Volume XXIV.

HALIFAX, N. S., WEDNESDAY, MAY 15, 1872.

Number 20

LIFE AND IMMORTALITY.

Of all the egregious absurdities invented by to singwicked andfoolish men, "Materialism" is the most contrary to reason, judgment and common

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sense. It views man as merely a piece of machinery—a wonderfully intricate machine made, not by God, but by a mass of mere inert matter under certain circumstances, modifications or refinements. It denies the existence of a God, ignores a bountiful providence, and III. THE MEANS BY WHICH THE SOUL'S IM wedness every event in the world's history to MORTALITY IS BROUGHT TO LIGHT. "Through the effects of chance. It bids men look on the Gospel'-only by divine revelation.

Only by divine revelation.

TALITY BEING BROUGHT TO LIGHT. their soul's salvation.

on each other, and our world would be too great and glorious fact, which finite minds vile and sintul for men to live. Hellish pas- could never discover. sions would reign triumphantly in the hearts of IV. THE USES WE ARE TO MAKE OF THIS men, and virtue would be pushed out of the FACT. world. Love, hope, faith, charity, honesty 1. We are to seek consolation from it in and goodness would be no more. Envy, malice, affliction and in the hour of death. Materialcovetousness, lying, violence, murder and despair would take the place of all that is holy to the stern laws of nature," and "facing the and good. Our world would be as vile and grave manfully," but we can never gain any wretched as sin could make it if the fact of the comfort from the prospect of annih lation. We soul's immortality could be denied, and the turn in disgust from their dark and gloomy dread of a day of judgment could be removed view of the grave, and lift our eyes of faith to

discovers a heaven of glory as his home, and home.

II. THE UTTER INABILITY OF ANY HUMAN MONSTRATE THE IMMORTALITY OF THE SOUL. Our bodies shall be tashioned like unto Christ's -Man cannot prove the soul's immortality, glorious body. I am not going to enter now ine some of the arguments used, but we shall too hard for God. look at the argument.

1. From the Soul's Immateriality. The arthe soul may be interred from the fact that if to its nature; it must be without consciousness or reason, and, like the marble statue, devoid pher Smart, who used to go about the streets immortal. Our answer is: It tollows from this reasoning that the soul cannot perish in the same manner as the body, but it might cease to exist from causes to us still unknown. Cannot that God who made the soul, by one sovereign therefore, lails to demonstrate the soul's im-

2. From the soul's repugnance to annihilation and its aspirations after immo tality. The argument is well expressed by Addison in the oft-quoted lines :-

It must be so-Plato, thou reason'st wellhase whence this pleasing hope, this foud desire, This longing after immortanty.
Or whence this secret dread and inward horror Of fairing into nought ! Why shrinks the soul Back on her est and startles at destru tion ! Tis the Divinity, hat tirs within us; Tis heav nitsen, that points out a hereaf er,

This argument, when stripped of its poetic garb, is tallacious, and will not bear the investigation of reason. It assumes that the soul must be immortal, because nothing but immortality will satisfy it. Do we always obtain Brave hearts we lack, that yearn and long, what we desire? Are we always to become possessed of an object because we shall never The simple faith that made weak men strong. be satisfied without it? Certainly not. This argument, therefore, with all its tastefulness, fails to prove the soul's immortality.

3. From the soul's power of improvement. and its aspirations after a perjection of knowledge and virtue, which man's short stay on ear h forbids him to attain. It is urged, from the gradual improvement and development of the mind from intancy to old age, and sometimes to the end of life, that the soul must therefore develop and improve for ever, and Good that we warn, and pray, and preach, therefore must be immortal. But without revelation, we cannot be sure that this will go on But in the dark homes we never reach for ever. Does not the body gradually increase Men die with their stony faces. in power and strength from infancy to the Die with a dull despairing moan. meridian of life, and then go back to second childhood and death? And may there not be a Men of our flesh, and blood and bone fixed period in the mind of God when the soul shall relax its powers, and droop and die too? This argument, like all the preceding, fails to True, we say, But our hands are full,

prove a future state of existerce. Indeed, And the cry of these souls comes faint and dull the ancient Greek philosophers spent all their To us who have little leisure; A SERMON PREACHED AT WESLEY CHAPEL, strength and ingenuity in endeavouring to But God saith, He will give to all demonstrate this fact; and yet they could never The just reward of our doing; WOur Saviour Jesus hrist who . . . hath brought say more than "We hope"—"We think"—And the barren tree shall surely fall, "We desire" immortality. It was reserved And woe to the wreck and ruin. for us who enjoy the light of divine revelation

