Provincial Arestenan.

Published under the direction of the Wesleyau Methodist Conference of Eastern British America.

Volume XXIV.

HALIFAX, N. S., WEDNESDAY, NOVEMBER 20, 1872.

Number 47

A VESPER HYMN.

To Thee, O Lord, to Thee, O Christ, I raise my soul, I lift my life; That they may never be entired To dwell again midst earthly strife.

A faulty life, a feeble soul. I lay them at thy sacred feet; Nor need to Thee the list unroll Of stains that make them all unmeet.

Thou knowest them, yet sayest "Come;" The while Thou look'st with loving eyes, Dark self-despair must needs be dumb. Nor dare I quite myself despise. Thy garment's fringe yet giveth grace,

Memorial still of love's great law; " And those who scarce dare seek Thy face, May eling to this with tender awe. I must go forth at break of day.

To work amidst the world awhile; I must go forth-but not to stay-Still held and draw me with Thy smile. For seek I beauty, love, high thought,

St. John s at Halifax, dd 12 hours rom the sum

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They have their home in this pure air; But dim reflections, dearly brought, Faint, broken gleams of light are there. Therefore, dear Lord, to bind me fast,

To me thy love's glad radiance show; And while the working hours flow past, Let life and soul still keep the glow;

Nor ever to return be slack, Though fair earth-love sweet lurement weaves; But nightly to thy feet fly back, Like birds that build beneath church-eaves. F. G. Wilson, in Sunday Magazine.

* Numbers xv. 38, 39.

From the Methodist Recorder. BY THE REV. JOHN S. PAWLYN

"Brethren, pray for us, that the Word of the

isters to-day commence their mission in the circuits to which they have been appointed. free course and be glorified."

free course," or, as the margin has it, " may give torceful expression to the great desires "pray that the Word of the Lord may have iree course '-i. e., an unobstructed stadiumthat it "may run and be glorified"-not by the plaudits of a gay, thoughtless multitude, but by the hosannahs of heaven, and of a world re-

deemed and disenthralled. You will observe, then, brethren, that, stripped of its figure, Paul's most earnest and his heart been fired by the wisard-tongue was nonoured ne was content to be abased; and yet make no personal yers. There are the ladder he presses beneath his feet, but the sermon is satisfactory, and must therefore be and it might at first seem a mafter of indifferent season I will call for thee." Thus does God invite, beseech, and command, and thus do men hesitate, termon is satisfactory, and must therefore be and it might at first seem a mafter of indifferent season I will call for thee." Thus does God invite, beseech, and command, and thus do men hesitate, termon is satisfactory, and must therefore be and it might at first seem a mafter of indifferent season I will call for thee." Thus does God invite, beseech, and command, and thus do men hesitate, termon is satisfactory, and must therefore be and it might at first seem a mafter of indifferent season I will call for thee." Thus does God invite, beseech, and command, and thus do men hesitate, termon is satisfactory, and must therefore be and it might at first seem a mafter of indifferent season I will call for thee." Thus does God invite, beseech, and command, and thus do men hesitate, termon is satisfactory, and must therefore be and it might at first seem a mafter of indifferent season I will call for thee." Thus does God invite, beseech, and command, and thus do men hesitate, termon is satisfactory, and must therefore be and it might at first seem a mafter of indifferent season. I will call for thee." Thus does God invite, beseech, and command, and thus do men hesitate, the satisfactory and it is quite at first seem a mafter of indifferent season. I will call for thee." The stranger is a satisfactory and it is quite at first seem as a satisfactory and it is quite at first seem as a satisfactory and it is quite at first seem as a satisfactory and it is quite at first seem as a satisfactory and it is quite at first seem as a satisfactory and it is quite at first seem as a satisfactory and it is quite at first seem as a satisfactory and it is quite at f

