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ch LARGER CIRCLLA for its columns. RTISING

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Provincial

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Published under the direction of the Wesleyan Methodist Conference of Eastern British America

Volume XXV.

HALIFAX, N. S., WEDNESDAY, JULY 23, 1873.

Number 30

ORDINATION SERVICE.

commended from the St. John District, and more abiding than that man feels whose every nothing equal to the book itself. that of Richard W. Weddall, from the Hali- wish has been gratified. This is the joy set They should study it devotionally. It would fax District for ordination-these were before the man who endures the cross. For become food to their souls. In their earlier names familiar to the congregation, their this reason I love the work of the ministry. If years ministers did not perhaps feel this so subjected to three annual examinations and at this Conference they had been examined at this Conference they had been examined at this Conference they had been examined again. Having passed all these tests satisfied.

They must be wholly consecrated to the power of that thut which again the power of that thut which saving me, is able to save all to whom I preach light." To do this would be to carry, an atmossing me, is able to save all to whom I preach light." To do this would be to carry, an atmossing me, is able to save all to whom I preach light." To do this would be to carry, an atmossing me, is able to save all to whom I preach light." To do this would be to carry, an atmossing me, is able to save all to whom I preach light." To do this would be to carry, an atmossing me, is able to save all to whom I preach light." To do this would be to carry, an atmossing me, is able to save all to whom I preach light." To do this would be to carry, an atmossing me, is able to save all to whom I preach light." To do this would be to carry, an atmossing me, is able to save all to whom I preach light." To do this would be to carry, an atmossing me, is able to save all to whom I preach light." To do this would be to carry, an atmossing me, is able to save all to whom I preach light." To do this would be to carry, an atmossing me, is able to save all to whom I preach light." To do this would be to carry, an atmossing me, is able to save all to whom I preach light." To do this would be to carry, an atmossing me, is able to save all to whom I preach light." To do this would be to carry, an atmossing me, is able to save all to whom I preach light." To do this would be to carry, an atmossing me, is able to save all to whom I preach light." To do this would be to carry, an atmossing me, is able to save all to whom I preach light." To do this would be to carry, an atmoss and a saving me, is able to save all to whom I preach light.

I hope that this is too much to experience them, not with the preach light. The power of them, not

The President said it was customary to require young brethren thus coming before them to give a brief statement respecting their conversion and call to the ministry, to satisfy our members that we laid hands and their conversion and call to the ministers. They were called to be ministers. Whatever tended to give strength in the pulpit they should cultivate deep sympathy are, and he prayed earnestly that it might not can be added to give strength in the pulpit they should cultivate deep sympathy are, and he prayed earnestly that it might not can be added to give strength in the pulpit they should gave notice to all, that on the first day of and it rained not on the earth by the space of three people outside of these churches? To this gave notice to all, that on the first day of the conscience was aroused and twenty millions of dollars was paid for their ransom.

They were called to be ministers. Whatever tended to give strength in the pulpit they should cultivate deep sympathy use. They should cultivate deep sympathy the space of three people outside of these churches? To this day of the conscience was aroused and twenty millions of dollars was paid for their ransom.

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They were called to be ministers. Whatever tended to give strength in the pulpit they should cultivate deep sympathy use. They should cultivate deep sympathy use. They were called to be ministers. They were c satisfy our members that we laid hands suddenly on no man. This laying on of the hands was not the creation of a ministened. Those who man and the hands was not the creation of a ministened with God's people in special services.

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When ministered in the hands was not the creation of a ministered wi the Head of the Church to this work He For a time I went influenced more by a in human sympathy. Men might assume it, but the liberation thousands of the slaves assembled

hrough the teaching of Christian parents to feel that the load of sin was gone. a day, or a week, but of years. God has many From my very earliest days the impression cur destiny. And there are some present to-

evil and beloed me into the way of truth Step by step I was led to see what sin was and what a sinuer I was. How I had chosen evil when the good was present. God showed me all the sin, but he showed me all the mercy before God. But He has said, "They that too: and I saw how Jesus had borne my sins as a mighty burden upon his heart, had died the just for the unjust that I might be brought to had given himself for me. Trusting in the his sheaves with him " God how the Son of God had loved me and mercy of God, and conscious that through the name of Jesus I could alone obtain salvation -penitence and faith, and received the forgiveness of my sins. There at the cross, at the close of the holy Sabbath, Christ breakted upon me the peace that passeth understanding, and looking up into the face of Jesus I could say, O Jesus thou art able to save to the uttermost

all them that come unto God by thee."

