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**A SERMON**  
PREACHED IN THE CENTENARY CHURCH,  
ST. JOHN, N. B.  
On Sabbath Morning, June 25th 1871,  
during the Conference of Eastern  
British America,  
BY THE REV. JESSE T. PECK, D. D.,  
PRESIDENT OF THE BOARD OF TRUSTEES  
OF SYRACUSE UNIVERSITY,  
And Delegate from the General Conference of  
the Methodist Episcopal Church of the  
United States.

The First Epistle General of St. John, fifth  
chapter, from the fifth verse to the end.  
5. "This then is the message which we have  
heard of Him, and declare unto you, that God  
is light, and in Him is no darkness at all.  
6. If we say that we have fellowship with  
Him, and walk in darkness, we lie and do not  
the truth.  
7. But if we walk in the light as He is in the  
light, we have fellowship one with another, and  
the blood of Jesus Christ His Son cleanseth us  
from all sin.  
8. If we say that we have no sin, we deceive  
ourselves, and the truth is not in us.  
9. If we confess our sins, He is faithful and  
just to forgive our sins, and to cleanse us  
from all unrighteousness.  
10. If we say that we have not sinned, we  
make Him a liar, and His word is not in us."

The one startling word which includes  
the subject of this morning's discourse is  
"blood."  
It seems strange that blood should be  
connected in any way with salvation, as to  
our superficial minds no such things are  
more utterly unlike each other. Yet it  
must be borne in mind that blood in its  
proper organic position is the life—the  
mysterious agent which bears the vitalizing  
power through the body, and that out of its  
organic position, it is the symbol of death.  
It views therefore, of its importance, the  
relations which blood occupies to life and death,  
it will afford us strong help in an endeavor  
to interpret the remarkable words of the text.

The blood first points to sin. It is im-  
possible for us to grasp the full idea of sin.  
It must be remembered that there is one  
rule of order which governs the adminis-  
tration of God throughout the universe,  
and that rule of order is the manifestation of  
God's perfect will, which demands and must  
have perfect obedience; so that man in  
violating that perfect will, disturbs the  
government which in every part, is es-  
sential to the perfect whole, and hence he  
turns out into general disorder.

The far-reaching consequences of sin in  
this aspect are beyond the grasp of our  
finite powers. The law is so vast and so  
pure and so rigid that our attempts to  
measure or fathom it are utter failures, ex-  
cept as we can understand the outgoings of  
the Infinite. Yet sin in its outgoings is as  
broad as the law, and its heinousness can-  
not be reached even by contemplating the  
character of God, because it is impossible  
for us to find in Him anything which  
interferes, in the perfection of His attributes  
and the glory of His character.

It may, however, improve our under-  
standing of sin in its nature and conse-  
quences, to take up one sin and observe  
what has been its power to harm the race.  
The single sin of Eden was the sin of  
external act of eating the forbidden fruit.  
It was not a violation of law that ended  
with the infraction occurred. Sin did not  
push itself into life and die in that one act.  
No, it had a power to propagate itself, to  
fix its virus in the soul of the parent, and  
transmit it to the souls of the children.  
What malignity there must have been in  
that one sin, which it could not only debase  
the soul in which it had its origin but must  
deprave all men who should come after!  
All men in all climes and in all nations,  
throughout all time. The contaminating  
effect of that one transgression, which in  
the infancy of time, passed down through  
all the posterity of the original pair, so that  
among all the generations of men there has  
not lived one in whom it has not reappear-  
ed. Go where you may, you find man-  
hood with all its power and vigor depraved  
by it; youth with all its brightness and  
hope exhibits its debasing tendencies; chil-  
dren with all their freshness and beauty  
show its power to deprave, and in our nur-  
series and even in the mother's arms, so  
strong and so frequent are its manifestations  
that all parents know it to be there.

It would seem, in reverence to the text,  
said—that God himself had in various ways  
attempted to prove that this outflowing  
sin could not be stayed—that it must and  
would go on blasting and cursing the whole  
human race to the end of time. Let the  
blood be one instance. One family was se-  
lected to continue the propagation of the  
race. Honored of God, faithful in obedience,  
no doubt the purest and the best of  
the race, they survived a drowning world.  
Yet that original sin crept through the  
ark, and no sooner were the waters stayed  
than it showed itself again, and seemed to  
have gained new force by the terrible crisis  
through which it had passed.