> We know, by taith, we know It this vile house of clay, This tabernacle, sink below

In ruinous decay, We have a house above, Not made with mortal hands; And firm as our Redeemer's love That heavenly tabric stands.

death as utter annihilation, and closes our pros- It pleased God to reveal his will and pu poses to us by his servants. Holy men of old To any reasonable man the idea of annihilation is terrific. The soul cannot bear to think and thus God's Word came into our possession of it. It delights to dwell on its own immor- All the writings of good men are not preserved tality. But how shall we be assured that Mate- to us. For instance, St. Jude speaks of the rialism is talse, and that the soul is immortal? prophecies of Enoch, but they are lost to us. Immortality was brought to light gradually and I THE IMPORTANCE OF LIFE AND IMMOR- by successive revelations. God's will was not given at first fully, but darkly hinted. Adam 1. Importance to Mankind. Many sinners was assured that the "seed of the woman" great advantages over the system of stations, are restrained and kept from the commission of some of the most terrible crimes by the secret dread of a day of judgment. In their secret dread of a day of judgment. In their wildest excesses men are checked by the wildest excesses men are checked by the some of the most terrible crimes by the secret dread of a day of judgment. In their wildest excesses men are checked by the secret dread of a day of judgment. In their wildest excesses men are checked by the secret dread of a day of judgment. In their secret dread of a day of judgment. In their secret dread of a day of judgment. In their secret dread of a day of judgment. In their some and deaths was indispensible. Proto say much about it. Everybody keeps off the sicknesses and deaths was indispensible. Proto say much about it. Everybody keeps off the sicknesses and deaths was indispensible. Proto say much about it. Everybody keeps off the sicknesses and deaths was indispensible. Proto say much about it. Everybody keeps off the stantism, with but few exceptions, has reto say much about it. Everybody keeps off the sicknesses and deaths was indispensible. Proto say much about it. Everybody keeps off the sicknesses and deaths was indispensible. Proto say much about it. Everybody keeps off the some suitto say much about it. Everybody keeps off the sicknesses and deaths was indispensible. Proto say much about it. Everybody keeps off the stantism, with but few exceptions, has reto say much about it. Everybody keeps off the sicknesses and deaths was indispensible. Proto say much about it. Everybody keeps off the some suitto say much about it. Everybody keeps off the sicknesses and deaths was indispensible. Proto say much about it. Everybody keeps off the some side teachto say much about it. Everybody keeps off the some side teachto say much about it. Everybody keeps off the some side teachto say much about it. Everybody keeps off the some side teachto say much about it. Everybody keeps off the some side teachto say much about it. Ev thought of an eternal state of existence. It Meses and the prophets, and they were permitthey could shake off all their convictions and ted to behold Christ dying that they might or three other points. The Methodist system fears, and become materialists so far as to dis- live. It was more fully revealed by Christ and of ministerial education is based upon the idea regard all laws, both human and divine, this his apostles in later times, especially at the world would become a hell upon earth. But transfiguration, where Moses and Elias were by the secret dread of a judgment which may seen of men. It was further revealed in the come, many of the vilest sinners are restrained conversion of Saul, who saw his risen Saviour cannot be given up. There are some who say from those breaches of universal decorum in heaven when the light from heaven shone which they would otherwise commit. Hence, round him and he tell to the earth. In these by the truth of the soul's immortality being days of Gospel privileges we have a full and brought to light, men are constrained to eave glorious view of immortality. We know that off the commission of various crimes and seek life and immortality are brought to light through the Gospel, and that Jesus Christ is the author 2. Its importance to Society. If this know- of our immortality. Thus by successive reveledge were not graven on men's consciences, lations, at different periods of the world's his they would commit the most fearful enormities tory, God has been pleased to make known this

