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Number 49

SERMON. by faith the propitiation of Jesus for my sin, Again I say, O sinner pause, reflect, antic- A teacher who does not know his scholars With deep pain have we noticed, even now, our preachers in the body of the court, and does not involve the torfeiture of a right to He that is unjust let him be unjust still; and he mercy I shall not be treated as a guilty sinner It is not yet too late to repent. A crown of in a field adapted to it. He will feed the soil would scorn to ask an alms for himself or his stop him." (Loud laughter.) But sir, our binds and until of sufficient age to reject the offers of intervent of the soil would scorn to ask an alms for himself or his stop him." and until of sufficient age to reject the offers of ipate, and resolve to escape the sinner's doom. is working at random. A farmer will put seed the reluctance with which a modest man, who calling to him said, "Mr. ----, you come and minister in our Church." which is filthy let him be filthy let him be filthy still; and he that is because the Lamb of God taketh away the sins glory is now within your reach. There is no with just the food it needs. The teacher is a family, undertakes the office of Collector for dear old brother enjoyed this novel prayer-it is? Certainly not without reform; and The Weslevan ministers ask very pertipent

The personal identity of human beings wil The fact that human nature may thus through are fixing one by your own impenitence and He must understand the nature of these human ter into the soul of such men when met by the he replied loud enough for all to hear him, where is the reform to come from? The Ritucontinue forever. It cannot be destroyed ex- grace be sanctified while on earth, and only unconcern! Just think what is before you, if fields. He must plant such thoughts in such harsh refusal of the worldly or the narrow "Nay, nay, you've started him; I can't stop cept by the author and source of all existence. while on this planet, gives a tremendous im- you die in your sins. Never again to hear the ways as the nature of the soil in the heart will minded; often only too glad of the happy oc- him. I can't stop him." (Renewed laughter.) and the Evangelicals cannot get it of them-But divine revelation gives no intimation of the portance to this probationary period. Is it a Gospel's joyful sound; the music of God's sanc- warrant. annihilation of our race. Though subject to Bible truth that our conduct on earth fixes our tuary, or the tones of friendship! No hours When the teacher has studied his lesson, would never solicit favours from them for them-

many changes, physical and mental, we change eternal destiny? Is the judgment trial the last of repose in sleep's balmy slumbers, no en- when he is saturated with it, there yet remains selves. How often also with the dole must they again folded his arms said with becoming meek- THE OLD PARISHIONER AND THE not as regards our personality. We are to-day judicial proceeding of the governor of the uni- dearing caress from loved ones, no beautiful an important work. The scholars, one by one pocket an affront, or a complaint that such calls ness, "Now gentlemen, it you please I am quite the very same beings that we were ten, thirty, verse? No appeal from the bar of God? No landscape, or starry heavens or mellow light must be studied. The end of all teaching are incessant. or fitty years ago.

the particles of refined dust of which our bodies ation is absolutely silent on the subject, We of remorse. The pressure of despair, and the chines, to be moved and regulated by some un- tor what appears to us as very insufficient magistrates moved to tears said, "We have are composed; they may tell us truthfully or otherwise that these all pass off and are sup-we cannot believe what God has not spoken Bibles, ministers, Sabbaths, prayer-meetings, a will. Each scholar must be studied. The But if—as is often the case—useful and fancy such circumstances. If this is a sample of the plied by new ones every seven years; they Oh! that all would believe what God bath and impressive Gospel ordinances! Farewell teacher must know all about him. He must articles are sold at a Bazaar in one day at ja work achieved by the labors of the Primitive may reter to the intellectual changes constantly spoken ! taking place, especially during early life; may "If ye die in your sins where I am ye can- saints and little children ! Eternity ! Oh ! eter- life must be known. note the increased power of the moral teelings not come." "He that is unjust let him be un- nity !

tor good or for ill; still we remain the same just still," &c. tor good or for ill; still we remain the same individuals. Nor is any argument required to establish intelligently and deliberately believe, that it is intelligently and deliberately believe, that it is " A thousand years and years on years sublime individuals.