Behold in Abraham and his descendants  
another trial. He received from God su-  
pernatural grace and faith—could there not  
be one man through whom it would be im-  
possible for sin to pass out to his descendants?  
Alas! here also you shall see the slinky  
trail of the serpent. When Isaac was  
moved to describe the moral condition of  
the Abraham family it was a putrid mass  
of loathsome corruption. "The whole  
head is sick, and the whole heart is faint.  
From the sole of the foot even unto the  
head there is no soundness in it, but wounds  
and bruises and purifying sores by reason  
of the wrath of the Lord; and they are not  
mollified with ointment."

If some one should enquire if there is  
not somewhere on the broad face of the  
earth some race of men free from the traces  
of original delinquency, faithful history an-  
swers, No. Sin appears everywhere, man-  
ifesting itself in some form, its language  
is exhausted in attempts to describe it.  
Read from St. Paul the long catalogue of  
degrading corruptions appearing everywhere,  
of such a character that no prudent pastor  
would ever venture to read it before a  
mixed audience.

Once more let us look down through the  
ages, to see if there is not some way to stop  
the outflow of the depraving power of the  
sin.

one sin. Behold a parentage sanctified  
wholly through the blood of Jesus; but the  
taint is in the blood, so that the children of  
the holiest of men are full of natural de-  
pravity; the virus of sin appears in all its  
malignity in their descendants. Thus here  
then it is evident that if the very best of us,  
in our natural state should say "we have no  
sin, we deceive ourselves and the truth is  
not in us." Thus by all possible tests,  
it is settled, sin in the sense of hereditary  
depravity is actually coextensive with the  
race; and this is but one view of the malig-  
nity and strength of sin.

Another method by which we may  
help our efforts to gauge the enormity  
of a single sin is by noting its influ-  
ence in the matter of actual transgres-  
sion. To know that as an inevitable result  
of the first rebellion sin is universal and  
will be till the end of time, would seem  
enough to determine its guilt and fearful  
power. But we must now advance to show  
its resulting actual sin as well as its  
natural depravity universal. It is not nec-  
essary to contend that every heir of hu-  
manity becomes of necessity an actual sin-  
ner, and yet every one is an actual sinner.  
Look around you, note the characters and  
actions of men, observe their every day life,  
and you will see that not only do all men  
sin, but that all men know they "have sinned  
and come short of the glory of God;"  
"they have all gone out of the way; there  
is none that doeth good, no, not one." If  
any man should set up a claim that there  
were exceptions to the universal fact,  
yet such a one in the judgment must own  
that they are not to be found in his neigh-  
bourhood, nor, as far as he is able to as-  
certain in his state, nor in his nation, and  
certainly not in his own person, and the  
same confession must go from man to man  
through all lands, civilized and nominally  
Christian. Crowded penitentiaries, the  
relations imposed by police and innumerable  
guards against overt acts which endanger  
the safety of person or property, show that  
the integrity of this law is everywhere en-  
gaged by the depraved wills of free hu-  
man beings. And in the benighted parts of  
the earth the degradation and glaring crimes  
of man show that no portion of the world is  
free from the curse of actual sin. There is  
not even a town or a place on the whole  
face of the globe where the pure and holy  
laws of God are treated, from natural im-  
pulses, with even decent respect. "The  
whole creation groaneth and travaileth in  
pain under the guilt of man's transgression.  
It is hence just as untruthful for a man to  
say "I have not sinned," as it would be to  
say "I have no sin;" God himself affirms  
that "we have sinned." If we say that  
we have not sinned we make Him a liar,  
and His word is not in us."

If then a single sin can bring such  
evil upon our race, if it involves such  
fearful consequences, if it develops such  
dreadful tendencies to appear thus in-  
evitably through all the ages, sin, in  
itself, must be more sinful, more  
guilty, more contaminating and ruinous  
than thought can conceive. Adam touch-  
ed it and was turned out of Paradise—an-  
gels touched it and were turned instantly  
into the sin of Eden, in sin universal the  
demand for "blood."  
I am now ready to announce my first  
proposition, already sufficiently discussed, we  
ARE GREAT SINNERS.

