

The Provincial Wesleyan.

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

159

Volume XVII. No. 49.

HALIFAX, N. S., WEDNESDAY, NOVEMBER 29, 1865.

Whole No. 863

Religious Miscellany.

A lone with Jesus.
Alone with Jesus! Leave me here,
Without a wish, without a fear;
My voice is weak, and faint my breath,
But he is the Lord of Death?

"If in the same strain he is nigh,
And if I die,

A lone with Jesus! Ye who sleep,
And round my head your vigils keep,
My eyes were half so strong;
And yours—*if I have proved it long!*

These had earthly friends the power,
To master in a dying hour?

A lone with Jesus! O, how sweet
To feel to worship at his feet!

But never, when day by day,
We sleep and pine and waste away,

To feel our arms around us close,

And in his bosom find repose?

A lone with Jesus! how secure;
Vie in speed, in him how young!
The tempest how, the waves beat,
They have no life in my retreat;

Night deeper—mid the gloom and chill
Have no master to her will.

A lone with Jesus! what alarms
Lie in his mother's arms?
Lie down and sleep; I'll dream of you;
I turn my head and close my eyes—

There's nothing for me to fear or do,

I know that he will bear me through.

A lone with Jesus! Earth grows dim;
I see even my friends through him;

Time past—all things below above,

Reveal to me all life, one love;

Him in whom all glories shine—

All beauties meet—that One is mine!

The Provincial Wesleyan.

A Dialogue

ON THE CREATION, BETWEEN A MINISTER AND ONE OF HIS HEARERS.

H.—May I be allowed to converse with you for a short time upon a subject which has of late occupied my thoughts.

W.—What is the subject?

H.—That is a very deep subject.

H.—Admit it, but according to the ability given me, may we not search into it.

W.—Certainly, for though hidden things belong to God, revealed things belong to us and to our children for ever.

H.—Well, then, do you believe that the heavens and earth which are now, will be made new, and become the eternal habitation of the rational beings?

W.—I am inclined to believe that this world will renew itself with the everlasting done, the church triumphant.

H.—Do the Scriptures give any intimation of this?

W.—Yes—David does it in Psalm 25, "And now Lord is he who founded the world," etc.

H.—The words "founded the world," but thou shalt "renew it," as a vesture shall change thy raiment, and thou shall be changed?"

W.—The very self-same heavens and earth which David declares "shall perish," and which shall be a new creation, shall be folded up, and shall be changed.

H.—That does appear to favour your belief, I admit; in those other?

W.—II. Peter iii. 10 tells us, "The day of the Lord will come as a thief in the night, in which the heavens shall pass away like a scroll, and the elements shall melt with heat, but the earth abides, and the works that shall be burned up."

H.—But that kingdom into which the righteous shall enter after the day of judgment is prepared from the foundation of the world."

W.—Prospectively, not actually, in the same sense as Christ is said to be "Sian from the foundation of the world," though he was not actually slain for many years after; taken in this sense, it agrees with Christ's words to his disciples, "I go to prepare a place for you."

H.—Shall we not then after the resurrection live in heaven for ever?

W.—Yes, in the new heavens and new earth, for the new creation will be one of the many mansions in our Father's house, whose house is the dwelling-place of his glory.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be in heaven.

W.—Heaven is to be born again, and he shall be in heaven.

H.—As if he had said, let this man be born again, and he shall be

Ecological Gardens, among wild herbs, drew a large knife from his pocket, and, "Amen." He had hitherto kept a respectful distance. But he suddenly stopped, for to his amazement the creature spoke. To hear, in the early dawn of a peaceful sunrise morning, a mermaid speak! —that surely were bliss beyond compare. Not so thought the labourer; terror added wings to his feet, and he fled, circling over the parish that surely his end was near, for he had seen a mermaid and heard her tongue. Eventually, however, his delusion was dispelled, for the mermaid turned out to be the wife of a Glasgow professor, who had come down to spend the holidays on the shores of Lochlorn. It is sufficient to add that the lady had gone out to bathe. We understand the man is still living.—*Glasgow Herald.*

Thoughts in Church.

Churches, some men declare, are types of heaven, But I am very much inclined to doubt it. In heaven we're promised according to our merit; But here who most do land and stocks inherit. There's an enigma isn't I don't explain; Why rich have cushioned seats the poor but plain.

It may be right, but this I know— To God, all souls are one, above, below.