too perfect to need addition; the mendate in contestable in its claims upon the homage and obedience of the world. That word to Paul was also the expression of divine benevoledeax—a benevolesce culminating in the cross. In the morning of his lities he had grouped in the mass of Judaic tradition, but, on the occasion of he world we had not consemplate, but contestable in the morning of his lities he had grouped in the mass of Judaic tradition, but, on the occasion of the world we had not consemplate, but contestable in the morning of his lities he had grouped in the mass of Judaic tradition, but, on the occasion of the world we had not consemplate, but contestable in the morning of his lities he had grouped in the mass of Judaic tradition, but, on the occasion of the world we shall not consemplate, but contestable in the morning of his lities he had grouped in the mass of Judaic tradition, but, on the occasion of the world we shall not consemplate, but conting the mass of Judaic tradition, but, on the occasion of the world we shall not consemplate, but conting the mass of Judaic tradition, but, on the occasion of the world we shall not consemplate, but conting the mass of Judaic tradition, but, on the occasion of the world we shall not consemplate, but conting the mass of Judaic tradition, but, on the occasion of the world we shall not consemplate, but conting the mass of Judaic tradition, but, on the occasion of the world we shall not consemplate, but conting the world we shall not consemplate, but conting traditions to the world we shall not consemplate, but conting traditions the world we shall not consemplate, but conting traditions the consections to two or three phases of the world we shall not consemplate to the world we shall not consemplate to the world of the world we shall not consemplate to the world we shall not

stead of food; run as the river runs, sweeping of Christ. "Yes, but some of the scholars volves, we shall labor for and expect souls to Besides, if the hearer has gone to church ship with it. as well as their civil year. Of the former, to-day is the opening Sabbath. Hundreds of minaway an obstacles, despaning in its channel, widening in its way, and scattering life and beauty in its onward rapid course.

Such, my brethren, were the earnest aspirations of the Apostie's heart; and what are tions of the Apostie's heart; and what are our specific to remain in generating the course and the process and the counterpance of celestial certainty, and for the course and the process and his cares, or sinking under doubt or sore temptation, and the prescript of the with in business and his cares, or sinking under doubt or sore temptation, and the prescript of the prescript of the prescript of the prescript of the should succeed in drawing him and the prescript of the should succeed in drawing him and the prescript of the should succeed in drawing and the prescript of the should succeed in drawing him and the prescript of the should succeed in drawing him and the prescript of the should succeed in drawing him and the prescript of the should succeed in drawing him and the prescript of the should succeed in drawing him and the prescript of the should succeed in drawing him and the prescript of the should succeed in drawing him and the prescript of the should succeed in drawing him and the prescript of the should succeed in drawing him and the prescript of the should succeed in drawing him and the prescript of the with a prescript of the weeks, and earnestly we becken you to come and draw the treasure sinking under doubt or sore