Before my conversion I felt that God intended me for the ministry. In fact I do not rethat direction. Not that I had any desire to take that position, for from what I knew of it I considered that profession the least desirable what my duty was, that I could not entertain a doubt of it. And this conviction of duty was deepened by the request of good men who felt that God had called me to his work. Since have enterd the work, however, I have had serious doubts as to whether I was in the path of duty or not, and those doubts have cost me much of anxiety and mental suffering, but that which is ever my strength at such times is the lessons; a few moments were spent in attention was that they should not preach other besides Gospel teaching. A man may believe, thought that I dare not venture upon any other silent prayer, other prayers were offered, people's sermons. They should not pick up and yet be an unconverted man. Salvation is Paul when he said, "Woe is me if I preach not dained, by the laying on of the hands of in the newspapers and other means in this age. Some argue in this manner. They say, You the Gospel."

know I have not laboured as I ought to have panying the gift with the words, "Take passed me unimproved. But this too I know that God has honored the proclamation of the the congregation." The President said he The in all cases. Opportunities for good have thou authority to preach the word of God truth, and wherever I have worked souls had great pleasure in stating that Dr. Rice temperance, lust, these things were purged out know whom I have believed " or trusted. His have been converted. If it be true that the would speak a few words to the brethren of the community by the preaching of the word. It is a living truit of a man's ministry is the test of his call just ordained. to that work, then my ministry has stood that | DR. RICE said he had not anticipated the

the dying saint with head pillowed upon the He assumed that they regarded themselves as dors each mor. ng, "Brother we must die," its source in God. They shall walk in the bosom of the Saviour, exclaim,

" Jesus can make a dying bed,

experienced the converting grace of God wherein he calls me to devote myself wholly to enjoyed and which they believed it to be the Church, Toronto, delivered his inagural adthey were first prepared at their Quarterly this work that He would deepen in my heart the privilege of ministers to enjoy. Now the dresses to the congregation of St. James st. exalted." Not in their own righteousness, but Boards as suitable persons for the Chrstian love of souls, would grant to me all the graces amount of energy and power would have been they appeared at the righteousness of Jesus, and by it exalted they regard them as the only legitimate forms? aroused, the blood sped health ily through the righteousness of Jesus, and by it exalted they regard them as the only legitimate forms? aroused, the blood sped health ily through the righteousness of Jesus, and by it exalted they regard them as the only legitimate forms? ministry. Passing thence they appeared at their District meetings from which their District meetings from which they arteries, abolishing introspection, clearing the church was filled with an attentive audience, into the sonship of God and brotherhood of this Spirit that I may go forth to my labour greatly increased if they had been entirely sanc-church was filled with an attentive audience, into the sonship of God and brotherhood of the sonship their District meetings from which they were recommended to Conference to be rewere recommended to Conference to be restreagthened in the consciousness of his pretitied. He believed without any hesitation the and the Rev. gentleman selected as his text,

of His Spirit that I may go forth to my labour greatly increased if they had been entirely sanethurch was filled with an attentive audience, streagthened in the consciousness of his pretitied. He believed without any hesitation the
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church was filled with an attentive audience, which is the consciousness of his pretitied. He believed without any hesitation the
church was filled with an attentive audience, which is the consciousness of were recommended to Conference to be received on trial, since which they had been sence, and in the power of that truth which possibility of walking in the light as he is in the Psalm lxxxix, 15 16:

Ine Head of the Church to this work He urged the congregation to pray that this might be made a season of power such as would long be remembered.