Eureka! I can guess the reason why The poor sit upstairs (for we can't deny That they are heirs of heaven, and rich in faith.) If they're so happy as to sleep Old Death, And see the end of all things; when the heavens burst,

They'll have a start, and get to glory first. Would James the apostle only condone To visit us (foul mortals) here below; Had't self the church she must her errors mend, Or be transported to the shades below. For, judged by his own memorable verses,† She less deserves God's blessing, than His curses.

Holy Day, Nov. 1855

* James II. 4. —† James II. 4.

Obituary.

MR. MC HENRY.

Died on Friday evening 17th Inst., at Salisbury, N. E., of lung disease, Mary Ann E., beloved wife of Thos. McHenry, Esq., and only daughter of Rev. L. E. Hill, in the 37th year of her age. During her rapid decline she was remarkably sustained by the grace of the Redeemer, and perfectly satisfied by an unwavering assurance of a blessed immortality in the heavenly world. She leaves a husband, six daughters, two step-daughters, and infant son, father and mother, three brothers, and a numerous circle of relatives and warmly attached friends to deplore the early removal of one universally beloved in life, and in death deeply lamented. Among her last words were, "Lay me down! This is Death! Come Lord Jesus, come quickly!" The funeral service took place on Monday afternoon, conducted by the pastor, Rev. F. O. Ross, assisted by Rev. J. A. Smith, of Hillsboro. Hymns, sermons, prayers, all appropriate and affecting. The good people of Salisbury evinced their interest in the departed, and their sympathy with affliction survived by their kindly attentions on this deeply affecting occasion. Some very dear friends were present from the city, and others from Mondton. After the services in the chapel, the remains were laid down amid a beautiful cluster of shrubbery in the old cemetery, where the dead may rest in quiet until the heavens shall be no more. Then this corruptible shall put on incorruption, and this mortal shall put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to light the saying that is written, "Death is swallowed up in victory."

—Do you die, good man?

In silence o'er the lone; But the dead, in Christ they sleep. When on earth with every care, And from life's scenes of strife, shall rise, In his image to the skies."

—Christian Visitor.

MR. JOHN MATFIELD.

Died at Fox River, Cumberland Co., Nov. 24, after a brief illness, Mary, relief of the late Mr. John Matfield, in the 67th year of her age. This aged mother in Israel had for a term of nearly 60 years walked humbly with God and enjoyed constant communion with Him—standing to all her religious duties with a regularity and an interest that impressed all who knew her with the conviction that she was a Christian of no ordinary piety. For several years her deafness was such as to prevent her attendance upon the public means of grace—but this seemed not to draw her nearer to her Saviour. He was to her all in all. Toward the close of life she became increasingly interested in the salvation of her children and grandchildren, some of whom were unawed. For these she pleaded and agonized with God. We hope these prayers will be speedily answered. When the messenger came she was not alarmed—but calmly and confidently trusting in Christ she passed away from earth to join the redeemed company.

J. R.

Provincial Wesleyan.

WEDNESDAY, NOV. 29, 1865.

Christian Union.

The New Testament teaching on the essential oneness of true Christians is by no means ambiguous or doubtful import. St. Paul's utterances on this subject are conclusive: "For by one Spirit are we all baptized into one body, and have all been made to drink into one Spirit"—"There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." The prayer of our Lord that this end might be consummated is certainly one of the most striking portions of that wonderful intercession, offered in immediate connection with His passion, on behalf of His Church throughout all the world: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." How should this prayer be impressed on the heart of every Christian! None can be truly the followers of Christ who are devoid of sympathy with this and other sublime purposes which lay near the heart of the blessed Redeemer. How little has that prayer been understood or considered! In how small a measure has the desire been cherished to comprehend its depth and height, its length and breadth of meaning! How feebly has the church laboured to promote this end, regarded by the Saviour as of so great importance! Nay, how seldom has there been exhibited a willingness to have accomplished to any extent this object so dear to our divine Master! Has not the very opposite of Christian love been the prevailing temper and spirit of the large majority of so-called Christians! We blush at the confession of the truth on this matter; and yet none can ponder those weighty words of Christ above

sited, and not feel that the intimate union of true Christians is of the very highest consequence; worthy of being promoted by every means which the church can legitimately employ.