a risen Saviour in heaven. We regard Jesus

gument is stated thus: The immateriality of tance ought to be attended to first. The first duty of life is to secure your soul's salvation possesses consciousness and reason. Whatever I have often marvelled at the short-sightedness form matter may take in masses or in atoms, and stupidity of those who devote all their attheir bodies-who please and pamper themselves by fine dress and costly food, while their of lite. If the soul possesses consciousness and souls are uncared for and neglected. I rememreason it cannot therefore be material. If we ber a story that was told me many years ago, admit that the soul is immaterial, the argument and I will tell it you. There was one Christoof London with a melancholy appearance, and solved. Hence it is immutable, and therefore kneel down on a wisp of straw, and pray in the the man, and asked the doctor if he did not think that Smart was insane. The doctor replied: "It is better to pray as Smert does than not to pray at all; but there are so many who act of his will unnihilate it? This argument, not to pray at all, that their senses are never questioned."

O MAN OF GOD!

Is it a time to sit at ease. When God in the world is moving We whom he calls his Witnesses, And looks for the proof of our loving? Shall we sit still whom he calls to rise We with divine resources? When earth is ringing with clamorous cries, And Hell is ranging its forces

Heirs of the truth they held ot old, The truth for which men were martyrs We lack the love that made them bold Stronger than fires and waters. Touched with diviner feeling; True to their work and willing.

O for the hearts that break and burn, For wrongs that are open and shameless; O for the eyes with weeping worn, For secret things that are nameless Shall it be said to us "Well done!" Shall we join in the heavenly hailing. When souls perchance that we might have we Pass to the woe and the wailing?

Standing in holy places; Outcasts from God's salvation Purchase of Jesu's passion!

demonstrate the immortality of the soul and Full of our business and pleasure;

(From the Christian Guardian). EDUCATION OF MINISTERS.

As long as the worke of the Christian minis Church, of which we spoke last week, contains many valuable practical suggestions; some of ters in the Church, at the present time, who Church of the past, as a grand theological seminary for the training of ministers; but thinks that the old circuit system, in which almost every young man was under the special instructhis system. We condense his views on two that the professional training and education of the ministry should be in the hands of the church. This san essential principle which that if a minister only receives the instruction required in the different branches of learning, it matters not where he receives it. This certainly true of doctors and lawvers, but not of ministers; for wherever a social body requires the life service of a class of men, it will be greatly to its advantage to have the control of their training. A nation would be thought berett to wisdom, which should entrust the training and education of military officers to foreign powers however friendly. Because the highest efficiency in such service depends, not merely upon knowledge, but more upon the spirit of devotion to the honour and well-being he cannot efficiently perform the work of the

Another important feature of the Methodist 3. Its importance to the Christian. It is this as the pledge of immortality. He passed idea of ministerial education is that the church knowledge which clears up the mystery sur- through death, burst the barriers of the tomb, should not undertake to train for the ministry rors. It is this which makes the grand distinctive properties and because He lives calling. Many of the readers of the Guardian preparation; but do permit me to ask, the element of worship is provided for, far in tion between man and the beasts of the field, we shall live also. It is this that throws a know how injuriously, for the spiritual well-be and exalts man to the highest rank in God's light around the portals of the grave, and ing of the church, the opposite system has ration for the Ministry? Is it a mere colthe "service" is long and the creation. Possessed of this knowledge, he makes the Christian sometimes desire to enter worked in the mother country, where the luit that he may pass through death triumphant home.