temptation, and the prescript of the weeks, and earnestly we becken you to come and draw the treasure sinking under doubt or sore temptation, and the prescript of the weeks, and earnestly we becken you to come and draw the treasure sinking under doub namerancy is beneating in its results. The successive changes break in upon the dangerous inertias of apt to steal upon the churches, and inertias of apt to steal upon the churches, and inertias of apt to steal upon the churches, and inertias of apt to steal upon the churches, and inertias of apt to steal upon the churches, and inertias of apt to steal upon the churches, and inertias of apt to steal upon the churches, and inertias of apt to steal upon the churches, and inertias of apt to steal upon the churches, and inertias of apt to steal upon the churches, and inertias of apt to steal upon the churches, and inertias of apt to steal upon the churches, and inertias of apt to steal upon the churches, and inertias of apt to steal upon the churches, and inertias of apt to steal upon the churches, and inertias of apt to steal upon the churches, and inertias of apt to steal upon the churches, and inertias of apt to steal upon the churches, and inertias of apt to steal upon the churches doing? Oh! they are lying in the churches are lying in the churches are lying in the churches. cessive changes break in upon the dangerons inertia so apt to steal upon the churches, and inertia so apt to steal upon the churches, and afford to them successive starting-points. A afford to them successive starting-points. A change of circuit removes the minister from the change of circuit removes the minister from the faults and failures of the past; it sweeps away the obstructions that may have gathered around brought to Christ. We rejoice in the proofs living God; the enemy is near. Hark! the his path; it enables him with quickened hopes of the divine presence in our midst; we are trumpet is sounding for the soldiers of Immanand refurbished arms to go forth to the battles grateful for the souls which have recently uel to close their ranks and press forward to and join in the work of the Lord! of the Lord. A change of ministers often arouses the expectations of the church; like a God's work does not prosper as it ought to do, me; therefore I drew down my weapons and bugle-call it brings up to the rallying point of duty; it increases the momentum of its divine The natural attitude, the instinctive action of Church we are not perfect; we have never activities. Brethren, let this, the first Sabbath the "Word of the Lord," is running, and claimed to be so; there is saddening need for of the year, be a new starting-point to us. run it will assuredly unless it be hindered in its preachers and people to "weep between the Behind us is the irreparable past; with us the way. Brethren, let me say solemnly, sorrow-porch and the altar," and to ery "Spare thy available present; before us the hopeful future. As ministers, we, to-day, renew our fealty to Christ; we devote ourselves to Him and to you and help us to remove it! Perhaps it may be to the neglect nor the abandonment of personal The design of the shortcomings of Church.—" Brethren, pray for us." Prayer and popular men whose wretchedness on such your sympathy and prayers: "brethren, pray nor likely to induce a stranger to reyour sympathy and prayers: " preturen, pray peat his visit to the sanctuary than to be to the Church, is a traitor to the Lord and to piously asserts, an apostrophe of blind, uncon- hearer's good opinion of their performance. free course and be glorified."