MR. Daniel was then called upon, who spoke as follows:—

To a time I went influenced more by a purget went to conject that all was submothed the shared as season of the slaves assembled in the church to engage in prayer. The time of the confidence that we have in him nothing but true sympathy would be of use. He wished them not to forget that all was submothed the church to engage in prayer. The time of the church then there may be ten, or an hundred, in the church to engage in prayer. The time of the confidence that we have in him nothing but true sympathy would be of use. He wished them not to forget that all was submothed in the church to engage in prayer. The time of the church, then there may be ten, or an hundred, in the churchs to engage in prayer. The time of the church, then there may be ten, or an hundred, in the church to engage in prayer. The time of the liberation thousands of the slaves assembled in the churchs to engage in prayer. The time of the church then not to forget that all was subsidiary to saving souls. He prayed God to give them many souls as crowns of rejoicing in the day of his coming. He knew of no reason the day of his coming. He knew of no reason the day of his coming. He knew of no reason the church is the churchs to engage in prayer. The time of the church there may be ten, or an hundred, in the churchs to engage in prayer. The time of the liberation thousands of the slaves assembled in the churchs to engage in prayer. The time of the church she heareth us, whatsover we ask, we know that the eliment to conviction of sin. My position before God served that there are no Christians outside of the Baptist of curiosity that the served in the church of the slaves assembled in the churchs to engage in prayer. The time of the church the served in the church of the slaves assembled in the churchs to engage in prayer. The time of the church the

came as earnest in sin as I had been in the ser- we cry, Abba-Father." The liberty of the vice of Christ. But God did not leave me to children of God. I was enabled to trust in that they were the servents of Christ. Minisvice of Christ. But God did not leave me to myself; that Divine Spirit, seeking ever to save bim, trust in his promises and believe in Christ. ters of Jesus—and while he held the stars in his look upon this Gospel as an imagination, rather look upon this Gospel as an imagination, rather

truth as it is in Jesus, manifold are the influ- ed me tor a minister of the gospel. Perhaps and the blood of Jesus Christ his Son cleansences through which the Divine Spirit works in this may have been the result of the associations accomplishing his object. We cannot trace out of my life. But when by God's grace I obtainall the influences by which the character is ed release from sin that impression assumed the shaped, yet there are circumstances and occasions which are so marked in their influence viction was so powerful that I dare not resist it upon us that we refer to them as determining | -a longing love for souls—the fruit which has attended my ministry, and-the openings of the afflicted. They would often find that the night to whom I am indebted for that counsel Divine providence are the reasons why I believe myself thus called to preach the word.

which coming when it did, restrained me from Ma ministry has thus far been attended with some discouragements. A conscious unfaithtulness in the discharge of many of its duties, a failure to see as much fruit of my labour as I could wish, led me to great humility of heart

In view of the responsibility of this officethe high and sacred nature of the gospel it is the high and sacred nature of the gospel it is but natural to say with the apostle, "Who is sufficient for these things!" But while trusting sins." To do this was better than to bridge the joyful sound. This sound has continued to say with the apostle, "Who is successfully, and finally reached the shallower at the other side. Stretching out his was better than to bridge water at the other side. Stretching out his which many insist on those violations for no God has said, "My grace is sufficient for thee." marine cables. I love the name of Jesus. I love the souls of Jesus and his love," and the desire of my heart

Doubts have often come across my path, and

God and to his gospel. My life, my blood I here present. If for thy truth they may be spent

Give me thy strength, O God of power;

The President read the usual Scripture ference. Each of the young men was pre-preached other people's sermons. Then again Jesus. Yes. You believe that he died that sented with a Bible, the President accom-

prospects of a minister by no means brilliant haustible fountain. No book could be put in and praise." in the matter of comfort. But yet there is a its place. The more they studied it the more The hymn commencing "Saviour we tower; the righteous runneth into it and is Baptist friends do not regard sprinkling or duced upon his mind." An eminent friend by announcing the 744th hymn, after which the Co-Delegate engaged in prayer.

The Secretary of Conference said he

The hymn commencing "Saviour we tower; the righteous runneth into it and is place. The more they studied it the studied it the more they studied it they studied i

field. The power was that which came from in thy righteousness shall they be exalted. being received into full connexion and he Mr. President and Christian Friends, God. They should cultivate it by living a holy Many years ago the cry went up from an Mr. President and Christian Friends,—
ordination.

The President and Christian Friends,—
ordination.

The President and Christian Friends,—
ordination.

The President and Christian Friends,—
ordination.