The doctrinal differences between the several bodies of evangelical Christians are of comparatively small moment, for when their opinions have been at variance on five points, they have been in agreement upon fifty. On all the vital doctrines of our holy Christianity, their belief has been the same, their dispositions being for the most part on questions of minor consequence; and yet who could have supposed from a survey of the past, that such had been the case? There has been any amount of potential controversy, of denominational strife, of debate on non-essentials, of seal for party, of sectarian jealousy, and frequently—O, tell it not in Gath—of bitterness and rancour; and so done has Christian love appeared, as in its manifestation to the world beheld such exhibitions of the love of Christians toward one another, as mark therein the strongest evidence of true Christianity, and be impelled thereby to believe on the Son of God!

We cannot withhold from our readers an extract from another esteemed contemporary, on the same subject:

The evils of separate Church organizations are by many greatly minimized. They are not of Princeton on which to shorten or stretch all men to the dimensions of their canon or creed. These men who go into their pulpits宣传 in bigotry and branding with pecuniarity, and so forth, are very few indeed. Some branches of the Church are gravely invited to drop their specificities and adopt those of others, for the sake of external union. But union would not be secured in this way. The Church would be divided in the same manner as are the members in that church. Those who hold that Presbytery agree in nothing from the waring of a surplus to the doctrine of justification by faith, and one of the most violent schisms of the age, that which divides the Episcopalian from the Presbyterians. The openness of which our Saviour speaks can never be obtained by mere external union.

We confess we do not see the evils which are said to result from the existence of the various denominations, arising from a difference of sentiments in Christian ordinances and church government, as a calamity. The variety of mental constitution and habits of thought, render such distinctions a necessity. Instead of denominational separation being in itself an evil, it should be an advantage, tending to the furtherance of the cause of Christ, by exciting a wholesome, generous emulation between the churches; besides affording occasion for the triumph of love over party bigotry, and an exemplification of the power of grace which could not be given if differences in the church did not exist.

A very decided preference for the section of the church with which we are conscientiously associated, and earnest labour for its advancement, are not to be condemned; on the contrary, we should be disposed to question the soundness and sincerity of that man's religion, who may have no denominational attachment. But then, party zeal may not be pure seal for the glory of Christ. Party love may be widely different from that true Christian charity which is drawn toward the image of Christ wherever seen in His works, irrespective of their church connection. Every true Christian must rejoice in the evidences now presented of growing attachment between various sections of Christ's people; yet the improvement in this respect is so small as to be valued chiefly because of the hope it affords of the dawn of a brighter day upon the church.

The Christian intelligence becomes more widely diffused, and the Spirit poured more largely from above, denominational jealousies will die; and there will be a closer drawing together of Christians of various names, and a much larger amount of true hearted sympathy between the churches; masters of small consequence will not then be magnified into importance, or made subjects of contention; nor will the success and prosperity of one body prove otherwise than as an occasion of mutual joy and thanksgiving.

The absence of Christian love has greatly dimmed shades between the several churches, and this cold reserve has tended to perpetuate a wide separation. Churches and individual Christians, in close approximation, often are unblessed by the warm glow of Christian charity, because they helplessly remain strangers to one another. They look at each other's weaknesses, they magnify each other's excellencies, they magnify each other's defects, they entertain of one another the most erroneous judgments, and, in consequence, there is no enthusiasm of that love which our Lord declares to be a hedge of discipleship. These same narrow-minded Christians, were they but brought into closer companionship, would cherish free interchange of pulpit with Ministers of other denominations to the Episcopalian clergy, of various names, and a much larger amount of true hearted sympathy between the churches; masters of small consequence will not then be magnified into importance, or made subjects of contention; nor will the success and prosperity of one body prove otherwise than as an occasion of mutual joy and thanksgiving.

The day of Christian union will come; when party distinctions, instead of fostering discord, will really afford opportunity for exhibition in greater beauty of the affections of Christ's people. Who can say in the Lord Paul's "The Sabbath—Death of Lord Palmerston and political prospects."

In the Methodist world, there is at present a remarkable absence of any exciting topic. A new book is announced for publication by the Rev. John Wesley Thomas, on the question of the Sabbath, which is expected to be the fullest and ablest treatise on that important subject which has yet appeared. Mr. Thomas is a minister of nearly forty years standing, and has acquired distinction in the literary world, by his valuable translation from the Italian of the poems of Dante. He has also written some spirited poetry himself; and in the years of his agitated life, was known as one of the most brilliant debaters in the Conference; but with the exception of occasional papers in the Methodist Magazine, he has not hitherto appeared as a Theological writer, and his work is expected with great interest. The question of the Sabbath is just now more urgent. Its claims are being openly disengaged, even by religious people. A prominent dissenting minister, Mr. Baldwin Brown, has been preaching in advocacy of opening the Crystal Palace, and similar places of amusement on Sunday, while Dr. Alfred, Dean of Canterbury, one of the most learned and popular writers of the day, has asserted that there is, in reality, no Christian Sabbath. In Scotland, for ages famous for its strict Sabbath observance, the aspect of things is rapidly changing, and it is a singular fact, that while in France popular feeling is decidedly tending to a better observance of the Lord's Day in Great Britain there is a decided tendency to imitate the Continental laxity.