I. Ministerial Aspirations. What are the other hand, there is nothing we are more in the great judicial day, every excuse unlistthey? "That the Word of the Lord may have slow to do than to extend to a stranger the tened to, shall receive the traitors' doom. right hand of Christian fellowship. Social eti- 2. It is unreasonable to make one's own prerun and be glorified." Paul penned these quette is needful in the social world, but when ference the true standard of pulpit excellence.

we allow it to invade the sanctuary, and keep back the hand of Christians greeting, it hinders of for some time in the Gospel; but that he might not be "chargeable to any," he abode in the house of Aquila and Priscilla, and helped in the house of Aquila and Priscilla, and helped in the house of Aquila and Priscilla, and helped in the house of Aquila and Priscilla, and helped in the house of God, finds its parin the house of Aquila and Priscilla, and helped in their handieraft; "for by their occupation they were tent-makers." Corinth was far-famed for its Isthmian games, and it is a figure borrowed therefrom that the Apostle here employs. Imagination can call up the possible incident which suggested it. In the workshop of Aquila he had been toiling all the day, and now, at night, he is engaged in writing his second expirate to the had been toiling all the day, and enough expirate to the had been toiling all the day, and enough expirate to the had been toiling all the day, and enough expirate to the had been toiling all the day, and enough expirate to the had been toiling all the day, and enough expirate to the had been toiling all the day, and enough expirate to the had been toiling all the day, and enough expirate to the had been toiling all the day, and enough expirate to the had been toiling all the day, and enough expirate to the had been toiling all the day, and enough expirate to the had been toiling all the day, and enough expirate to the had been toiling all the day, and enough expirate to the had been toiling all the day, and enough expirate to the had been toiling all the day, and expirate to the had been toiling all the day, and enough expirate to the had been toiling all the day, and enough expirate to the had been toiling all the day, and enough expirate to the had been toiling all the day, and expirate to the had been toiling all the day, and expirate to the had been toiling all the day, and the the first expirate to the had been toiling all the day, and the the first expirate to the expirate to the expirate to the main things. The physical expiration, and or the main things. The physical expiration, and or the main things. The physical expiration of now, at night, he is engaged in writing his not on the gay equipage nor the plethoric purse. lectual difficulties; others grow bewildered by second epistle to the beloved though erring second epistle to the peroved though erring Church at Thessalonica. While so employed Perhaps the hindrance may be found in world-believe truth "unadorned, adorned the most;" Unurch at Thessalonica. While so employed ly-mindedness—worldly-mindedness manifested others, with more imaginative power, think upon his ear, and disturb the current of his in feverish graspings after this world's good, facts are not less forceful because flung from the upon his ear, and disturb the current of his thoughts. He hears the rumble of chariot in foolish amusements and vanity of dress— lips of elequence, nor truth less beautiful when thoughts. He hears the rumble of chariot wheels, the strains of music and of song, the tramp of multitudes of feet, the shouting of the tramp of multitudes of feet, the shouting of the tramp of multitudes of feet, the shouting of the people as they conduct the successful athlete very sharply towards the world. Whatever every congregation, and herein one of the expeople as they conduct the successius at niete the special hindrances may be, there are certo their nomes. Weat charm has all this revealed the period of the methodist ministerial system of the None. There was a time tainly in our midst sad evidences of spiritual sumay be found—the variety of demand is usualelry for Faul? None. There was a time pineness, prayerlessness, neglect of the means by may be found—the variety of definable is usualwhen it would have been fascinating to his pineness, prayerlessness, neglect of the means by met by a variety of supply. This excellenyoung and fiery heart—when, had the rules of of grace; and these are destructive of the cy, is by a tew regarded as a fault. These the games allowed, prompted by natural ardour and national vanity, he would perhaps have and national vanity, he would perhaps have all the discount and pressed with the fleetest ble at the thought of being stumbling-blocks in ferent ideals of others, would mould all minisentered the lists and pressed with an needed the way of immortal souls. To confirm our ters to their own particular tastes. A preference to the gapt; but now sweeter pleasures hood his soul, nobler aspirations animate his breast, good resolutions, and to secure us strength to is perfectly allowable; that style of preaching his soul, nobier aspirations animate his preast, and the famous games of Greece serve only to carry them into operation, let us seek earnestly will always be most appreciated which is most for holiness of heart. Come once more with in harmony with the hearer's tastes and sympagive forceful expression to the great desires me to Calvary, and, clasping the blood-stained thies; but to make one's own preference, irre welling up within him. An athlete rises before his mental vision, of birth divine, of fairness cross, beseech: "Create in me a clean heart, spective of the preferences of others, the one beyond that of the sons of man, of energy unbeyond that of the sons of man, of energy un-tiring, and holding blessing in his hands. That athlete is the Word of God. Just as the Isthnot see how usefulness is the outgrowth of sancming the trees one shape, dyeing the flowers mian stadium was cleared of every obstacle, so Paul longed and prayed for every hindrance to be removed from the Gospel's onward-pressing feet. Just as the athlete bent every energy in feet. Just as the athlete bent every energy in feet. The feet of the feet ing feet. Just as the athlete bent every energy and swiftly reached the goal, so Paul longed pel-athlete room! speed it on! echo its words! ties of gifts, but the same Spirit." What is wrestle in prayer until multitudes are saved! needed in our pulpits is not uniformity, but and prayed for the Gospei to advance in its beneficent mission to mankind. Brethren, O, that "glorious things" may soon be spiritualised naturality; for a preacher to be against the Amalekites of hell; while Joshua spoken of this "city of our God," and angels natural, but for all his powers to be baptised, hovering over thousands of newly-saved ones permeated, and animated by the influence of