Nor is any argument required to establish the conviction of this fact. Our own con-sciousness testifies that it is so. Your physical weight may be five times ner. What a guilty sinner forever? A guilty sin-Your physical weight may be five times ner. What a guilty sinner forever? Never greater than it was twenty years ago. Your love God to all eternity? Always abide under There is no end, ye are, and cannot die knowledge increased a thousand fold, and your the wrath of God ! Never see light ! And yet How pleasing to anticipate the eternal con-

habits and modes of life in many respects great- I ask would not this be your doom, it to night dition of the people of God, Righteous and ly changed ; yet amid all the changes realized, your soul should be required of you? holy forever! There cannot be real misery your personal identity continues as it was. It is assumed in the text that there are on where righteousness abounds. Home forever Behold that aged man, how very different earth, two classes of human beings, "unjust Happy to all eternity !

from youth! But those eyes which now can and filthy; righteous and holy," whose different scarcely discern the largest objects, are the very phases of character shall be perpetuated beyond eyes which in youth could read the finest privt, the scenes of death and the judgment. And and behold the lightning's flash without pain. who are the unjust? All who act dishonestly Those ears which could so readily detect a towards God and man. There are those who whisper, but now hear not the music of earth, pride themselves on their integrity in dealing are the same. Those arms once so strong to with men, who are refusing to give to God the wield the implements of labor, but now weak glory due to His name. Some would no more

and paralyzed, are the same. And that men- cheat a poor widow than they would perjure Sunday school !-either in punctuality, good knew all men, not by any plodding process, tal faculty which mastered the multiplication themselves, and yet they are daily misappro- order, systematic giving, or in the character table, dwelt with delight on historic scenes, priating the goods of the heavenly Master. He and methods of teaching. There may be a pondered the great themes of the Bible, and has asked the heart, but they refuse to give it. reason why a plan of Sunday school work that to study God's thoughts until they fill him, to poor and the sick, build churches wherever attempted to read the wondrous volume of He demands their service in his vineyard, but is well suited in one place is not suited to study God's thoughts until hey in him, to read the wondrous volume of He demands their service in his vineyard, but is well suited in one place is not suited to study those around him. He must know them needed, support the clergy, and evangelize the Smith's humorous and logical book against

nature is the same faculty. You may have tried to imitate others, and word, but they prefer to believe she father of plan is conformed to too high a standard. No succeeded surprisingly. Hypocrites are nu- lies. These are the unjust. And surely you greater mistake is made in Sunday school ac- knowing him. merous. It may be, your efforts to be like will not attempt to palliate your sin by arguing tivities than to suppose there is ever gain to an What rule is this? That which we find both munion question must be discussed. I wish some others have been prompted by a laudable that it was not between you and your fellow teachers or scholars in a failure to insist on atambition. Yet, however much your powers of man, but between you and your God. " Filth- tendance at the the teacher's meeting, on a leading him up into a higher life? When the one tenth of our income. The same law which tist side of it. I dare not be a strict commun imitation may have abstracted from the model, iness " is another phase of a sinful character. careful preparation of the lesson, or on system water falls upon the water-wheel it must go; demands one day in seven demands one dol- ionist. Yet, mark you, the laxity of my brethit has not in the least degree affected either The two unjust and fil thy embrace every idea and thoroughness in every department of the your own or the personal identity of the model. of a sinful character The filthiness of the school work. The superintendent may not be a loving teacher's heart will that soul be of his people under the Old Dispensation. communion'; and only by persuasion that it is That remains the same. Character may become human heart is so prominently set forth in the man enough to fully comprehend, or to carry moved? Before this question the teacher is driven to lived in powerty and freely gave his lite for me from it."

ing of the scholar's heart. Rulus Choate, it is turn to the spender.

said, studied the face of each juror. He asked G. O. H. THE HIGHEST STANDARD FOR ALL.

men," He first learned men; then reaching spread of the gospel. God has established a mode of providing The best standard is none too good for any their hearts he brought them to Jesus. Jesus funds tor His church, which, if generally adopted, would at once abolish Bazaars and but intuitively. subscription lists. It would provide for the The teacher needs to study his own heart, they render it not. He asks them to credit his another; but that reason is never that the and love them. A scholar cannot be driven to beathen, -- and as it is the fruit of true [charity, close communion. He writes to the author

From the Church Chronicle.