Many years ago the cry went up from an influence upon them as go the cry went up from an influence upon them are sold with the shelter of his large frame, or and if is of they are perfectly right in declining to your. The years ago the cry went up from an influence upon them are shelter of his large frame, or and they went out to their great of the sound came to you may be in danger, in iniquity, but as in the shelter of his large frame, or and if is of they are perfectly right in declining to you. God grant that to you. God grant that to you. They were called to be ministers.

The name of this gallant fellow was Thomas.

The name of this gallant fellow was Thomas.

in the soul-history, are experiences which seem to us too sacred, almost, for the publicity of speech. I was early the subject of religious mpressions. While but a child, I was led

eth us from all sin." It they lived in the enjoyment of this they would be useful. They were the servants of the Church. ' Feed my sheep, feed my lambs," were the words of Christ. They should remember the young, the little ones, the poor, the aged, and poor as to this world. They were to be men of one book yet they must study human nature. They should not be surprised if they found

must bear with them. sow in tears shall reap in joy. He that goeth portant they should look after the backsliders— understate the truth of the word. God is not forth and weepeth bearing precious seed shall should never allow the thought that it was use- so reconciled as to let sin go unpunished, but doubtless return again with rejoicing bringing less to seek for those who had wandered from so reconciled that whosoever shall come unto

my fellow men-to tell the "old, old story of pulpit. The age required cultivated minds. cannot believe in the doctrine of salvation by has often been suggested, "Are you in the should go and urge them to consecrate their No sound is to be heard but the steps of the its will like any other law. The scientist would member a period in my life in which I was not inspired with the thought that my duty lay in in the negative, the voice has seemed to say open to the suspicion that they were mer- doors, and the glad tidings is brought that the here is thy work and here thou must live and cenary in their motives yet they could urge Queen has given a free pardon to all, and that nizes with others in the economy of the unilabour. I desire now to give myself anew to them to Christ and show that it was them not they may go forth. One-half of them believe

fore their minds yet they should not make for me. I was the worst criminal of all.

and then the young brethren were duly or- scraps of theology which were scattered about by God's grace and not by human endeavor. several of the senior members of the Con- How could they expect to save souls if they admit you are a sinner, Yes. You believe in 'Ye are the lights of the world."

honor or the duty which devolved upon him on could not do it of themselves. They must I have seen the old man who had grown gray this occasion, yet it would be strange it after a have the Holy Ghost, and this would be given the people," etc. There are three elements in sin and whose hoary head was anything but third of a century spent in this ministry he did in answer to prayer. One thing more he wished of blessedness. / "They shall walk in the light a crown of glory bowing in penitence at the foot not know many things which would, on such to say to them that they should not be daunted of thy countenance; "" in thy name shall they of the cross, and I have seen the little child of an occasion, be suitable to these young bretheight years bowing there too. I have heard ren. He would speak simply to themselves. monks of old who said as they met in the corricalled to be ministers. Their first work was to but, "Brother we are bound to glory." "We light of thy countenance. What does that be preachers—to preach the word. He did are not only going to glory ourselves but we mean? You say that an infant is too young to not set the idea before them that they were to intend to take others also. If they met disap- walk in the Spirit. But it can read its and believing that God had made me the instrube among the most popular preachers, but it pointments they should not be always talking mother's face, and it lives in the light of its ment of bringing these souls into the hope of was their duty to seek to reach the highest poimmortality, I felt that when I had these re- sitions not for personal honor but for the good should not gramble. Their fathers had expeof souls. 'All were not alike gifted, but it was rienced trials and disappointments, but they child becomes clouded. We are God's chilsults I could not be in the wrong path.