We are not of those who believe that the division of Christians into various denominations is an unmixed evil. There is much real unity and common interest among the various branches of the church. The world which every Christian maintains his own views of truth and is ready to defend them, and of error which he is willing to expose.

The practical popularity of the various branches of the church, and the number of converts to them, is a strong argument in favor of the permanence of the church. The world which every Christian maintains his own views of truth and is ready to defend them, and of error which he is willing to expose.

The Baptist demonstration are beginning to show the necessity of a closer union among themselves. They are, without doubt, the most zealous of all Christians in England. They think nothing of splitting and setting up a new church. It is said that there are no less than seven different sects of Baptists in the town of Newcastle alone. Mr. Spurgeon has hitherto kept very much aloof from his brethren, though the Baptist journals have taken him in, and sharply to task.

At a meeting of the Baptist Union, held in Bradford a few days since, Mr. Spurgeon promised to behave better, and has since then made an open confession of his faults in his own monthly magazine, "The Sword and the Trowel," with a promise of amendment. Accordingly, a monster prayer-meeting of all the Baptists in London, is to be held this evening in Mr. Spurgeon's Tabernacle. We may heartily wish the movement success, for the cause of Christian union in all its forms is lamentably at a stand-still.

Since the date of my last letter, England has lost her most celebrated and most powerful statesman. By foreign critics, Lord Palmerston has been not inadequately designated, "The King of England;" and indeed, however his powers may have been nominally limited by the terms of the Constitution under which he lived, the actual influence he wielded was far greater than monarchs are ordinarily able to exercise. If Lord Palmerston had been governed by selfishness or ambition, he could never have attained, in a free country like England, where transnational ability, united with moral worth, is sure ultimately to meet with due recognition, such pre-eminence and undisputed power. He was trusted because he was known to be sound at

do Christ's work, is not exclusive in his love, but embracing all who love the Saviour, in the same general fold, labors with them to bring the world to Christ. This is the measure of intelligent Christianity. Anything less is bigotry, uncharitableness, and a denial of faith and order, but the exaltation of Christian charity over these distinctions and the cordial reception of all these Christians.

We cannot withhold from our readers an extract from another esteemed contemporary, on the same subject:

The evils of separate Church organizations are by many greatly minimized. They are not of Princeton on which to shorten or stretch all men to the dimensions of their canon or creed. These men who go into their pulpits宣传 in bigotry and branding with pecuniarity, and so forth, are very few indeed. Some branches of the Church are gravely invited to drop their specificities and adopt those of others, for the sake of external union. But union would not be secured in this way. The Church would be divided in the same manner as are the members in that church.

The doctrinal differences between the several bodies of evangelical Christians are of comparatively small moment, for when their opinions have been at variance on five points, they have been in agreement upon fifty. On all the vital

doctrines of our holy Christianity, their belief has been the same, their dispositions being for the most part on questions of minor consequence; and yet who could have supposed from a survey of the past, that such had been the case? There has been any amount of potential controversy, of denominational strife, of debate on non-essentials, of seal for party, of sectarian jealousy, and frequently—O, tell it not in Gath—of bitterness and rancour; and so done has Christian love appeared, as in its manifestation to the world beheld such exhibitions of the love of Christians toward one another, as mark therein the strongest evidence of true Christianity, and be impelled thereby to believe on the Son of God!

We cannot withhold from our readers an extract from another esteemed contemporary, on the same subject:

The evils of separate Church organizations are by many greatly minimized. They are not of Princeton on which to shorten or stretch all men to the dimensions of their canon or creed. These men who go into their pulpits宣传 in bigotry and branding with pecuniarity, and so forth, are very few indeed. Some branches of the Church are gravely invited to drop their specificities and adopt those of others, for the sake of external union. But union would not be secured in this way. The Church would be divided in the same manner as are the members in that church.