HAVE WE ROBBED GOD.

and concord.

fixed gulf between you and heaven. But you spiritual farmer, sowing divine seed thoughts. Church purposes. We have seen the iron en- meeting too much to be induced to stop it; so it is? Certainly not without reform; and casion of wounding those who, they well know, However, sir, our friend in the dock drew his selves.

r fity years ago. Philosophers may talk about the change of sentence? None whatever! At least revel-to particles of refined dust of which our bodies at ion is a backwalk about the change of sentence? None whatever! At least revel-to gratify the sight. No thrilling emotions of relief from the pangs of relief from the pange of subscription-list a Bazaar is gotten up. This, while his case was considered. One of the ready for business." (Laughter and cheers.) earth, heaven, God, Christ, holy angels, happy look, into him and analyze him. The home- fair price, we cannot for the life of us see Methodists, I wish them success wherever they the difference between the money thus raised go." (Loud cheers.) It did not take then The lesson must be studied with reference and that received over the counter at a long to decide that he had broken no law, and to the individual wants of the class. Two "Church store," or in any other place of therefore would very gladly acquit him. "Well. scholars sitting side by side may have natures merchandise, by honest sales from day to day. gentlemen," said an efficer of the court, " shall the very antipodes of each other. What will The Bazaar, rightly conducted, is not we call him in and say he is acquitted?" reach the one mind will rebound from the other. wrong in itself. Like the subscription-list. "What, what ! call him in ? No, never, or Every meeting with the class must exhibit a the truit of a fittul mode of giving, its first you'll have him on his knees'returning thanks." spiritual strategy. The teacher must become fault is that it is put in the place of some bet- (Laughter.) Let him go out at the side door. a Moltke, and have a plan. The printed ter thing. The fault is not so much in the but tell him he is fully at liberty to carry o questions will be only guides for the thinking unwilling getter-up of the devices, as in the his good work. (Cheers) Now. Mr. chairand que tioning. The soul of the teacher must evil spirit of an ill taught and covetous age, man, as I look round this magnificent hall, and come in contact with every soul in the class. which willingly accepts the doctring that faith see probably 5,000 earnest upturned faces A teacher's success will depend very greatly alone is sufficient, and that money as a rule and, as I listen to those 500 children, as they upon the power of a sympathetic understand- -should bring an immediate and tangible re- unite in singing Heber's glorious hymn. "From

Greenland's icy mountains," and others of It is worse than vain-it is hypocritical Zion's songs, I feel that despite all the attempts himself, how must I speak to reach this man? and wicked for those to condemn bazaars and of ungodly men to reason or laugh down mis One would need strong reason, another tender subscription lists, who do not give what God sionary efforts, the Christian churches of this appeal. Adaptation in teaching must be aimed expects of them, and that freely and without country-our own included-" mean business. at. Paul said, "I become all things to all hope of early reward, to the support and (Loud cheers.)

> SPURGEON AND AMERICAN BAP-TISTS. (From the Methodist

MR.' SPURGEON has been reading Hyatt "I am amused by your book-The Open Door-and obliged by your letter. If this com-

MODERN PARSON.

Why, John, I haven't seen your face In church for weeks, I tmow." No, sir, it's such a queerish place. When it's restored I'll go."

When it's restored? Why, John, you've seen

The chancel that's just built .---With painted windows, carved oak screen And reredos all of gilt !

With decoration it abounds There's a new altar, too ; The organ cost three hundred pounds It's all restored quite new."

Yes .- like old Ned, the other day What had a stroke, I mean-He's quite restored to health they say But, lor, his mind's gone clean.

Dark windows may be beautiful For them as likes the look ; But I, with old eyes getting dull, Want light to read my book.

When I was young (you'd think it odd), The roses climbed in there, They always made me think of God And all His tender care.

But now, if I look up, I greet Them figures done in paints ; I'd go a long way not to meet Saints, if such folks be saints.

Ah. John. they didn't teach high art When you were put to school; But how do you like the singing part, - . Come, that's a better rule."

Why, sir, they're thinking far too much How tunes go now-a-days ; Give me the old hundredth psalm and such That's more what I call praise.

"We used to sing it-such a crowd-May be the notes weren't true;

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and imitation, but not personality; that is an tory, and so patent to our individual conscious- another school, but he must lay the blame at prayer, to dependence upon the Holy Spirit. their sakes, no fellow member of those who essential of our nature closely connected with responsibility. We are accountable to God for order to establish the deplorable truth. Unless

spirit," it will remain, cleaving to our persons standard in everything is the best standard for Further, as the destruction of a building forever. every school, albeit not every school can be