In entering this ministry I do not anticipate a life free from hardship and sacrifice. The sense of responsibility, the wisdom that is need to responsibility, the wisdom that is need to cause us to stagger under its shock. For the most part nothing could be with you in celebrating this rice, because we are of opinion that you have imperfectly personal difference of the most part nothing could be with you in celebrating this rice, because we are of opinion that you have imperfectly personal difference of the most part nothing could be with you in celebrating this rice, because we are of opinion that you have imperfectly personal difference of the most part nothing could be with you in celebrating this rice, because we are of opinion that you have imperfectly personal difference of the most part nothing could be with you in celebrating this rice, because we are of opinion that you have imperfectly personal difference of the most part nothing could be with you in celebrating this rice, because we are of opinion that you have imperfectly personal difference of the most part nothing could be with you in celebrating this rice, because we are of opinion that you have imperfectly personal difference of the most part nothing could be with you in celebrating this rice, because we are of opinion that you have imperfectly personal difference of the most part nothing could be with you in celebrating this rice, because we some the difference of the most part nothing could be with you in celebrating this rice, because we some the difference of the most part nothing could be with you in celebrating this rice, because we shall they repose an dark of the most part nothing could be with you in celebrating this rice, because we shall they repose an dark of the most part nothing could be with you in celebrating this rice, because we shall they repose an dark of the most part nothing could be with you in celebrating this rice, because we shall they repose an dark of the most part nothing coul

had the name of Robert A. Daniel, as reto pray. One was a Pharisee and the other partake of the Lord's Supper until they have purely chemical, to be met by chemical remeto pray. One was a Pharisee and the other partake of the Lord's Supper until they have purely chemical, to be met by chemical remevice was concluded.

those afflicted, pressed down with the trials of this life, a little exacting at times, yet they Another thing he would mention, it was im- But it is just as dangerous to overstate as to God. God did not authorise them to do this. him he shall in nowise cast out. Secondly, Let him know that he which converteth the knowledge—Blesssed is the people that know sinner from the error of his ways shall save a the joyful sound. This sound has continued not knew its signification. It is also of no ng again to Professor Tyndal's proposed test, looked down the torrent as it rushed to the They should not confine themselves to the avail to hear, if you do not, believe. Some said that it would not harmonize with the They should visit the rich to speak to them faith. There is nothing very hard in this docbout Christ. Should go to the wealthy and trine. For illustration, there are twelve men charge them to come to Christ. What a work condemned to die. It is the last night they had yet to be done in the world for Christ! They expect to live; they are in their closed cell. theirs they sought and teach them that with all and at once their feelings rise from the lowest their disadvantages it was possible for them to despondency to gladness unspeakable. But the others say-"It is not true;" or one may In preaching they should get the subject be- say, "It may be true for the others, but not

slaves of themselves. They should not be turn- The others give excuses equally pertinent. ing over the leaves of their sermons in their The pardon was for all, but to those who believed not it brought no joy or peace. There Another matter to which he wished to call is a good deal of doctrine in the present day 'gigantic lusts' would "come and fight." you might be saved. Yes. Then he that be Commercial crashes came on the land showing lieveth is saved. There is a fallacy here. In Christ. A living faith in a living Jesus. He They should think much of this work. They trusted in and is saved by a living power.

In the last place, blessedness, "Blessed

the day," "The name of the Lord is a strong that they have not performed it at all. Our scene, records the exhilarating effect it pro-

haps you may be in danger, in iniquity, but as mate forms of church organization—then they than that I enjoyed the wildness; but as I bent

MR. DANIEL was then called upon, who spoke as follows:—

Mr. President and Christian Friends,—It is with much diffidence that I speak to you of my conversion and call to the ministry; not because I doubt either the one or the other, but because those truths which are most dear to us, those experiences which form the great epochs in the soul-history, are experiences which seem to us to use the sain-pardoning God. It was to use in the soul-history, are experiences which seem to use the signal that the number of the day of his coming. He knew of no reason which seem and abounding success. Their to day of his coming. He knew of no reason will the day of his coming. He knew of no reason will the day of his coming. He knew of no reason which seem and abounding success. They would always regard or was to be the signal that the hour of liberations illustrated the two aspects of prayer—the down that these two quota-likes—then the subject belocomes one of greatest importance, and blowed that there are no Christians outside the two aspects of prayer—the down to be churches. They occupied the time in singing, but as the hour of liberation and abounding success. They would suffer many to use the signal that the bur of the day of his coming. He knew of no reason will the way of salvation seemed dark with the midst of adounding success. They would into the ministry; not beec aused to be no hope, no rest, no solve the time in singing, but as the hour of liberation and abounding success. They would into the ministry in the solve many sould always regard or was 148,970 the records and the time and abounding success. They would suffer many to be caused which seem and abounding success. They would into the day of his coming. He knew of no reason had dawned. They occupied the time in singing, but as the hour of liberation is distincted that the way of salvation.