It is now our duty to enquire whether  
there is any hope for a race so guilty?  
Blood is the remedy for our guilt, and  
the remedial purposes of grace. It is the  
blood of Jesus Christ, the Son of  
the Father. Consider the power and im-  
portance of these words. The scope of a term  
is understood by its allusions. Christ is the  
anointed, and the allusion of the blood, is to  
the sacred offices he bears—Prophet, Priest  
and King. The blood shed for us is the blood  
of a Prophet. But the value of the Mas-  
ter's teachings is not in the information  
imperturbed, nor in the words, however chaste  
they may be; nor in their depth of science,  
nor in their literary merit, nor in the fact  
that they are great in their wisdom, yet  
simple and easy to be understood. But if  
you search for the force of the Divine  
teachings, it is to be found in the redeem-  
ing efficacy and atoning power which they  
represent. No wonder that the men who  
heard the words that proceeded from the  
lips of the Redeemer should ask, "How  
knowest thou man letters, not having learn-  
ed?" "He taught as one having author-  
ity and not as the Scribes." Jesus said,  
"The words I speak unto you, they are  
Spirit and they are Life. Blood fills all  
his teachings, and the end of the law for  
righteousness. Without His teachings  
might be superseded by higher wisdom;  
but having confirmed them by His blood,  
they are sealed as the ultimate truth, and  
the full force of the atonement is in the  
words. This explains their supernatural  
force and universal adaptation. Behold  
the blessing Prophet! We have had great  
Prophets—great in the purity of their lives  
and in intellectual power—great in their  
revelations of the future. No one of them  
however, could give the influence of sacrifi-  
cial blood to his words of wisdom. It is  
this our Teacher shed His most precious  
blood to atone for sin. It was, it is true,  
the blood of a martyr dying for the Truth,  
but it was more; it was the blood of an  
atoning Prophet, and this explains the pow-  
er of his simplest teachings. "They are  
spirit and they are life."

But it is also the blood of a King. When  
the prophet Isaiah saw in vision the com-  
ing of the Saviour, he said, "unto us a  
child is born; unto us a Son is given; and  
the government shall be upon His shoul-  
ders; and He shall be called Wonderful,  
Counsellor, the Mighty God, the Everlast-  
ing Father, the Prince of Peace," and He  
shall reign forever King of Kings and Lord  
of Lords; yet in all these He is repre-  
sented by the blood which he shed, for  
He is the Lord of the Gospel and the law,  
and the sovereign of Zion, as well as of  
Sinai. However strict and severe the  
exactions of this Kingdom, and however  
unalterable its decrees, yet He who comes  
to rule comes with bleeding head, and  
hands, and side, and feet. He is a Sovere-  
ign, yet he comes with offers of mercy.  
As a King he shall reign and prosper, and  
yet "grace shall reign through righteous-  
ness unto eternal life, by Jesus Christ our  
Lord. All shall hear his voice, but the  
voice is the cry of blood—blood to atone,  
and the voice speaking "better things than the

blood of Abel." So we may accept with  
joy the revelation that all power is given to  
Him in heaven and on earth; for it is the  
power of blood—the atoning blood of the  
King whose laws have been trampled under  
foot.  
It is also the blood of a Priest. It is  
difficult to conceive how this can be, for  
we take our ideas of the priestly office from  
that of the old dispensation. How different  
all is here! Then the priest brought his  
sacrifice with him and together they stood  
at the altar. But now there is no animal  
for sacrifice, for we are told to "behold" in  
the Priest also "the Lamb which taketh  
away (expiated) the sin of the world." When  
the offering of the blood of bulls and  
of goats, of lambs, of turtle doves and of  
pigeons, had fulfilled the typical office;  
then the great Antitype comes forth and  
places himself on the altar, a ransom for  
all. In Him we have a bleeding Prophet,  
a bleeding King, and a bleeding Priest—  
His teachings are effectively true, His pow-  
er omnipotent, His sacrifice atones—and all  
by blood.