2. We ought to learn that the body will be part that the body will be part the past of the Established Church, induce many parents to educate their boys for the ministry, without any regard to their moral fitlooks beyond the bounds of time and space, and it that he may pass through death triumphant crative livings of the Established Church, inimmortal after its resurrection. Enas on the ness for the sacred office. This fills the church POWER OR THOUGHT TO DISCOVER AND DE- Mount of Transfluration had his body with him. with preachers who cannot preach-blind lead-Dr. Warren evidently holds that a merely liter-

and he would never have known it at all it into materialist and infidel objections about the ary education cannot be a substitute for practical God had not revealed it. We have heard impossibility of a resurrection. You must be familiarity with the doctrines and duties that are numbers, both of Ministers and Laymen, the reformation from papacy, -under which many attempts to prove it, and we will exam- lieve it possible, if you believe that nothing is to form the substance of ministerial teaching. Though the range of general knowledge of find that men are not able to bring life and im- 3. Learn the great importance of attending the college bred class may be greater, he mo tality to light without the Gospel. Let us first to the soul's eternal interests. If the soul thinks they need an efficient moulding even be immortal, and our bodies be but mortal, it more than their less favoured brethren. The is evident that that which is of eternal importhe following remarks: "Of all the crude, bazardous, paradoxical,, unMethodistic statements of doctrine, which the writer has ever heard from the Methodist pulpit, some of the no modification can give it that which is foreign tention to the adorning and ornamenting of worst have come from the lips of youthful preachers fresh from college. Not a few of these men ridicule their Conference text books as antiquated, or as too simple to be worth their notice. Trusting to their recognized collegiate scholarship to carry them through the 'examination,' they scarce read one page in fifty of the prescribed curriculum. Even the theological smattering they do ac streets. Somebody told Dr. Johnson about quire is drawn, not from Methodist standards, but from the latest popular heresiarch of the press." Dr. Warren regards the theological seminaries of the Methodist Episcopal Church, as mainly a substitute for the agencies of the circuit system of former times. "Substantially they are merely select corps of instructors, conveniently distributed through the church to do for our junior ministers what the elders and senior circuit preachers did for them fifty years ago." The various popular objections against these seminaries are well answered by Dr. Warren; but we cannot reproduce these replies. Some said they were unMethodistic. Others that they would lead to diverse schools of theology in the church. Closely examined, little force will be found in these objections. If Dr. W. complains of a want of public spirit and want of enlarged views on this subject in American Methodism, how much greater ground of complaint have we in Canada, where we are annually thrusting out into the work young men, with crude ideas of Scripture theology, and no instruction as to the best methods of work, or how most efficiently to use their talents so as to become successful ministers of Christ. The growing intelligence and prevailing skepticism of the times demand men of broad intelligence, as well as of earnest piety, to occupy our pulpits as teachers and expounders of "the faith which was once of them would be instrumental neither in taught to do its own pastoral work. A church delivered to the saints,"

LETTERS TO MINISTERS .- No. 9

BY REV. C. G. FINNEY.

Beloved Brethren,-In my last, I BELOVED BRETHREN,—In my last, I iy when they employ young men from our intimated that I had some things I wished to say to Ministers on the necessity of their take it for granted that they have engaged being baptized with the Holy Ghost. I a Minister who has taken a thorough begin by saying that to me it seems very course, and is well furnished for his work. manifest that the great difference in Minis- But alas! how sadly, and almost univerters, in regard to their spiritual influence sally, are they disappointed! They find,

The Apostles appear to have been entire- Now I am sure, that I do not say this to road over which we have to travel? Over hills for discussion, to finally deal with the subject. Ministry, and enjoyed the personal instructions of Christ previous to his death, and yet they remained amazingly ignorant and ters will wake up to this subject—unless they will seek and obtain this baptism for were called, until they were baptized by the Holy Ghost at the day of Pettecost.

This baptism did not be personal instructions of the Churches must be kept before the eye of the ken up in ruts, what driver can keep his tempere?

All devices fail. There is no such thing as microscope to see, will soon meet again, and the Churches must be kept before the eye of the ken up in ruts, what driver can keep his tempere?