the secret of their services and the burden of ings of others they use the microscope, and isters, and to those who take an active part in their songs. Lastly, to the Apostle the "Word thus greatly magnify; but they reverse the of the Lord" was the "power of God unto glass, and so minity, when they contemplate cant fact that such complaints, as a rule, prothe world in rebellion against the authority where the eye is swift to notice or to imagine divine, spurning heaven's mercies and defyiffg almightiness to do its worst; and the Gospel he recognised as the "amord of the Gospel he recognised he recognised as the "sword of the Spirit" brotherhood alike demand that, while we are in fact, from the moral drones who expect to those, namely, that relate te the future world, the only weapon God will use to conquer traitor quick to write condemnation on ourselves, we eat the honey and yet add nothing to its store. and to God himself. Their vocation brings t souls—and bring them in willing vascalage to the feet of Jesus Christ. He beheld mankind stricken with the mortal plague of sia, all human nostrums powerless to give relief; and the Gospel he knew to be the true medicine of rom his neck two bags, one in front and the control of the contro souls, "the balm of Gilead," the severeign panacea for the moral ailments of the world. Thus recognising the authority, the power, and the blessings of the "Word of God," can we wonder that Paul longed and prayed for its wonder that properties and the tester. Brethren, do not fail the to make it better. Brethren, do not fail the to make it better. Brethren, do not fail the to make it better. Brethren, do not fail the to make it better. Brethren, do not fail the to make it better. Brethren, do not fail the to make it better. Brethren, do not fail the the make it better. Brethren, do not fail the the make it better. Brethren, do not fail the the make it better. Brethren, do not fail the the make it better. Brethren, do not fail the make two hours with the same time and popular reprobation as into the error of supposing that your ministers no other class possibly can. They are meant of the world they sin they fall under popular reprobation as into the error of supposing that your ministers no other class possibly can. They are meant of the world they sin they fall under popular reprobation as into the error of supposing that your ministers no other class possibly can. They are meant of the world they sin they fall under popular reprobation as into the error of supposing the two they sin they fall under popular reprobation as into the error of supposing the world they sin they fall under popular reprobation as into the error of supposing the world they sin the A Sermon for the Season, preached in Sheffield, September 1, 1872,

Them before my face, and in the majorated in Shefthat it blanches not before opposition, that it
field, September 1, 1872,

The second in the second in the majorated in Shefthat it blanches not before opposition, that it
field, September 1, 1872,

The second in the second in the ministration in the pulpit, our religion is firm, the second in the ministration in the pulpit, our religion is firm, the second in th that the Word of the Lord may be unhindered Esop's charity among the followers of the to flay; the work is too much for the ministers praise, and are only too sure to win it. If the speaks sharp words to every temper, saying. —that it may run and be glorified;" run as the Lord. The climax of unreasonableness is to do alone; and we urge our "brethren, the hearers were wise as well as sincere, their "Get thee behind me Satan?" Is it cour, is courier runs who bears a message from the reached when persons make the real c- fancied Levites," to come forward to our aid. On this praise might be harmless; so it might be if the Sovereign to the criminal who stands trembling inconsistencies of others as excuse for severing the first Sabbath of our sacred year, obedient preacher were wholly destitute of vanity. But business to be; It has no right to be. It will on the drop; run as the physician runs to try their connection with the Church, or for hold- to the command of Jesus we cast out our nets God has thrust out irro the ministry men of enkindle desire in no human bosom, except the measonable men."—2 These, iii. 1, 2.

Methodiets, like the Jews, have their sacred to save the sufferer who has taken poison inling aloof therefrom. The Church is the school again: Sabbath after Sabbath as the year relike passions with their brethren.

sing: "These and those were born there." the Holy Ghost. Though filled with the same in behalf of God—we look to you to help our to the tempter?" II. MINISTERIAL HINDRANCES.—Brethren, wind, yet each pipe in an organ has its own efforts and to sustain our hands by prayer. pray that we may be delivered from unreason- distinctive sound, and its blended sounds make

Come, labour on ! Who dare stand idle on the harvest plain, While all around him waves the golden grain, And to each servant does the Master say;

Come, labor on,
To toil is pleasant, the reward is sure,
Blessed are they who to the end endure,
How fall their joy, how deep their rest shall b
O Lerd wish Thee.

III. THE MINISTERIAL MESSAGE TO THE scious nature—a wail flung to the viewless most operous responsibilities, obliged to speak garments! easful. In the sacred retirement of your ed him particularly: conversion of souls. To-day we go forth again you that you have preached well or ill?" fights and Moses holds up the sacred rod, gives me no trouble." appealing to God in behalf of man, and to man

and a sense of intellectual ability cannot satisfy, and the preacher is obliged to angle for a compliment. To such a man the sense of failure in a sermon becomes a source of humiliation for a whole week. We have known strong