The sermon showed that there ar Clarke said he never met a case of trial that he trumpets. His words have a prophetic im-They would reflect upon the fact they are sent. The Gospel utters a joyful prayers be offered for one half and not for the myself; that Divine Spirit, seeking ever to save the lost found me out and touched my beart the lost found me out and touched my beart with a sense of sin and brought me to the fold the secret of ministerial success to night—personal consecration. The apostle for his presence and his grace.

| And a series of the facts of place the vaunting spirit removes the possible. This is not the first time that such a science, putting them in contradiction to the for his presence and his grace. had said, "If we walk in the light as he is in the doctrine of Scripture rests on the historic we would see a sign from thee." But the anthe Gospel growing out of it must certainly alif this declaration is true it is a truly joyful in those who preferred the request. God is that it is a trite saying that God is reconciled and the prophets; let them hear them." The one rose from the dead." Also it would have greatest difficulty; if we can cross here, we

to be repeated at every time as every succeednot be humble supplication, but impertinent demand and God never gives to another the the expression of God's will, and prayer, has our own hearts must first be brought into har-God will listen to it, " and it we know that he hears us, whatsoever we ask we know that we have the petitions that we desired of Him.

-From Montreal Daily Witness 14th inst.

nterests of Protestant Christianity.

was abandoned. On this the New York Inde-Out of deference to the Baptists, the

grand council. What ceremony could be more triking when Germany and France, England

ed to win souls, the poverty, the sense of de- fort exerted, of all studies that which would the axe upon the great trees of evil around and dread. The atheist is not much better. To our mind there is a deeper significance at times like the cracking of innumerable pendence—which you are never likely to for- accomplish most was the study of God's word, them. He prayed God to bless them and to To the awakened sinner God is a judge. But in the matter than intimated by the Independence whips. Underneath this was the deep, resonant The ordination service was held in the get and if you do, some one will be sure to re- No study of any other book could compare to grant at last they might be found in heaven to the Christian God is a father, and Christ a deal. It is not that they think other denominators are not the cataract." Wesleyan Church, Fredericton, N. B., June mind you of it—all these things render the to the study of God's word. It was an inex- where they would be "lost in wonder, love brother. "In thy name shall they rejoice all nations have imperfeetly performed a rite, but Professor Tyndall, while describing this

a publican. The pharisee prayed thus; God been baptized—that is, immersed. And in dies only. He contends for the psychological I thank thee I am not as other men are, extor- view of the full bearing of the subject, it be- element of cure. By agreeble emotions, he tioners, unjust. &c., or even as this publican. comes a curious question-in what sense do says, nervous currents are liberated which But the publican, standing atar of, smote upon they meet, conter, and deliberate in the Evan-stimulate blood, brain, and viscera. The in-But the publican, standing at ar of, smote upon they meet, conter, and deliberate in the Evan-stimulate blood, brain, and viscera. The in-honored fathers were before them in this I know my own heart, the one real absorbing much, but as they became older it became invalugural sermons of Rev. A. Sutherland. ministry. These young brethren did not thought and aim of my life is to save souls. more valuable to them. Some had to lament Yesterday morning and evening the Rev. sinner. "I tell you," says Christ, "this man they regard these as Christians in reality or friend to thrive on dishes which would kill him. possess grace by hereditary descent. Having And I pray God that in this solemn moment the small measure of success which they had Alexander Sutherland, late of Richmond st. went down to his house justified rather than the only as Christians in name? Do they look if saten alone. A sanative effect of the same thing for us. It has sounded for all ages. as such partake of the holy sacrament with think with tolerance, if not with tenderness.