All devices fail. There is no such thing as microscope to see, will soon meet again, and by wheels broader than ours, and further apart the churches—unless this truth be insisted by wheels broader than ours, and further apart they cross the road at right angles to the

the last Methodist Quarterly Review on the Education of Ministers in the Methodist ferent men from what they were before. Now it seems that there are many Minis-

which are as applicable to Canada as to the have been converted, and perhaps called to United States. He regards the Methodist the Ministry, who have never received the have never believed that any such thing ist. was attainable, nor looked for or expected 1. When it was believed that a clergyman it. They have had the Gospel, with but a slight measure of the Holy Spirit, just as the Arcettee had had the Cospel, with but a was a channel through which certain divine influence descended, and through none other, his in a man than in a road—tar, far worse. No tion of a superintendent of experience, had great advantages over the system of stations, great advantages over the system of Stations.

This change of the Holy Spirit, just as fluence descended, and through none other, nis presence in the house at weddings, baptisms, sicknesses and deaths was indispensible. Procalled, as the Apostles were previous to the is gone, but the practice to which it gave rise great or small—each man is in his fellow-man's

must have before they will have power events, by those who have learned to re- ening, hardening. It is partisan bitterness in with God or man, is the baptism of the gard them as only men of like passions politics, perhaps. He lets the same old unfair who were torpid, not believing error, but asleep Holy Ghost. Without this, they will for with others, and their influence as purely representations grind along over and over and in indifference. They aimed to resuscitate a ever remain in the dark in regard to the moral. ever learned, philosophical, metaphysical, of the mark, and never meet the necessi-

with the Holy Ghost. but scarcely at all spiritually for the work. to a minimum. Hence they know not what to say to eleof the body civil or religious which they serve. tion in the Church; but how few of them, Beloved brethren, take it not amiss that church; and this sympathy can only be devel- I speak thus plainly. I speak in love, and, spirituality of your Churches?

ance of the baptism of the Holy Ghost.

that term, and yet a more efficient class of hierarchical churches make teaching the grand among the most efficient and powerful Minwhile, for the most part, men that have been the most famed for human learning, have been, in a great measure, inefficient and useless in the Church of God. This is unimportant, but it does prove, beyond of the baptism of the Holy Ghost,

I would therefore repeat, with great not consist so much in the difference of intellectual attainments, as in the measure of the Holy Spirit which they enjoy. And how abundantly do the facts that lie right upon the face of the Church's history demonstrate the truth of the assertion! I do periods. not hesitate to say, that whatever the age to be a leader in the Church of God.

A thousand times as much stress ought to be laid upon this part of a thorough pre-Until it is felt, acknowledged, and pro- ral visitations. claimed upon the house-tops, rung through and course of training.

I must confess that I am alarmed, grieved much stress is laid upon the necessity of mere human learning, and so little upon without being baptized with the Holy considerable extent, in pastoral work. Ghost? Ten thousand times ten thousand

in respect to what constitutes a thorough Union. preparation for the Ministry. Consequent-

didates for that work must be regarded as a was to fill them with light, and love and janglings and strifes, and party zeal, and but to resign one's self to being jarred, joited, ism.—Hamilton Times. subject of great practical interest to every power in preaching the Gospel. And, as I darkness, and spiritual death of the Church hindered, exasperated. There is no driving branch of the church. Dr. Warren's article in said, after this baptism they appear to have of God. I might appeal to the experience out of a walk, and even at that pace you are

PASTORAL VISITS.

baptism of the Holy Ghost, because they tion which now, for the most part, do not ex. How true every word of this sounds to him!

yet lingers, and the presence of a minister is way, and makes that way smooth or hard. day of Peutecost.

Now the thing which they need, and thought to add a flavor of sanctity to many thought to add a flavor of sanctity to many way, and makes that way smooth or nard.

In a man the rut goes on year by year, deepheresy and supplant it with a living truth.