does not necessarily imply the destruction of the inmates, so is it in reference to the spirit world to whom the description of moral condi-that inhabits this house of clay. When the tion, righteous and holy are applicable. And the superintendent should have the high standthe inmates, so is it in reference to the spirit world to whom the description of moral condi- particulars. Time must be taken for this; but dust returns to dust again, the spirit returns to this condition, as well as the other referred to, and ever in mind, and be steadily bringing his gy, and the alarming unwillingness which and offerings." The tithe is represented in dust returns to dust again, the spirit returns to this condition, as well as the other referred to, and be steadily bringing his sy, and the light of a debt. The offering is counted remainder of the letter as (examples of evan-school up to it. His school will be none the seems to prevent a due proportion of our the light of a debt. The offering is counted gelical liberality and advantages to the denomind, the identity will continue, as far as we it is sometimes asked, are there any in the less spiritual for being thorough and systematic young men from preparing for the work of the after the debt is paid. In this view of the know, to all eternity! Neither the dissolution world, righteous and holy ? Undoubtedly. There is no sanctity in slovenliness—as some ministry. Now, when we are invited by the case there are multitudes of subscribers and snow, to all eternity I Neither the dissolution world, righteous and holy P Undoubtedly. There is no sanctity in slovenliness—as some invited by the case the interval of the contributors, highly spoken of among men advance of their American brethren in Proat death, the incomprehensible changes of the God looks down now as of old upon the children resurrection, nor the solemnities of the judg-ment day, will in any case destroy the terrible just in Him, at peace with Him, sanctified in or blessed consciousness. I have always been in Christ Jesus, living by faith, standing by dom by a slip-shod teacher in a school which ministry, a few words in anticipation of this they have never paid their debt.

of my existence on earth. This doctrine, which is the veritable teaching children of wrath, now children of God. Once closely held, Sunday-school. "God is not the many a sermon, on the approaching day, will prayer for the increase of the Ministry comes Baptist clergy of Boston :-the interminable future.

The doctrine of eternal reward and punish- Divine power or grace which worketh effectualment is based upon the truths we have just ly in these that believe. The appliances are enunciated and illustrated. To talk of human now at work to accomplish this work in humanbeings transferring their responsibility to others ity. The whole machinery of the Church of

glory of God." Are there none good by na- to something subsequent to the fall of Babylon, we must often be on our knees?

"We shape ourselves the joy or fear, Of which the coming life is made; And fill our fatare atmosphere,;

UT which the coming life is made; And fill our future atmosphere,; With sumshine or with shade. The tissue of the life to be, We weave with colors all our ewn, And in the field of destiny, We reap as we have sown."

emotions of gratitude, and prompt loudest notes of an awful precipice, anticipate your probable

of praise. Though a sinner I may become a doom ! Remember you are now deciding your

saint. Polluted, I may be cleansed. Though sternal state! The matter is in your own

destitute of a good character I may obtain one. choice !

Clad in fithy rage, I may have a spotless robe.

Nor need I wait till death to be invested with

those heavenly virtues, " The blood of Jesus Christ, his Son, cleansath us from all sin. Though a singer by nature 1 shall not perish

because of the sin of my nature. If I embrace

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or losing their identity, are absurdities at which Chrlst has reference to this matter. The Lord reason recoils.

ty continues as long as our identity.

less consequences in reference to acts performvolume that his present life is but the prelude to another. And what is not less impressive tween you and your God! A few more days' find they were men and women of prayer. A

ade Clothing, in want of lease call and good may become bad, the bad become good. the first exclamation will be, "The harvest is every age. UNNIS, cor. Jacob.

lepan,

ing from 5 to b each.

BEE-HIVE.

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ROOM. X. N. S RNING

ER CIRCULAin Eastern dium for all its co'umns. months; \$40 ear; \$4 six ENTS : h continuance added to th swick, Prince id in advance the close of the e insertion o accompanie is p inted by I, at his Print-

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ourselves, not for others, and that responsibili- cleansed from "all filthiness of the flesh and er standard than his neighbor's. The highest On the other hand there are those in the *immediately* conformed to that standard in all

" Far from a world of grief and sin,

With God eternally shut in.

December, 1872.

one and the same being from the commencement faith, zealous of good works,-a holy priest- is slack in discipline, and loose in methods, union for prayer may not be out of place. bood, a royal nation, a peculiar people. Once than by a faithful teacher in a well ordered,

of inspiration, correct philosophy, and human in Adam, now in Christ, once without hope, author of confusion,." His command for the be the command of our blessed Lord, "Pray God may stir up His faithful people and warm consciousness, invests with thrilling importance now rejoicing in hope of the glory of God. All Sunday-school, as elsewhere, is ever, "Let all ye therefore the Lord of the harvest that He this implies a great transformation effected by things be done decently and in order."-S. S. will send forth labourers into His barvest." giving to H's cause for the everlasting benefit Since God is willing that labourers should of mankind. For if we pray that the Lord of

SPIRITUAL PREPARATION.