It is the blood of Jesus—and this means  
the blood of a Saviour, of one who stands  
in our place, who saves only by blood, his  
own atoning blood. It is the blood of  
God's Son, "the incarnate Son, the eternal  
Son of the infinite Father." We perplex our-  
selves by asking if it was possible that the  
Godhead could suffer or die, but without  
attempting questions beyond our depth, we  
may safely say that in the blood of Jesus  
was included all the merit and potential  
force of the Son of God. If the blood shed  
by Jesus in the Garden and on the Cross,  
had been examined under a microscope or  
by chemical analysis, it would have pre-  
sented the same constituent elements as  
ordinary human arterial or venous blood,  
yet there was something beyond the reach  
of the most powerful microscope, some-  
thing more potent than the mere material  
qualities of blood; something above and  
beyond all the known characteristics of the  
blood of man; something sufficient to sat-  
isfy the broken law of God; that which could  
reach from the altar up to the throne of  
God; that which could turn away the  
wrath of the Most High from guilty and  
condemned souls, and bring joy and sal-  
vation to the hopeless and lost. What do  
we mean by saying

"There is a fountain filled with blood,  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood,  
Lose all their guilty stains."  
The dying thief rejoiced to see  
That fountain in his day;  
And there may I, though vile as he,  
Wash all my sins away.

We do not mean to say that the literal  
blood shed by the Redeemer was sufficient  
in quantity to form a fountain in which  
the sinner might wash and be clean, no; but  
that there was in it a potency sufficient to  
satisfy the demands and requirements of  
God's holy law, which man has outraged,  
to restore it to its original oneness, to mag-  
nify and to make it honorable. It was the  
blood of God's Son. We can, therefore,  
understand the great Apostle when he said:  
"Feed the Church of God which he purchas-  
ed with his own blood." This element of  
power which neither the microscope nor  
chemical analysis can detect is revealed to  
faith.

And this brings me to my second propo-  
sition already sufficiently discussed. We  
HAVE A GREAT SAVIOUR.  
Surely now turn our thoughts to the avail-  
abilities of the sacrificial blood of Jesus  
Christ. Here we have two things presented to  
gether. The one is depraved—sinful human  
beings lost and outcast, bound in the chains  
of darkness and under the curse of the law;  
the other, an available Saviour dying to re-  
deem them. They sin and must die if no re-  
medial agent appears to intercede for them  
and remove the curse. The dispensation of  
mercy came with the sacrificial blood. How  
strange a sound is mercy after the fall by  
which man forfeited all hope of life and  
heaven. Surely now turn our thoughts to  
the Redeemer, and see the presence of his  
power which neither the microscope nor  
chemical analysis can detect is revealed to  
faith.

Several important questions are here  
connectedly settled. No man walks in dark-  
ness who is a child of God. "If we say  
that we have fellowship with Him and walk  
in darkness, we lie and do not the truth."  
Clearly also none need deny the distinc-  
tiveness of entire sanctification from jus-  
tification. They are here put apart and treat-  
ed as they should be, each specifically. He  
will forgive us our sins and also cleanse us  
from all unrighteousness, if we will fulfil  
the conditions of these inestimable blessings.  
Thus we reach our third and last propo-  
sition, WE HAVE A GREAT SALVATION.  
Our text, "the consolation of a broad  
and powerful gospel—the glorious  
gospel of the blessed God." I seem to see  
the Apostle John in deep meditation. He  
is receiving the mysterious Revelations  
which are to be amongst the last of the  
second canon, and the Spirit whispers,  
what has been done with those precious  
words concerning light and forgiveness and  
entire sanctification given him long years  
before as he leaned on the bosom of his  
Lord? He seems to say, I remember them  
well. They were most delightful. I thought  
they were especially for me. Ah, no! they  
were for the whole world; for every individ-  
ual of mankind! He rises from the ecstacy  
and seizes the first scrap of parchment  
on which he can lay his hand, and writes:  
"This then is the message which we have  
heard of Him, and declare unto you, that  
God is light, and in Him is no darkness  
at all. If we say we have fellowship with  
Him, and walk in darkness, we lie and do  
not the truth; but if we walk in the light,  
as He is in the light, we have fellowship  
one with another, and the blood of Jesus  
Christ His Son cleanseth us from all sin."  
If we say we have no sin, we deceive  
ourselves and the truth is not in us. If  
we confess our sins, He is faithful and  
just to forgive our sins, and to cleanse us  
from all unrighteousness. We make Him a  
liar, and His word is not in us. And  
ever since that time this gospel has been  
moving onward to cover the earth with its  
glorious light and power of salvation, free  
and full for all who are willing to walk in  
this light. Let us study to comprehend its  
teachings; let us get to this bleeding prop-  
het, king, and priest for pardon; let us seek  
this fountain opened for sin and unclean-  
ness; let us receive this baptism of blood;  
let us accept the message, and humbly con-  
fess that we ARE GREAT SINNERS, and  
that we HAVE A GREAT SAVIOUR AND A  
GREAT SALVATION.