Wesley and Edwards preached to a per

spiritual wants of the Church. And how- 2. When the average intelligence of the No man so much as thinks of crossing them. a new vitality. They brought forth no new community was so low that parents could not logical, or, if you please, theological, their be trusted with the home education of their sermons may be, they will always be, wide children, there was a good reason why the It is a disagreeable personal habit, perhaps. ties of the Church until they are baptized pastor should go from house to house, and He disregards advice, remonstrance, entreaty personally catechise the members of the family. from those who love him. Day atter day, by They need to be set apart to the work But when such a state of things exists, it is repetition after repetition, he rivets the chain by the anointing of God. They may have plain that the task of preaching would be of the custom, until he is a slave to it. Friends been called, but not anointed, because they light. Only the very simplest truth, in its drop off, acquaintances hold aloof, strangers have not sought the anointing. They are simplest forms, would be comprehensible, and in some measure prepared intellectually, preparation for the pulpit would be reduced the while what is the trouble. It is simply one

vate the standard of piety among Chris- ed into a church where the parents are not and hindered by it. It is a way of speaking, tians. Many of them can produce convic- abundantly able to give their children good perhaps, dictatorial, dogmatic, censorious Whatever may be a man's talents or learning, as a matter of fact, succeed in promoting day is vastly superior in knowledge and teach—venience, greediness, gluttony, or wine-bibing power to the average parish priest of the bing; it is a cold indifference, a cynical, saroped in the atmosphere of the church, and as I trust, in the bowels of Jesus Christ. pleasant to have one's pastor on familiar terms it is disagreeable to other people, and habitual Do you, as a matter of fact, promote the with the children, and to have home instruction supplemented and reinforced by the words body's way. A great deal is said about a thorough preparation for the Ministry at the present of the Mini

3. Where, as in the Episcopal churches, what in fact constitutes a thorough prepa-excess of the element of instruction, and where lege and theological education? By no the pastor has not the same reason for not as nothing when compared with the importas is the case in most non-Episcopal churches The Apostles were, for the most part, All hierarchical churches make worship the unlearned, in the worldly acceptation of chief thing, and teaching secondary. All non-Ministers never existed. And what great end, and worship but secondary. In short in unlearned in human science, have been the people, trained to a holy passivity, were merely recipients, having their worship peristers and Laymen in the Church of God; formed for them by anointed priests,—there was a natural rebound toward the other extreme. Men were stirred up to an independent manhood, to thinking, to the origination by no means proves that human learning of their own devotions. Romanism, and all closely allied sects, provide for the people: all gainsaying, the paramount importance Protestantism stirs up the people to provide

4. One result of Protestantism has been to emphasis, what I said at first, that the dif- lay upon the pulpit a stress which, before its ference in the efficiency of Ministers does existence, was diffused over the whole church service. Men are expected to arouse men by the sermon; to stimulate their whole natures; to meet this upspringing life with ever tresh instructions; and that year after year, for long

Such taxation is laid upon no other profesor the learning of Ministers may be, he is sion as is upon the pulpit. Without such stima mere child in spiritual knowledge, experience, and qualifications for his office, with for him, who is aroused by an antagonist, and out the baptism of the Holy Ghost. He who strives after a definite and immediate recertainly will, and must for ever remain so. sult, the minister must go on, year after, issu-Until he knows what it is to be "filled with ing the loftiest moral truth, in the noblest the Spirit," "to be led by the Spirit," "to of utterance, with a vivacity that never stales, be endued with power from on high" to and a freshness like that of the orange tree unfulfil his high and reasonable functions, he is a mere cuild, and by no means qualified bud, in blossom, in green fruit, and ripe fruit. It is impossible for a man, once in a hundred times, to take a high range in the pulpit and at paration for the Ministry, as has been. the same time to ransack his parish with pasto-

It becomes, then, a matter for every man to our halls of science, and sounded forth in decide for himself. If he has strength for our theological seminaries that this is alto- both-preaching and visitation- this is ungether an indispensable part of the prepa- doubtedly the best. But if only one can be ration for the work of the Ministry, we talk of peculiar wants of the community, and from his the necessity of a thorough preparation own gifts, health, method of labor, which shall take precedence. If he shall depend for sueand distressed beyond expression, when so to house, then no one ought to expect more to house the faint lines of from his pulpit than a respectable mediocrity. the necessity of the baptism of the Holy But if he is determined to execute his work Spirit. What are we coming to? Of through the pulpit, then he ought not to be what use would ten thousand Ministers be expected to spend strength and time, to any

