper of the Lord? Well instructed and properly effected worshippers "discern" under the elements of bread and wine "the Lords body," and by faith, in their hearts feed upon that sacrifice whose blood was accepted by God on their behalf. "The cup of blassing which we break is it not the communion of all the tendency is to add one another in the delence and maintenance which we break is it not the communion of the blood of Christ? The bread which we break is it not the communion of the blood of Christ? A deliverance which we break is it not the communion of the blood of Christ? "A deliverance greater than Ezyptian bondage is here celebrated—even from the powers of darkness, the tentre—even from the powers of darkness, the tentre—oven from the powers o is thus effected, and thus shown forth. What room for strife, for emulation, for jealousy is there at the table of the Lord? "For we being many are one bread and one body: for we are all partakers of that one bread." And here our pilgrim charac.

We came out in toto [applause]; therefore, by calling ourselves the tree Christian Church, we mean that there is not one single hair of Rome our interval. I hope to see the same clan teeling among us—as broad and liberal intercourse, this inquiry after the true principal calling ourselves the tree Christian Church, we mean that there is not one single hair of Rome our nitroto [applause]; therefore, by calling ourselves the tree Christian Church, we mean that there is not one single hair of Rome our nitroto [applause]; therefore, by calling ourselves the tree Christian Church, we mean that there is not one single hair of Rome our neads. [Laughter and great applause.] We call it the Free Christian Church own deeds. Therefore if there be a response to own deeds. Therefore if there be a response to own deeds. Therefore if the response to our appeal is the risk of the large.

We call it the free Christian Church, we calling ourselves the tree Christian Church we deal in the word of God. We ask our Heavenly Father to send laborers into the field, but we expect to be rewarded according to our own deeds. Therefore if there be a response to own deeds. Therefore if there be a response to own deeds. Therefore if there be a response to own deeds. Therefore if the respons one bread." And here our pilgrim characters of that one bread." And here our pilgrim characters is manifest. "This," though often as Tabor's mount a place of glorious visits.

meeting at Exeter-hall—I think I never saw a me so or not; and then, by way of distinction, more enthusiastic meeting—of the United if men like to call me a Baptist I shall not be Methodist Free Churches; and I moved a reso- ashamed of it. I have been a Baptist for I hation which they gave me of so singular a have baptized seven or eight thousand persons, character that I cannot help beginning my so that I am not only a baptized person, but a

FAMILY RELIGION.

The religion of Christ is designed for man as a man, and therefore is adapted to all the relations and conditions of life. Its claims are strong, but always just and right, and by yield-But there are some things that go on in the be baptized with the Holy Spirit, that many ing to them the noblest ends of our earthly pews and galleries which have tested Christimen might come forward and say, 'Here am existence can be answered. A community govanity quite as severely as anything in the pulpit. It is one of the perpetual miracles of our
the resolution so far as they let me go, and
Christianity, would exhibit the highest type of holy religion that the spirit of worship has survived the singing of the Church since the cluded with the baptism of the Holy Spirit, I co-operate with the ministry in such Conference in all its legislation and discipline."

The Haman of Italy come from Italy. But then you may say: "Why not take the Protestantism into churches of Germany troze into the ice of we may do for the foreign mission (and we in every department of business, and integrity rationalism under the long-drawn lugubrious cannot do too much) the home mission must would control and dignity every profession or eighteen or nineteen stanza hymns of the last not be neglected. The old proverb says,— calling. But such a community is nowhere to to offer Him up as a sacrifice for the living all that after its adoption, as an expression of antism is curismant, the consequently been the unanimity which was felt, the Doxology below the unanimity which was felt, the Doxology below the unanimity which was felt, the Doxology preach Christianity to the Italians, this is preaching Protestantism. Do you see? Christianity to the preaching Protestantism. Do you see? Christianity to the power that has kept alive the piety of bless churches abroad, we must look mainly to which is imaginary, but possible; something to the English churches—Established and Discourselves at home. We must be in earnest to be hoped for, perhaps realized, as we advance nearer to the period of millenial glory. In thon, or Calvin, or Wesley, but we are all of parish psalmody? Why should not Unitarian- go to the utmost ends of the earth. Beloved, order for its realization, however, there must sm have sprung up in New England when though we have a British and Irish Baptist be more time and attention given to the cultivation of the moral and religious sentiment in the family. We estimate highly the regular public services for religious instruction and culture upon the Sabbath, the sermons, the study of the Scriptures in the Sunday-school, the meetings for prayer and praise, but none of these, nor all of these can answer as a substitette and glee choirs offer up as the praises of dered to the Lord—that there is a nest for distute for family religion. The relation of parents to their children is different from all other relations. Religious instruction and influence at home is also different from all others. The words of a pious father, the entreaties and persuasions of a godly mother. how they affect the minds of their children. and how permanently and powerfully they operate in moulding character, in restraining trom vice, in impelling to deeds of virtue in turure years. Parents do not always see the immediate effects or truits of the seed thus sown, for in this case, as in others, the fruits are not generally apparent, till a period after the sowing; but they will appear in due time. and the harvest will be glorious and abundant. Faithful and tender parental instruction perseveringly given, and patiently, prayerfully regularly, systematically, to this duty will not be lost. The harvest will not all be gathered during the life-time of the parents, but it will be gathered. In this busy age, when the activities of men are so constantly employed in worldly things, and the hours of the Sabbath are so crowded with public religious services. we think the tendency is to neglect the cultivation of frmily religion and to transfer the responsibility of parental instruction and influ-

Now this cannot be done with any degree of

CONVEYANCE OF REPROOF .-- Avoid accom-