return unto the Lord who will have mercy  
upon him, and to our God for He will abun-  
dantly pardon."  
Look again down the vale where the  
man is struggling with the wild animal,  
bringing it to the door of the tabernacle, for  
he can slay no where else. See the poor  
woman approaching with her turtle dove  
which she hopes may be accepted as an  
atonement for her sins. Hear the voice of  
the loved Prophet as he stands at the door  
of the tabernacle, his face all radiant with  
the glory caught from communion with Je-  
hovah. He cries "a vision of the Lord."  
Listen. "And it shall come to pass in the  
last days, saith God, that I will pour out  
my Spirit upon all flesh, your old men shall  
dream dreams, and your young men shall  
see visions; and upon my servants and  
handmaidens will I pour out my Spirit, and  
it shall come to pass that whosoever shall  
call upon the name of the Lord shall be  
saved." With what astonishment the mes-  
sage is received. The poor man forgets his  
struggle with the wild animal and flies  
to his native wilds. The woman lets go  
her turtle dove which flutters lovingly  
around her head. And they seem to say, Is  
it possible that after all the day will come  
when we shall not need the blood of sacri-  
fice? Will we not be able to do as the Lord  
shall only call upon the name of the Lord  
and we shall be saved? Grand revelation, glo-  
rious truth, "He is faithful and just to for-  
give us our sins." It has been remarked  
that if God should pardon one sinner with-  
out a vicarious sacrifice the moral universe  
would become a wreck, and the cosmos of  
that remark is equally true; if a sinner  
were to confess his sins with humble trust  
in Jesus, and fail to receive pardon, the  
moral universe would then become a wreck,  
for God cannot deny himself, nor the blood  
of his Son. The dignity of this act rises  
above all mere sorrow, and takes in all  
the elements of justice everywhere. Justice  
looks down upon the bleeding Saviour and  
is satisfied; his claims have all been met,  
his demands all satisfied, and henceforth  
pardon to the sinner is but an act of  
justice itself, and its claims now rest  
upon the finished sacrificial work of Christ  
for justice has never been covered and can  
never abdicate the throne. But we have  
not yet measured the power of sacrificial  
justice. It is just to cleanse us from all  
unrighteousness, the blood of Jesus by  
the power of the Holy Ghost, goes down  
to our natural depravity and removes it.  
Instead of the darkness of death there  
now appears the light of life, but hence-  
forth we must walk in the light, and draw  
all our supplies of grace from Him.  
We must no longer be strangers and  
aliens, but enter into a sweet and holy fel-  
lowship with Him. I would gladly give  
you the true meaning of the words "fel-  
lowship one with another." It is not the  
fellowship of man with man, but that close  
and precious communion with God the  
Father of all blessings, which makes us  
partakers of his grace and power. We pour  
our sorrows into his bosom, give all our  
sins to him, and he pours his joys into our  
souls and thus becomes our "fellow."  
How wonderful the revelation! "If we  
walk in the light, as He is in the light,"  
this fellowship is complete and the blood of  
Jesus Christ His Son cleanseth us from all  
sin. "All." Yes, all sin. Sin is the  
first great universality. Atoning blood is  
the second, and is greater. All filled with  
sin, and cleansed from all sin.  
Let us now turn our thoughts to the avail-  
abilities of the sacrificial blood of Jesus  
Christ. Here we have two things presented to  
gether. The one is depraved—sinful human  
beings lost and outcast, bound in the chains  
of darkness and under the curse of the law;  
the other, an available Saviour dying to re-  
deem them. They sin and must die if no re-  
medial agent appears to intercede for them  
and remove the curse. The dispensation of  
mercy came with the sacrificial blood. How  
strange a sound is mercy after the fall by  
which man forfeited all hope of life and  
heaven. Surely now turn our thoughts to  
the Redeemer, and see the presence of his  
power which neither the microscope nor  
chemical analysis can detect is revealed to  
faith.