The clergyman, in respect to this question winds; it is an appeal to the sympathetic heart is not situated like members of the other proand resistless arm of the living, loving God. tessions. The lawyer is occupied with businerve of iron, through which, swifter than the point, and his reward is a fee; eloquence with ascends beyond itself in its anxiety for others; the arts of speech are expected; pills and plastore from the place of periods; he is far removed in the first take the place of periods; he is far removed in the speech are expected; pills and plastore from the speech are expected; pills and plastore from the place of periods; he is far removed in the first take the place of periods; he is far removed in the speech are expected; pills and plastore from the speech are expected others, ever lives to intercede. Paul, a man ful, and his profession creates no appetite for Brethren, pray for us," the object of Satan's and aims to ignore or uproot it. Still, there cence. special enmity, who desireth to have us "that he stands, needing praise in order to exist, he may sift us as wheat," pray for us that we and yet when it comes, it is at war with the and do all this, if he be truly what we call him? may never discredit our boly office, nor dis deep seriousness of his calling. How out of Ah, it would seem sometimes as though a man henour the name of Christ. Sustaining the place these baman trappings look over his sable had acquired something of the substance of

than that of the Apostis, we are too often been a success. Satan tempted them to pride, "ambassadors in bonds." Knowing that the and when they thought they had failed, he Genuine Christianity ought to shine forth

"No," said the Bishop, "no !" intreat the Lord" in our behalf-pray for the "What," said they, "does Satan never tell

"Oh! yes," answered the Bishop, " but it

sublimest words which ever flowed from mortal his asefulness, and therefore grieved his beart. experience and the general extension of the he halts, he looks down, his heart has failed discourse." Did be think the preacher would sult. An intelligent, thorough going Baptist lips, he held the "Word of the Lord." That He desired deliverance therefrom, not by be- Church. They come to the house of God, but him, he seems about to descend! The fate of expect it, and would be watching for it in the allows nothing to come between him and the Word he recognised as the voice of Divine ing removed to some more congenial sphere they leave their thoughts in the balances; the people prayer? Does not such a prayer stare the Bible. On this he plants himself square. authority, the arbiter of dispute, the revelation of labour, if such a sphere could possibly be the counting-house; the Word falls unheeded to sacred to be excised from, too perfect to need addition; the mandate in judgment; but by the defeat of their malice, and as they homeward bend their steps we hear too perfect to need addition; the mandate in judgment; but by the defeat of their malice, and as they homeward bend their steps we hear too perfect to need addition; the mandate in judgment; but by the defeat of their malice, and as they homeward bend their steps we hear too perfect to need addition; the mandate in judgment; but by the defeat of their malice, and as they homeward bend their steps we hear too perfect to need addition; the mandate in judgment; but by the defeat of their malice, and as they homeward bend their steps we hear too perfect to need addition; the mandate in judgment; but by the defeat of their malice, and as they homeward bend their steps we hear too perfect to need addition; the mandate in judgment; but by the defeat of their malice, and as they homeward bend their steps we hear too perfect to need addition; the mandate in judgment; but by the defeat of their malice, and as they homeward bend their steps we hear too perfect to need addition; the mandate in judgment; but by the defeat of their malice, and as they homeward bend their steps we hear too perfect to need addition; the mandate in judgment; but by the defeat of their malice, and as they homeward bend their steps we hear too perfect to need addition; the mandate in judgment; but by the defeat of their malice, and as they homeward bend their steps we hear too perfect to need addition; the mandate in judgment is not a little of labour, if such a previous proper to a such as previous and the previous proper to a such as a previous proper to a such as the proper to a such as a previous proper to a such as a pr

and sacrifice, he saw all pointed there, and patriarchs, priests, and prophets found there, and prophets found there as the secret of their several of their se the disgust they produce in all sober-minded where it is simply loose. A Methodist can readers, whether religious or not; to loading not become a Baptist, nor any more a Baptist down religious service, and disfiguring divine salvation "—the chosen instrument of emnipotent saving grace. He saw, with tearful eye,
the moral in rehalice experiment the restaurance of the moral in rehalice experiment the restaurance of the moral in rehalice experiment the restaurance of the sauctuary and the re