The doctrinal differences between the several bodies of evangelical Christians are of comparatively small moment, for when their opinions have been at variance on five points, they have been in agreement upon fifty. On all the vital

doctrines of our holy Christianity, their belief has been the same, their dispositions being for the most part on questions of minor consequence; and yet who could have supposed from a survey of the past, that such had been the case? There has been any amount of potential controversy, of denominational strife, of debate on non-essentials, of seal for party, of sectarian jealousy, and frequently—O, tell it not in Gath—of bitterness and rancour; and so done has Christian love appeared, as in its manifestation to the world beheld such exhibitions of the love of Christians toward one another, as mark therein the strongest evidence of true Christianity, and be impelled thereby to believe on the Son of God!

We cannot withhold from our readers an extract from another esteemed contemporary, on the same subject:

The evils of separate Church organizations are by many greatly minimized. They are not of Princeton on which to shorten or stretch all men to the dimensions of their canon or creed. These men who go into their pulpits宣传 in bigotry and branding with pecuniarity, and so forth, are very few indeed. Some branches of the Church are gravely invited to drop their specificities and adopt those of others, for the sake of external union. But union would not be secured in this way. The Church would be divided in the same manner as are the members in that church.

The doctrinal differences between the several bodies of evangelical Christians are of comparatively small moment, for when their opinions have been at variance on five points, they have been in agreement upon fifty. On all the vital

doctrines of our holy Christianity, their belief has been the same, their dispositions being for the most part on questions of minor consequence; and yet who could have supposed from a survey of the past, that such had been the case? There has been any amount of potential controversy, of denominational strife, of debate on non-essentials, of seal for party, of sectarian jealousy, and frequently—O, tell it not in Gath—of bitterness and rancour; and so done has Christian love appeared, as in its manifestation to the world beheld such exhibitions of the love of Christians toward one another, as mark therein the strongest evidence of true Christianity, and be impelled thereby to believe on the Son of God!

We cannot withhold from our readers an extract from another esteemed contemporary, on the same subject:

The evils of separate Church organizations are by many greatly minimized. They are not of Princeton on which to shorten or stretch all men to the dimensions of their canon or creed. These men who go into their pulpits宣传 in bigotry and branding with pecuniarity, and so forth, are very few indeed. Some branches of the Church are gravely invited to drop their specificities and adopt those of others, for the sake of external union. But union would not be secured in this way. The Church would be divided in the same manner as are the members in that church.

The doctrinal differences between the several bodies of evangelical Christians are of comparatively small moment, for when their opinions have been at variance on five points, they have been in agreement upon fifty. On all the vital

doctrines of our holy Christianity, their belief has been the same, their dispositions being for the most part on questions of minor consequence; and yet who could have supposed from a survey of the past, that such had been the case? There has been any amount of potential controversy, of denominational strife, of debate on non-essentials, of seal for party, of sectarian jealousy, and frequently—O, tell it not in Gath—of bitterness and rancour; and so done has Christian love appeared, as in its manifestation to the world beheld such exhibitions of the love of Christians toward one another, as mark therein the strongest evidence of true Christianity, and be impelled thereby to believe on the Son of God!

We cannot withhold from our readers an extract from another esteemed contemporary, on the same subject:

The evils of separate Church organizations are by many greatly minimized. They are not of Princeton on which to shorten or stretch all men to the dimensions of their canon or creed. These men who go into their pulpits宣传 in bigotry and branding with pecuniarity, and so forth, are very few indeed. Some branches of the Church are gravely invited to drop their specificities and adopt those of others, for the sake of external union. But union would not be secured in this way. The Church would be divided in the same manner as are the members in that church.

The doctrinal differences between the several bodies of evangelical Christians are of comparatively small moment, for when their opinions have been at variance on five points, they have been in agreement upon fifty. On all the vital

doctrines of our holy Christianity, their belief has been the same, their dispositions being for the most part on questions of minor consequence; and yet who could have supposed from a survey of the past, that such had been the case? There has been any amount of potential controversy, of denominational strife, of debate on non-essentials, of seal for party, of sectarian jealousy, and frequently—O, tell it not in Gath—of bitterness and rancour; and so done has Christian love appeared, as in its manifestation to the world beheld such exhibitions of the love of Christians toward one another, as mark therein the strongest evidence of true Christianity, and be impelled thereby to believe on the Son of God!

We cannot withhold from our readers an extract from another esteemed contemporary, on the same subject:

The evils of separate Church organizations are by many greatly minimized. They are not of Princeton on which to shorten or stretch all men to the dimensions of their canon or creed. These men who go into their pulpits宣传 in bigotry and branding with pecuniarity, and so forth, are very few indeed. Some branches of the Church are gravely invited to drop their specificities and adopt those of others, for the sake of external union. But union would not be secured in this way. The Church would be divided in the same manner as are the members in that church.