It is far better that the church should be sanctifying the Church nor in converting should edify itself. It half the time and breath spent in finding fault with studious ministers There is so little said, so little preached, were a plied to social Christian work, the so little thought upon this subject, that the church would thrive far more than it can by Church is, in a great measure, in the dark the regulation visits of a pastor.—Christian

cant of something disagreeable. One can almost fancy that a foreigner, ignorant of the language, would shrug his shoulders on hearing the little monosyllable, and know instinctand usefulness, does not lie so much in their literary and scientific attainments as in the measure of the Holy Spirit which they enjoy.

sally, are they disappointed! They find, language, would strug his shedders of the little monosyllable, and know instincting the little monosyllable, and know instincting the public mind and preparing it for the after all, as a matter of fact, that he is ing the little monosyllable, and know instincting the public mind and preparing it for the after all, as a matter of fact, that he is spiritually inefficient, in bondage to sin and lust, and is a mere babe in Christian experience.

sally, are they disappointed! They find, language, would strug his salutates of the church.

The American common school is a battery before which the hierarchical Church goes down in ruins. Hence the opposition of Romany things we dislike so much to find in the

ly different men, after the Baptism of the rail; but in the grief and anguish of my we can climb; through mud we can pick our It is hard to yield old prejudices and dissolve Holy Ghost, from what they were before, heart. It is a solemn truth, to which the They had been converted and called to the testimony of the great mass of the Churches and be patient, perhaps; but on a road all bro-

How readily will everyone who has driven the bare mention of these discomforts quicken all true living, and the duty of the pulpit is to There was once reasons for pastoral visita- his reminiscences of last spring's journeys! apply these truths and adapt them to the chang-Good! Now let us see how it is about ano-

ther kind of rut. Men get into ruts quite as application, but are lett to be guided by the

Even his own party finds them uncomfortable, and takes roundabout means to avoid them.

disagreeable habit; but it has worn into his But there are few American families group- very nature, so that every day his lite is hurt days of Queen Elizabeth. Of course, it is castic ill nature. No matter what it is, so that

prejudice; to discriminate without being auta- on the Sabbath, or they lapse in o ind fference. conistic; to choose without being unjust; to A thought must be pungent, capable of being love without hating—this is the fairness, this is instantly seized, or the hearer's mind will the equipoise, this is the triumph of the true reject it for something else. We cannot afford man. Individuality can co-exist with great to wait. We must drive the truth home quickpower of adaptation. The smoothest, best ly to be effective. roads-those which no amount of travel can ever wear into ruts-are the roads into which the highest art of engineering .- Independent.

CANADIAN METHODIST UNION.

re urn with greater power. The tendency of and social security. the age is to aggregate and consolidate. Colo- 3. AUTHORITATIVE.—We accept the Bible nies, provinces and states, as if by some uni- as a Divine Revelation. Spiritual truth is not versal law, are coming together. And as if in to be established by scholastic philosophy sympathy with the spirit of the period, church- "Thus saith the Lord" is the authority. Its es. alienated by old-time feuds or supposed doctrines, duties, promises, rest on the Divine legitimate differences, are approximating, re- Word. We want more Bible and less human solved to torget the resentments of a bygone reasoning that men may rest their faith on God day, and unite their forces upon the common alone. toe. That Methodism with her traditional 4. MANLY PREACHING.—The people want spirlt and intelligence will fully comprehend bold, outspoken, generous sermon, full of true the genius of the times we live in, there is no manhood. Mere sentimentalism, the clap-trap doubt. For some time it has been a question sensationalism that substitutes a romance for to us whether in this thinly settled country there the noble Gospel of Christ, has no adaptation was room tor half a dozen Methodist communi- to the present wants of this vigorous age. The ties, separated by so thin a line of difference newspapers which advertise such preaching are that perhaps 90 per cent. of the whole know the only ones who profit from it. The people not why they should be apart. A grave re- demand bread, not chaff. Give them seed sponsibility rests somewhere in making large truth, with manly sanctified endeavor. drafts of money and talent in directions where it is confessedly unnecessary. In this city we and disciple plain, brave, bold, yet tender and have five different Methodist branches, when one might accomplish the work with equal efficiency, and the talent and money be appropri- The spirit of love which, while it cannot toleated to more urgent calls elsewhere. In almost any ordinary settlement in Ontario will be tound three or four Methodist congregations preaching precisely the same doctrine, and in many cases barely able to subsist, while we are told from our missionary platforms that there God through prayer and faith affords, would sound of the gospel than there were tian Weekly. difference between these Churches, and can only see the crowding of the laborers, the thing of Comparative Romanism as follows: is inexplicable. Lay delegation, the great point of separation years ago, is now practically con- cal boasts of American Romanists are exof separation years ago, is now practically con-ceded on all sides, and we sincerely hope no minor considerations will prevent those earnest workers from being one. The lines in the these interests apparently come in collision. It is not for us to detail the specific injuries, actual of the United States is overwhelmingly preponand moral, which result from these surviving alienations—in some cases thin congregations, the Romanists and the Protestants. half-starved pastors, and the Master's commission to evangelize the world neglected. Nor is about one-fourth of our population, by this it our duty to explain the benefits that would time, had it been able to keep only its access