This is the special charge of Christ's follow-

They must not be self-asserting and domineerthey are not forthcoming. An appetite for nous hardship of self-will in them, overriding

and very wrong. Our religion ought to pervade our manners. It is the highest law of pure and true courtesy. occasions could only be dispelled by some It can not be indifferent to any man's feelings, his accommedation before our ows. It must think of insist upon his taking precedence, "in honor candidate, or any other exterior peculiarity. preferring," him to ourselves. It must give him the inside of the walk, the head of the pew. Science may bind continent to continent by the ness; his labor aims directly at a practical half of the seat in the car, his right to his own run and no giorined. The point, and his reward is a fee; eloquence with judgment, respect for his opinions, room for words in classic Corinth. In this city he labor-

others, ever lives to intercede. Paul, a man of noble intellect, lofty culture, and withal divinely inspired, felt the need of the Church's prayers; then how much more do we, who are not endowed with such distinguished qualifications? Reiterating the apostolic words, "Brethren, pray for us." the object of Satan's content of the profession shrinks from such a motive as sintul, "Brethren, pray for us." the object of Satan's content of the profession creates no appetite for flattery. The artist in his picture, for example, boldly professes to seek reputation; should be a perpetual marvel to the lookers on how he can carry about with him this unfailing spirit of practical and hearty benefities.

this transformed character, when he is thought-But few ministers reach the experience of less about its expression. Some minds con- what he needs, not always what he thinks he But few ministers reach the experience of fuse themselves in regard to character and most brave—" pray for us, that utterance may be given usto us, that we may open our mouths brave—" where there is no room for such discriminating preachers were telling their trials in his prebeldly, to make known the mystery of the seace. The sum of their talk was that, when Gospel; for which," though in another sense they felt after preaching that the sermon had of it, no mean part of it, the whole practical properly be said to want it; when it is need-

great end of our ministry is to save souls, that tempted them to discouragement. They finishin all these forms of sweetness, gentleness, conwithout this all else will be as nothing, oh! ed, and waited for the venerable Bishop to sideration, sympathy, and kindness, if it would "pray for us" that we may be gloriously sucspeak, but he was silent. They then questioncharm men to its beauty and loveliness, and dedid not want God's kindness to renew him, tach them from the odious reign of selfishness shall never want God's kindness to supply him;

METHODISTS AND BAPTISTS.

voted a long editorial to a comparison of the to." "Prepare to meet thy God." Such is "What then," said they," "is your reply alike numerous, active, increasing in wealth die?" "I intend to turn before the hour of to the tempter?" atike numerous, active, increasing in wealth die?" "I intend to turn before the hour of "Why," said Bishop Whatcoat, "when he and influence, that they have employed a large death." "What thy hand fludeth to do, do it How terrible was the conflagration at Chica- tells me I have preached well. I answer, per centage of uneducated ministers; have with thy might." "Yes, I believe that is the be and wicked men. Men answering to this harmony; so should the ministers of Jesus description did their utmost to oppose the ex- Christ-filled with the same divine afflates, but from fiery death, deeds of valour were performdescription did their utmost to oppose the extension of the truth. Jews and Gentiles alike, unable to answer his powerful words, flung upon him the raillery of contempt, or sought by violent persecution to drive him from their larges than the songs of seraphs.

Christ—niled with the same giving amatus, but from fiery death, deeds of valour were performance and are now giving much attention to education. But it asserts a radical difference: "No, not now." To day is the day of sate of the charges that I have preached poorly, I and are now giving much attention to education. But it asserts a radical difference: "No, not now." To day is the day of sate of the charges that I have preached poorly, I and are now giving much attention to education. But it asserts a radical difference: "No, not now." To day is the day of sate of the concerns to day." "Seek first the king-from a poor worm."

They represent, indeed, two diverse types, battle fields. From a burning building all the form a poor worm."