The doctrinal differences between the several bodies of evangelical Christians are of comparatively small moment, for when their opinions have been at variance on five points, they have been in agreement upon fifty. On all the vital

doctrines of our holy Christianity, their belief has been the same, their dispositions being for the most part on questions of minor consequence; and yet who could have supposed from a survey of the past, that such had been the case? There has been any amount of potential controversy, of denominational strife, of debate on non-essentials, of seal for party, of sectarian jealousy, and frequently—O, tell it not in Gath—of bitterness and rancour; and so done has Christian love appeared, as in its manifestation to the world beheld such exhibitions of the love of Christians toward one another, as mark therein the strongest evidence of true Christianity, and be impelled thereby to believe on the Son of God!

We cannot withhold from our readers an extract from another esteemed contemporary, on the same subject:

The evils of separate Church organizations are by many greatly minimized. They are not of Princeton on which to shorten or stretch all men to the dimensions of their canon or creed. These men who go into their pulpits宣传 in bigotry and branding with pecuniarity, and so forth, are very few indeed. Some branches of the Church are gravely invited to drop their specificities and adopt those of others, for the sake of external union. But union would not be secured in this way. The Church would be divided in the same manner as are the members in that church.

The doctrinal differences between the several bodies of evangelical Christians are of comparatively small moment, for when their opinions have been at variance on five points, they have been in agreement upon fifty. On all the vital

doctrines of our holy Christianity, their belief has been the same, their dispositions being for the most part on questions of minor consequence; and yet who could have supposed from a survey of the past, that such had been the case? There has been any amount of potential controversy, of denominational strife, of debate on non-essentials, of seal for party, of sectarian jealousy, and frequently—O, tell it not in Gath—of bitterness and rancour; and so done has Christian love appeared, as in its manifestation to the world beheld such exhibitions of the love of Christians toward one another, as mark therein the strongest evidence of true Christianity, and be impelled thereby to believe on the Son of God!

We cannot withhold from our readers an extract from another esteemed contemporary, on the same subject:

The evils of separate Church organizations are by many greatly minimized. They are not of Princeton on which to shorten or stretch all men to the dimensions of their canon or creed. These men who go into their pulpits宣传 in bigotry and branding with pecuniarity, and so forth, are very few indeed. Some branches of the Church are gravely invited to drop their specificities and adopt those of others, for the sake of external union. But union would not be secured in this way. The Church would be divided in the same manner as are the members in that church.

ment with Richard Whately first Mr. Whately was to see the Abury supplied. What an instructive and

though miles with Bishop Archibald horse-back over one hundred thousand miles more than four times the circumference of the earth. "For five years," he says, "I travelled with the venerable Archibald with him. When he was quite ill I would be beside the bed and watch till I heard his wants. Being so feeble, he did not need much attention. Many times I would go into private houses and meet him in his study; he would sit down, and expose the most life to the astonishment of all who heard him carried him from the house and up his horse. He often passed the night in his study, not so much in imitation of his host because he was unable to stand up.

Bishop Abury possessed

more of the spirit of enterprise, of labor, and of endurance, than any other man I ever knew. He was a man of prayer. He prayed most in secret accounts for his power in prayer to him. He was in the habit of presenting such end, and the preachers by name before him. He was the most unselfish being I was acquainted with. Bishop Whately lived in a small house in the heart of the city. I admired, Bishop Abury rated."

Call of the Wesleyan Missionary Society.

LIST OF CONTRIBUTIONS TO THE JUBILEE FUND.

MEMPHIS OF EASTERN BRITISH AMERICA.

Previously published, \$14,333.09.

Rev. Jas. McMurtry \$8.00.

RARIBOR CIRCUIT.

\$0.50

John, Mrs. Maggie

John, Mrs. J.

John, William

John, Thomas R.

John, James X.

John, John D.

John, John E.

John, Joseph V.

John, Jas. B.

John, Jas. A.

John, Jas. E.

The Family.

What is Wealth?

Wealth is something more than gold.
More than luxury and ease;
True and reverent to told
May be found apart from these.
Men who pride possessions own
May be needly none the less:
They're rich, and they alone,
Who have store of nobleness.

Places are there down,
Fair domains, but down's wild;
It stirs no joyous memory,
Gentle thoughts and manners mild.
Travel though his lot to small,
And he makes but slight presence,
Who he loves it passes with all.
Dwells in true magnificence.