Every teacher who is to be successful will is intended to move men-it is a teaching systems of supporting these labourers, so that, faith in Jesus. Third, That the Lord's Sup-Christ has reference to this matter. The Lord Every teacher will in to be successful with a new force our reason or our as now, an hone: t and sufficient maintenance per ought to be observed by Christian churche The interior creatures around us cease to be, pardon and purity may be obtained while on be divine. The question is often asked, will. He has made us, not machines, but ra-The interior creatures around us cease to be, pardon and purity may be obtained while on second in the energy, what only. Fourth, That invitations of courtesy to shall our prayer be but an abomination, and partake of the emblems should be given to none to live. They are never threatened with end. His very earnest and affecting appeals to His onr scholars ?" May we not reply, "Because to suffer, capable of a happiness above that of what may we expect our reward to be but that His very earnest and allecting appeals to His our scholars : may we not reply, Letter and angels, with Christ Himself. Our future hap-wayward creature man, "Come and let us there is not enough spiritual preparation angels, with Christ Himself. Our future hap-stituted." wayward creature man. "Come and let us there is not chough spintant propriation agoin the bio-reason together," "Come unto me," and "Oh, among our teachers?" When we read the bioereature man, is plainly taught in the sacred that they were wise !" "Why will ye die ?" O, graphies of those on whose work the divine one sense, on our freedom of will. But God, "Not a famine of bread, nor a thirst for water.

and awful he may and will perpetuate his moral inattention to the subject, and God will befsilent. ministry of prayer is a ministry of power. It prayer as one powerful means of educating the character in a line parallel with his identity. Silent forever in calls of grace! Then your was the same with the Apostles; and it has reason and bending the will. Men are to be While on earth character may change. The period of intense earnestness will begin; and been so with all eminent servants of God, in moved to go or send. "Pray ye therefore."

At an enthusiastic Missionary meeting lately But how are men to go without means since This is necessarily involved in the fact that the past, the summer is ended, and I am not saved." And thus must it be with us, if any true fruit the days of miracies are past, and he who held by the Primitive Methodists in the Bir mingham Town Hall, the Rev. R. W. Burhert present is a probationary state. Our race has Oh ! how thrilling will then be the thought I is to follow our exertions. We must get our bath a purse must take it or stay at home? a missionary from Africa said : Mr. Chairman always been in a state of trial. Departure would now indelibly imprint on your mind; minds stirred up by the thought, that we have It is to be hoped, therefore, that our subject to deal with precious souls for whom Christ of consideration on the approaching day of though invested from the beginning with holi-This text evidently teaches the unchangeable-died. We must feel thus to impart merely se-prayer will be suggested by such texts as that Methodism. Under the labors of one of our ness and truth was placed on trial, and as soon ness of human character after the final judg-cular instruction is to desecrate God's day, practical one: "The Lord hath ordained that as he had opportunity wrought out a character ment. What else do the words mean? Is not and fall infinitely short of the duty of our office. they who preach the gospel should live of the

BUSINESS.

for himself. He became a sinner! A rebel John speaking of the results of the mediatorial We must come up with faith to believe that gaspel." It has of late been observed by thinking men against the authority of God. Desperate char- reign of Christ in its bearings upon human God is working with us, and for us; and our acter that ! As his descendants we are involv- beings ? We are convinced that there is chron. prayerful effort must be to win our scholars to that one great reason for the dearth of candied in his ruin. We belong to a race of sin- ological order in the panoramic views present- Christ. Now does not all this imply diligent dates for the ministry, is the large and unreato these he preached Jesus. An officious coned in his ruin. We belong to a race of sin- ological order in the panoramic views present-hers. "All have sinned and come short of the ed by the exiled apostle. The text then refers spiritual preparation? Does it not tell us that the here are the lait of the present day. This day the lait of the second day of the care of the second day of the care of the present day. gy by the laity of the present day. This de-