These thoughts are evoked by a survey of immanded to other concerns to day." These thoughts are evoked by a survey of the religious weeklies and by certain recollection. These thoughts are evoked by as well or next month or form their harmony more sweet than the songs of seraphs. There is a wondrous power in words. Upon num the rainery of contempt, or sought from lip to lip there passes the agonising cry, bad his ear been charmed by the voice of Phil
There is a wondrous power in words. Upon num the rainery of contempt, or sought ear of God and His righteousness." "Butthe entrait principal of the central principal of the other, religious weeklies and by certain recollecthe Master; that of the other, religious weeklies and by certain recollecthe Master; that of the other, religious weeklies and by certain recollecthe Master; that of the other, religious weeklies and by certain recollecthe Master; that of the other, religious weeklies and by certain recollecthe Master; that of the other, religious weeklies and by certain recollecthe Master; that of the other, religious weeklies and by certain recollecthe Master; that of the other, religious weeklies and by certain recollecthe Master; that of the other, religious weeklies and by certain recollecthe Master; that of the other, religious weeklies and by certain recollecthe Master; that of the other, religious weeklies and by certain recollecthe Master; that of the other, religious weeklies and by certain recollecthe Master; that of the other, religious weeklies and by certain recollecthe Master; that of the other, religious weeklies and by certain recollecthe Master; that of the other, religious weeklies and by certain recollecthe Master; that of the other, religious weeklies and by certain recollecthe Master; that of the other, religious weeklies and by certain recollecthe Master; that of the other, religious weeklies and by certain recollecthe Master; that of the other, religious weeklies and by certain recollecthe Master; that of the other, religious weeklies and by certain recollecthe Master; that of the other, religious weeklies and by certain recollecthe Master; that of the other, religious weeklies and by certain recollecthe Master; that of the other, religious weeklies and by certain reco

become a Methodist, without an entire revo-

both wrong; slight changes would do them good, and bring into close communion."-Bap-

To which The Methodies, of August 10th, partinently and conclusively replies :

Baptists, made by the Watchman and Reflector. for the express prescriptions of the Divine Word, no Baptist can excel him in fidelity.

The only possible ground for the Watchman's argument is, that the Baptists have a greater desire to defer as long as possible any fellowwhat they suppose to be a literalism of the text; and this they hold in a manner which viopelled, gratitude takes the form of a compliment, and the pastor hears of a "grand sermon," a "splendid effort," "one of the best They have no right to be gruff and imperious.

They must not be self-asserting and dominest.

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They must not be self-asserting and dominest. These "testimonies," frequently repeated, are in danger, by and by, of becoming a necessity, and the preacher is liable to depression when other men's views, feelings, and wishes, repels worldling far more lovely by contrast. This row exerces, and still narrower spirit, with burning words?

The application of water as a symbolical initiation to his Church, he taught, and very appropriately taught, but that he never meant that the quantity of the water used, or the should constitute the importance or validity of the ordinance, is contrary to the whole tenor of the Scriptures, the whole genius of Christianity, and every dictate of Christian common sense. Nothing but tradition-from an age of polemic strife and spiritual pettiness-could impose so deplorable an error on so great a Christian body especially here amidst our American Pro-

All this may be said on the admission that exclusive immersion, with its exclusive commuion, is Scriptural literalism; but what might be said of it on the assumption that there is no such literalism about it; that, as most of the Christian world holds, the interpretation of bontiso as immersion, is a fiction.

Whatever view we take of it, one thing is clear, that there has been no Puseyism or Sacramentarianism propounded to our age more contrary to the spirituality and charity of the Gospel, than the theory of the Baptists regarding the mere formalism of this sacrament, and the practical deduction which they make from it, and so rigorously apply to the other sacra-Do you say, Of course a Christian will be ment—the appointed sign of Christian commu-

WANTS SEPPLIED -A good man shall have ful, a good man shall not be without it. What "Well, Bishep, have you these experiences by winning them to itself.—Rev. A. L. Stone his hand shall not be wanting to give where

God says, "Repent," The sinner answers The Watchman and Reflector, last week de- "I mean to." "Believe." "Yes, I intend bad his ear been charmed by the voice of Philcountry in the stranger of the Apostle nothing cared; so that Jesus
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