In the evening the text was James v. 17-18. Then another question arises: If these be The name of this gallant fellow was Thomas

PROFESSOR TYNDALL AT NIAGARA. reprinted in some of the magazines. It is Wesleyan system provides so thoroughly and a day, or a week, but of years. God has many ways of bringing men to a knowledge of the ways of bringing men to a knowledge of the ways of bringing men to a knowledge of the facts of Scripture, and if the history be true facts of Scripture, and if the history be true ways of bringing men to a knowledge of the facts of Scripture, and if the history be true ways of bringing men to a knowledge of the facts of Scripture, and if the history be true ways of bringing men to a knowledge of the facts of Scripture, and if the history be true ways of bringing men to a knowledge of the facts of Scripture, and if the history be true ways of bringing men to a knowledge of the facts of Scripture, and if the history be true ways of bringing men to a knowledge of the facts of Scripture, and if the history be true ways of bringing men to a knowledge of the facts of Scripture, and if the history be true ways of bringing men to a knowledge of the facts of Scripture, and if the history be true ways of bringing men to a knowledge of the facts of Scripture, and if the history be true ways of bringing men to a knowledge of the facts of Scripture, and if the history be true ways of bringing men to a knowledge of the facts of Scripture, and if the history be true ways of bringing men to a knowledge of the facts of Scripture, and if the history be true ways of bringing men to a knowledge of the facts of Scripture, and if the history be true ways of bringing men to a knowledge of the facts of Scripture ways of bringing men to a knowledge of the facts of Scripture ways of bringing men to a knowledge of the facts of Scripture ways of bringing men to a knowledge of the facts of Scripture ways of bringing men to a knowledge of the facts of Scripture ways of bringing men to a knowledge of the facts of Scripture ways of bringing men to a knowledge of the facts of Scripture ways of bringing men to a knowledge of the facts of Scripture ways of the facts o so be true. The Gospel begins with the proclamation of a fact. The Saviour is born, and nas." The conditions of prayer were absent if this declaration is true it is a truly joyful sound. Look at the people, at the time in not as we are, and is not to be provoked into sound. Look at the people, at the time in complete darkness, and to them the proclama. In evidence of his power. In the second complete darkness, and to them the proclamation—"Behold I bring you tidings of great joy, which shall be to all people. Unto you richest experience was from those who were if it were most triumphant it this day is born a Saviour "—comes. And in prayer and even if it were most triumphant it they are daying enough if they are day connection with this comes the world. It may be said is reconciled to all the world. It may be said and easy to be believed. But if that is so, why sceptics. "If they hear not Moses and the along its edge until he reached its least turbudo you approach him with undercurrent of fear, and why not draw near him with rejoicing? prophets, neither will they persuaded though

"He waded in. It evidently required all ing generation grew up, or each succeeding his strength to steady him. The water rose sceptic demanded. Preyer is not restricted to steady him. The water rose above his loins, and it foamed still higher. He temporal blessings, but includes spiritual as had to search for footing, amid unseen bouldwell. "If we ask anything according to his will he heareth us." After abundantly illusarm, he said to me, 'Now come on.' I assignable reason. I am not able to see how said that it would not harmonize with the Scriptural definition of prayer, because it would not be humble supplication, but impertinent mult of the cataract. DeSaussure recommended the inspection of Alpine dangers with of different places in it, and noticing the the view of making them familiar to the eye can a man form a correct opinion of the acous control of human life. There are certain | laws before they are encountered; and it is a wholebefore they are encountered; and it is a whole-tic properties of a church who always sits some custom in place of difficulty to put the near the pulpit? Or how can he in this repossibility, of an accident clearly before the mind, and to decide beforehand what ought to Whenever you see a man build a church with mind, and to decide beforehand what ought to nizes with others in the economy of the uni-verse. Just so, prayer, harmonizing with wound up in the present instance, I entered make an arched or semi-arched ceiling, or a God's will, is a tremendous force. If we would the water. Even where it was not more than gallery or recess over the knee-deep, its power was manifest. As it rose ows in deep recess, with sharp angles you may have answers to prayer, frequent and glorious, around me, I sought to split the torrent, by or at least, that he has not made great attain our own nearts must nest be brought into harmony with the will of God, and we must ask in presenting a side to it; but the insecurity of ments in the knowledge of the transmission of the footing enabled it to grasp the lions, twist sound, especially articulate sound, inside infaith; then blessing in abundance will come down and the heart of the supplicant be made glad. God never lacks resources, and, in sible; and feeling my balance hopelessly gone, nity offered, to test the acoustic properties o whatever emergency the prayer goes up I turned, flung myself toward the bank I had just quitted, and was instantly swept into speaking halls, by receiving the sound at differ