ture? No, not one. If any of you desire a the millennial period, the judgment scene, and Let me then, urge you to the discharge of mand includes Learning, Eloquence, Piety, written character, the Apostle Paul has it already prepared, "Sinners of the Gentiles." Why Satan has not a worse character than the time in the eternal world. And if there the is called only a sinner. Surely it is be no means of salvation to sinners, between the time to be not he paul he time and he better condition to sinners, between the time and he better condition to sinners, between the time and he better condition to sinners. Between the time and he better condition to sinners of the convince any the better condition to sinners. Between the time and he better condition to sinners and he better condition to sinners. Between the time and he better condition to sinners and he better condition to sinners. Between the time and he better condition to sinners. Between the time and he better condition to sinners. Between the time and he better condition to sinners. Between the time and he better condition to sinners. Between the time and he better condition to sinners. Between the time and he better condition to sinners. Between the time and he better condition to sinners. Between the time and he better condition to sinners. Between the time and he better condition to sinners. Between the time and he better condition to sinners. Between the time and he better condition to sinners. Between the time and he better condition to sinners and he better condition to sinners. Between the time and the better condition to sinners between the time and the better condition to sinners. Between the time and the better condition to sinners and he better condition to sinners. Between the time and the better condition to sinners and he better condition to sinners and he better condition to sinners and he better condition to sinners. Between the time and the better condition to sinners and he better condition to sinners and the better condition to sinners and the better condition to sinners and the better condition to sinners not fair to place man on a level with "the death and the resurrection, there is no ground divine things, and be better qualified to instruct reasonable man that in this Diocese, for some wicked one." We are not as bad as the devil. for hope to those who die in their sings. And what he had to say in raph. Now of Gally house of

ners, fit companions for each other, both re- and youth, at the beginning of the second, as Thus seeking strength and wisdom from Him ber 84, the laity about 60,000. sisting the claims of heaven; but one may be he had at the first, and moreover, if he failed who can alone give them to us, we may look forgiven his iniquity, and may realize renew- in the second, his punishment would be greater for success in our work. " Prayer and pains ing grace on earth and eternal bliss hereafter; than that which resulted from the first failure can do anything," said Elliot, the missionary; the other, as far as we know, must retain his We are compelled theretore to believe that without, them, whatever be our talent, we vileness forever. Is not this a glorious differ- death is the end of our probationary existence. shall accomplish nothing. The secret of suc-

ence? Should it not awaken in every breast O, ye unsaved ones; ye triflers on the verge cess, rest assured, is diligent spiritual preparawork of the gospel. Bazaars, tea-meetings, donation visits, church stores, and such like ACQUAINTANCE WITH THE CLASS.

Newton said if he had two minutes in subscription-lists are carried with humble mien which to work out a problem, he would spend and weak persistence from door to door. A

one in thinking how to do it. There is a great great deal of work must be begun and largely thought in this for the teacher. With a given earried on by the clergy. and for whom? The " free communionists" among our Bap-

Christ, will plead that when asked to give to God that which is not ours but His, the Chris-tier the Gurille approval of the most effective and most gen-erally recognized Baptist preacher of our times. tian, the Gentile, to whom so much has been Even "the laxity" of Eaglish Baptist churforgiven, should love Messiah less than did the ches, to which he alludes can hardly alarm

catholic American Baptists. Public Christian We have at different times drawn attention God makes a distinction between tithes and remainder of the letter as [examples of evanmination. It is a fact, and a somewhat surprising one, that the English Baptists are in

could be more striking, as an illustration of It is, or ought to be a matter of earnest American sectarianism, than the following No doubt the subject-if not the text-of prayer with us that when the day of united declaration made by a recent conference of the

" First, That Christian baptism is the imersion of a believer in water, in the name of the Father, of the Son, and the Holy Ghost, go forth into His fields, and there is great joy the harvest may send forth labourers into His Second, That Christian churches ought to be and is a profession of his taith in Christ. in heaven over the conversion of even one sin- harvest, and then rise from cur knees and fall composed of such regenerate persons only as ner, it is clear that the prayer above quoted back upon the present fitful and starvation have been baptised on the profession of their only. Fourth, That invitations of courtesy to but orderly members of churches properly con-