This baptism did not, by any means, upon through the whole course of educa-they cross the road at right angles to the vision will be found to ceal with this matter This baptism did not, by any means, upon through the whole course of educarespect principally the working of miracles, as some seem to have supposed; for they possessed the power of working miracles before. But its main design and bearing in vain. Numbers will but increase the best men of the same depth; they have caked, dried, trozen perhaps, into surfaces as jagged as a saw's teeth. There is nothing to be done interested Churches desire—a united Method-

PREACHING FOR THE TIMES.

Christ and the Apostles laid down for all over country roads admit all this. How does time the great principles which are to underlie ing circumstances of various succeeding ages. energetic, and powerful, but talse. His mission was to restore, to break down a living

Wesley and Edwards preached to a people over the ground, until the ruts are like gulfs. dead Church. They preached the people into doctrine, but clothed the ones stready generally received with a beauty and power that compelled active personal acceptance. So in various ages leading men made it their mission to preach the Gospel so as to adapt it to the exigencies of the day.

From our present outlock we have demanded of us by circumstances-

1. LIVE PREACHING. - Preaching corres ponding with the spirit of the nineteenth century, sharp, pointed, practical, energetic, easily comprehended, readily retained. A slow dull, prosy style, long, smooth, vapid sentences, however finished and scholarly, have no entrance to either mind or heart. We live in an age of rapid communication and great development of force. We are stimulated by a press teeming with living thought, burning with intense heat. The spirit of steam and electriare accomplished in a moment. Professional

2. EDUCATIONAL.—Preaching in the line of philosophy is not demanded so much as in that have gone the costliest stone and earth, and of ethics. Temptations undermining principles were never so powerful or specious as they are now. The pulpit is to battle on the Sab bath with the damaging effects of the other six days. In all possible forms it is to make This question, so rich in promise a few moral duties attractive. It is to elevate them nonths ago, appears to have received its and the mass with them so high that no temptquietus. We do not suppose that the last of ation can reach them. It is to demand the the subject has been reached. The matter will purest morality on Christian principles in the undoubtedly come up again. We have seen a bouschold, the store, the office, and shop. It tide ebb and flow, and one might think as he is to implant this so completely that it shall be looked upon the reflux that it was actually go- carried into politics and courts. It is to speak ing back, when in reality it was but receding to decidedly of this as a necessity for personal

5. SYMPATHETIC PREACHING. - To sinner loving. Entreaty from a sympathizing heart is better than denunciation from a bitter one. rate the sin, yearns with solicitude over the sinner, compels a response. It gives access to the heart, which no unfeeling appeal, however torcible, can open. All this, accompanied by that unction which constant communion with make our pulpits a power that would stir the community to its profoundest depths .- Chris-

We have repeatedly shown that the numeri kingdom of Christ do not run across each other, and it cannot be denied that at present hundred per cent. The Baptists of the countries of the

Romanism would have had ten millions, or The very sound of the word seems signifiaction, but its people fall away something discovery of something discover