If you'd prove of noble birth,
O beware of judgment rash;
Scorn to measure human worth
By the world rule of cash,
Gold and silver may depart,
Prestige: dynasties may fall;
He who has the truest heart
Is the richest of all.

—Harper's Weekly.

She Wanted to Win his Love.

Jacob Abbott tells for one of his illustrations the story of a poor widow and her son Gilbert, a boy about ten years old, who lived a solitary life upon the bluffs. Gilbert is not a very bad boy; but he is lonely and somewhat neglectful of his mother. On a certain day in winter he lingers on his way home still dark. His mother has done his work for him. He eats his supper, lies down by the fire and sleeps. But puts a bear skin and a pillow under him, and when he awakes she has almost finished a pair of mittens which she is knitting for him in secret.

His longing desire to win his gratitude leads her to show him her work; but he only seeks for faults in it. Just after he climbs the ladder to his bed, a related teamster comes to enquire the way. He does not delay for the night, but accepts her offer of a rich meal and bread and milk, for which she means to pay. He then adds,

"Is there any way that I can render you a service?"

"I don't know?"

"You seem dejected and sad. I have had some experience in the world, and have seen a great many troubles."

"Encouraged by this, she told him what trouble his mind when he came in, and then, led on by his expressions of kindness and sympathy, she unbosomed her heart entirely to him. She told him how long she had tried to win Gilbert's love, but all in vain; and she described her efforts in detail and her bitter want of success. She added,

"I would give all the world to have him love me, but he cares nothing for me at all. Now what can I do?"

"Is he ill and disobedient?" asked the guest.

"Why, no; I don't think he is, as a general thing," said he.

"What then?"

"He does his work most days as well as you could expect of such a boy. He helps me a good deal; but I don't care much about him. He doesn't seem to do it out of regard for me. It's about being his home over a flower out of the woods, because he thought it would please the people. He would like it better than all the work he does now, from morning till night."

"You want his heart, and not his outward excellencies merely," observed the traveller.

"Yes, sir, that is it exactly," replied the widow.

The traveller paused for a moment, looking into the eyes apparently lost in thought. Then he said,—

"When you make him little presents and do little kindesses, how does he receive them?"

"He seems grateful at such times!"

No sir, I don't think he does," she replied.

He generally likes the presents well enough, and is always glad to get it and use it; but then I do not see that he thinks anything at all about its coming from me."

"He takes the gifts with a selfish pleasure, but has no grateful feeling toward the giver."

"Yes sir; and sometimes he murmurs and complains when I have done the best I could for him."

"I see how it is."

The traveller sat silent again several minutes, apparently lost in thought. He presently turned round towards his hostess, and said,—

"You ask me what you shall do, and I cannot tell you well, unless I should ask you one or two questions concerning yourself, perhaps, it would not be proper for me to ask under other circumstances. If you had not rather answer me, then do not hesitate to say so."

"I do not object to answering any question bearing upon the subject."

"Are you in the habit of morning and evening prayer?"

The mother's eyes dropped. She looked embarrassed, shook her head and faintly answered,—

"No, sir."

"Do you read the Bible much?" he continued.

"No, sir, we used to have one, but it is nearly worn out."

"And do you never read the Bible, nor pray to God?"

"I used sometimes to do so when I was young, but not of late years."

"Then there is not at present any communication whatever between your soul and God?"

"She hangs her head and did not venture a reply."

"No thanksgiving for his favors? or no love, nor any affection returned for all his goodness? nor desire to do anything to please him?"

The speaker paused at such inquiry; but the hostess made no reply, and yet the expression of her countenance showed that her feeling was not displeasure as the questions were asked, but of self-reproach awakened by the answer which her conscience gave.

After a brief pause the traveller continued,—

"Perhaps I do wrong to press you with these inquiries."

"Oh, no."

"I am sure, after the kindness you have shown me, I ought not to press you so closely. But the truth is your child tells you exactly what you are to your son; and above all, that you have done to win his favor. And he has done to win your child's heart, and your child's heart is moderately analogous to your repulses of the love of God. We are at indifference and regular in the performance of our duties as other creatures are, but we do nothing for the sake of pleasing God."

"I am afraid that is my case," replied the widow.

"We turn cold looks and language to him.

We take his gifts with a kind of selfish gratification, but with no feeling of grateful affection to the Giver; and sometimes, like Gilbert, open

our pockets to 'mischief or baseness, or will liquor on account of drunkenness.