> Making allowance for a little studied ambiguity in the correlation of these positions, what do they amount to, if not to the denial of the validity of all churches which do not practically follow out the sacramentarianism, the High-Churchism of these brethren? "Christian churches ought to be composed of such regenerate persons only as have been baptised ," etc .- that is, according to the other specifications, of such only as have been immersed and dear friends, I am reminded of an incident And as "the Lord's Supper ought to be ob-

which occurred in the early days of primitive served by Christian churches alone," and the immersed alone can compose a true Christian veteran home missionaries a notoriously bad church, it follows that all other Christian character got converted. Quite in harmony bodies are not churches, and have no valid

with the custom of those times, he soon begau sacramental supper. preaching. On one occasion he had a large This is a sweeping proscription of all the crowd of people gathered by the wayside, and Protestant world, except the Baptists themselves, and one or two similar, but minor sects. tody. The news spread like wild fire that old the nineteenth century, and it is based on the Tom was locked up for preaching. Had it

wicked one." We are not as bad as the devil, Well, as comparisons generally are odious, I will not pursue that line of thought. Albeit, James intimates very clearly that man has more ways of sinning than even the devil. Man's nature is "earthy, sensual, and devilib," But there is a difference. Blessed be Jesus, that of the further would be less that and the beginning of the second, as After deducting the one eighth paid by the to say that of late a great change has come over ominous. Thus Dr. Irons asked: "If After deducting the one eight paid by the clergy, it is worthy of remark that of the re-clergy, it is worthy of zemark that of the re-without first praying about it; if you please pray for those dear to him who had departed its Sunday-schools. There was an increase mainder St. Luke's Parish, Halifax, pays one without first praying about it, in you presser in the faith of Christ, ought we to cast him last year of 4 itinerant preachers, 28 chapels, third, and Liverpool over one twelfth. Many plans and schemes, the numerous off-Many plans and schemes, the numerous off-spring of a struggling poverty, have in these latter days been devised for carrying on the magintater's banch ware deeply moved some been ruled that a clergy man may hold and magistrates' bench were deeply moved-some been ruled that a clergyman may hold and have been paid within the same period. The in tears. But, sir, he prayed rather long, and teach that the language of the baptismal sergood as it was they thought he might now close; vice is only hypothetical and contingent—that was nearly £5,900; the expenditure, etc., upclaim our sympathy through the press, whilst so the presiding magistrate said in an under- prayers for the dead are not forbidden-that tone, "That will do; just stop him." The con- all questions as to the extent and nature of instable, shaking our triend's sleeve, said 'stop;' spiration of Scripture as a whole, and the

but he prayed away. (Langhter and cheers.) authorship and accuracy of any part of it, are Bishop Harris is designated for the Episco-Pulling his sleeve yet more vigorously, he said, absolutely open-that to hold a belief in the pal trip around the world; Bishop Foster, an them?

May be we sang a bit too loud Because our hearts sang too

But now, my grandson-pert young lad-He says he's got much higher : Says he, ' you're not to sing, grand-dad, You'll interrupt the choir.

' You thinks a deal about that thing. The choir.' I says to him : But I can't see why you can't sing Without your bedgown, Jim.' "

New chancel's mighty fine, but ne'er Can we make out ; who knows What's gone with the Commandments there,-What have you done with those ?

You're all for pretty tiles and bricks, For carving, gilt and scroll, What good could them tall candlesticks Do to a poor dark soul ?

"Sir, there's many things restored. No use to such as me; We want to hear about the Lord. You only talk of ' she !

We used to pray the prayers, and then The parson prayed from heart ; Now, you all seem to think ' Amer The most important part.

But, sir, I scarce, like telling you How it sounds when you intones. Well, John what is it like ?- Speak true." " Machine what grinds the bones !"

We had a minister once, sir, 'Twas long before you came,-A man that was a minister Not only in the name :

Your decorations, copes and stole He didn't need such aid ; He cared too much for our poor sould To think how his gown was made.

' I've seen him pleading with us thus, With tears in eye he stood : omehow those tears preached more to us, Than twenty sermons could.

The rich and poor came far and near, The church would overflow, t's getting full again I hear-Folks come to see the Show

Now, it's most like the play I see In London town one day. All very well for a play may be, But not for prayer I say.

' Do you think, sir, such a queerish whim Can please the Lord, forsooth ? He said-we were to worship Him 'In spirit and in truth.'

So that's why I don't come, you know; I will when it's restored; But now, sir, I don't dare to go, Because 1 fears the Lord." MARGARET TUPPER.

THE Bible Christian Connection, England, now numbers 258 itinerant, and 1,737 local preachers; has 858 chapels, 26,209 full mem-568 members, 170 teachers, and 1,175 scholars.

ward of £7,200 leaving a debt of nearly £1,