brance; it had been made for a much stouter as far as practicable. These observations man, and standing upright after my submer- lead to the following conclusions sion, my legs occupied the centres of two bags Is expected to hold its next meeting in New of water. My guide exhorted me to try again. ork in October next. Representatives from Prudence was at my elbow, whispering dissuavarious parts of the world are expected to be present to consult together upon the general peared more immoral to retreat than to proceed. Instructed by the first misadventure, I It was proposed that during the meeting the once more entered the stream. Had the Alpen-traverse the wall around the internal surface lelegates and others present should partake of the Lord's Supper, but remembering that the Baptist would not participate in this, the idea sweep it out of our hands rendered it worse than useless. I, however, clung to it by habit. Again the torrent rose, and again, I wavered: but by keeping the left hip well against it. I should be beveled as much as practicable, and Out of deference to the Baptists, the Evangelical Alliance, meeting in New York next October, will dispense with the celebration of the Lord's Supper at any session. The laughed pleasantly. The first victory was decision is a courteous and proper one in view gained, and he enjoyed it, 'No traveller,' he by all means, a smooth, solid surface, and the of the state of things; but oh! the pity of it that the one outward badge and sacrament of said, 'was ever here before.' Soon afterward, that the one outward badge and sacrament of unity which our Lord left to his disciples by trusting to a piece of drift-wood which seemsbould thus be denied them when they meet in ed firm, I was again taken off my feet, but was

"We clambered over the boulders toward

THE LONGEVITY OF CLERGYMEN

hrough the teaching of Christian parents to see my need of a Savionr, and during a widely extended revival of religion in Charlottetown sought and obtained the pardon of my sins. At sought and obtained the pardon of my sins. At that time I believe I was soundly converted. Like many others, however, I wandered far from the fold of God, fell into sin, and became a searcest in sin as I had been in the searce of the words of the Spirit of adoption, whereby the searce of the words of adoption, whereby the searce of the words of the same diet, attendance, and care, and treat them in all ways alike; except, let that they had had such words of counsel spoken to them. They would reflect upon the fact them in trust and peace—the experitations of the words, as they have not them and put half in a separate ward. Give them and put half in a separate ward. Give them and put half in a separate ward. Give them and put half in a separate ward. Give them both the same diet, attendance, and care, and treat them in all ways alike; except, let that they had had such words of counsel spoken that they had had such words of counsel spoken to them. They would reflect upon the fact them in all ways alike; except, let them both them on the subject.—St. Louis them those under which them in all ways alike; except, let them in all ways alike; except, let them in all ways alike; except, let them those under which them in trust and peace—the experitations. This, however, is of 64 the Presbyterians of 61, Episcopalians of them and put half in a separate ward. Give them and put half in a separate ward. Give them and put half in a separate ward. Give them and put half in a separate ward. Give them and put half in a separate ward. Give them and put half in a separate ward. The second of the words, "For ye have not except them and put half in a separate ward. Give them and put half in a separate ward. Give them and put half in a separate ward. I willifilled this ministry He would be with them. They have received the spirit of them and put half in a separate ward. Give them and put half in a separate ward. I willifilled this ministry He would be with them. They would reflect upon the fact them and put half in a separate ward. settlements were often for life: their income if narrow, were assured; their studies and la-Professor Tyndall has recounted his impres- modern ministers who will best compare with sions of Niagara in a lecture which has been them are the Wesleyans of England. The

This longevity is but a part of the general

and display of architecture—then some prac-tical knowledge of acoustics is absolutely ne-cessary; otherwise we blunder in the dark. a recess behind the pulpit, place the speaker six or eight feet from the wall behind him,

thing fantastic, queer, or fanciful in the architecture, I have tried to detect the effect of it,

1. The transmission of articulate sound in those which govern solid sound.

undulations produced upon the atmosphere rebounding to the interior.

ches, niches, pillars of large size, or recesses the mouldings be smooth and circular. two inches, which is perhaps enough.

Even a sola behind him is a disadvantage 5. The shape of the Church inside is not so important, though churches, especially costly and America unite in Christian consultation?
Whet more unfortunate than the position of a Christian body which assumes at such an occaweighty as to cause us to stagger under its smooth and straight, with no arches, pillars, smooth and straight, with no arches, pillars,

4. The pulpit end of the church should