If the moderate drinkers who make drinking respectable, and from whom the young learn to drink. It is from the ranks of moderate drinkers that the army of drunkards is recruited; and if all the drunkards in existence at present were to be reformed or die off, the number would be more than made up again from the moderate drinkers. There is no possibility of gainsaying these facts; and why do they not take hold of the public men in a matter of such great and pressing importance?

There is probably no one who ever opposed the temperance reformation or held aloof from it who was not visited in some way with remorse through the drinking of himself or others, and for which he is, in a greater or less degree, responsible. It is evidently only the consistent abstainer whose skirts are clear in this matter.

It is pretty soon the case begins to fill up. Men come in, looking about anxiously for seats for ladies, and one pale, sad, sick-looking man had to stand up until I offered him my seat. I looked at the lady without any wish to criticize or find fault.

But pretty soon the case begins to fill up. Men come in, looking about anxiously for seats for ladies, and one pale, sad, sick-looking man had to stand up until I offered him my seat. I looked at the lady without any wish to criticize or find fault.

Outside the Alehouse.

O, don't go in to-night, John—
Now, husband, don't go in to-night;
We'll have only chilling, John—
Would be a cruel sin.

There's not a soul at home, John—
There's snow on the roof, John—
There's snow on the roof, John—
Then don't go in to-night!

With hunger, I am faint, John—
And cold comes down the snow;

Then don't go in to-night!

At, John, you must remember—
And, John, I can't forget—
When never foot of yours, John,
Was in the sickness set.

There were happy times, John—
No quarrel there we knew;

Then I, dear John, and you;

Then don't go in to-night!

You will no, John—John—I mind,
When we were courting, few
Had arm so strong, or step so firm,
Or drink so strong your strength, John,

And paired your cheek to white,

And tittering made your young friend tread,

And bowed your manly height.

You'll not go in to-night?

You'll not go in? Think on the day

That made me, John, your wife;

What pleasant talk that day we had
Of all our future life!

Our steady earnings, John,

No wasting should consume,

But weekly some new comforts bring

To deck our happy room:

Two don't go in to-night!

To see us, John, as when we dwelt,

So tidy, clean, and neat,

Brought our eyes to follow us

As we went down the street.

As little thought our neighbors then,

And we as little thought,

That ever, John, to like these

By which we should be brought:

You won't go in to-night?

You'll not go in? Think on the day

That made me, John, your wife;

What pleasant talk that day we had
Of all our future life!

Our steady earnings, John,

No wasting should consume,

But weekly some new comforts bring

To deck our happy room:

Two don't go in to-night!

To see us, John, as when we dwelt,

So tidy, clean, and neat,

Brought our eyes to follow us

As we went down the street.

As little thought our neighbors then,

And we as little thought,

That ever, John, to like these

By which we should be brought:

You won't go in to-night?

You'll not go in? Think on the day

That made me, John, your wife;

What pleasant talk that day we had
Of all our future life!

Our steady earnings, John,

No wasting should consume,

But weekly some new comforts bring

To deck our happy room:

Two don't go in to-night!

To see us, John, as when we dwelt,

So tidy, clean, and neat,

Brought our eyes to follow us

As we went down the street.

As little thought our neighbors then,

And we as little thought,

That ever, John, to like these

By which we should be brought:

You won't go in to-night?

You'll not go in? Think on the day

That made me, John, your wife;

What pleasant talk that day we had
Of all our future life!

Our steady earnings, John,

No wasting should consume,

But weekly some new comforts bring

To deck our happy room:

Two don't go in to-night!

To see us, John, as when we dwelt,

So tidy, clean, and neat,

Brought our eyes to follow us

As we went down the street.

As little thought our neighbors then,

And we as little thought,

That ever, John, to like these

By which we should be brought:

You won't go in to-night?

You'll not go in? Think on the day

That made me, John, your wife;

What pleasant talk that day we had
Of all our future life!

Our steady earnings, John,

No wasting should consume,

But weekly some new comforts bring

To deck our happy room:

Two don't go in to-night!

To see us, John, as when we dwelt,

So tidy, clean, and neat,

Brought our eyes to follow us

As we went down the street.

As little thought our neighbors then,

And we as little thought,

That ever, John, to like these

By which we should be brought:

You won't go in to-night?

You'll not go in? Think on the day

That made me, John, your wife;

What pleasant talk that day we had
Of all our future life!

Our steady earnings, John,

No wasting should consume,