From the Christian Advocate  
HYMN  
FOR THE DEDICATION OF THE MEMORIAL  
CHAPEL OF WESLEYAN UNIVERSITY,  
JULY 15, 1871.  
BY REV. G. L. TAYLOR.

Great God of knowledge, wisdom, grace,  
To Thee we raise this hallowed place,  
Thy glorious temple, learning's shrine,  
And freedom's offering, thrice divine.  
Spirit that erst woke nature's gloom,  
Mind's night and chaos here illumine,  
Till Truth and Faith, harmonious, move  
Each reverent soul with light and love.  
Here generous youth be fired and taught;  
Here Wisdom's gold refined and wrought;  
Till Art and Grace complete God's plan,  
And Crown his nobles' angelic Man.  
Here Freedom's fires eternal glow;  
Hence endless streams of blessings flow;  
Saints, sages, martyrs, heroes, raise  
To light the world and crown the skies.  
Jehovah, God of power and grace,  
Turn thou on us thy glorious face;  
And while to thee our hearts aspire,  
O fill this place with heavenly fire!

AN OLD PILGRIM AT THE END OF  
HIS JOURNEY—CARVOSO.  
CARVOSO, when more than eighty years old,  
and almost at the end of his pilgrimage—and  
what a pilgrimage was his!—wrote: "I think  
I never felt my feeble frame so crushed with  
the infirmities of age as in the past week. But  
it is very pleasing to know that while this earth-  
ly house of my tabernacle is dissolving, I have  
a home not made with hands, eternal in the  
heavens." Glory be to God for such a knowl-  
edge as this! Amen and Amen. This sounds  
like the shouting of an old wounded hero  
on the battle field of victory. He suffered excru-  
ciatingly at last from an incurable malady; but  
the path of his pilgrimage grew brighter, even  
unto the perfect day. He writes after a period  
of confinement: "Seeing that nature's ties are  
all dissolving, it affords me no small consol-  
ation to look forward to the building of God in  
the heavens, which I know is mine by the in-  
ward testimony of the Spirit. Yes, for thee, my  
soul, for thee! Glory be to God! I feel my bodily  
weakness increasing more and more; but I  
glorify in God. He gives me free tokens of his  
love and approbation to assure me that I am  
his. This morning feeling much of the help-  
lessness, I wanted a stronger testimony of  
my Saviour, and looking up to my Advocate  
with God, these words sweetly flowed into my  
mind:  
"Before the throne my Saviour stand;  
My name is written on his hands."  
This was enough; tears of joy overflowed  
my eyes, and my heart dissolved in love."  
The end approached; eighty-three years had  
passed over him, and yet the brightness increas-  
ed. He writes:  
"Yesterday I went to chapel, but was so  
poorly that with difficulty, I could return.  
At present I seem stripped of nearly all my  
bodily strength; but I bless the Lord! I feel  
my mind perfectly resigned. Christ is all in  
all. I want no other portion in earth or heav-  
en. His presence makes my paradise. Unto  
me, who am less than the least of all saints, is  
this grace given. Glory be to God!"  
At last the veteran in his eighty-fifth year  
lays down to die. His disease was local com-  
plaint, incident to old age, and inexpressibly  
painful—one that destroys existence mostly by  
the effect of pain itself, exhausting the constitu-  
tion, and gradually consuming life. I sup-  
pose that if Carvoso had died of fire, begin-  
ning with the head and burning onward slowly  
till the consuming process had invaded the  
vital functions, he could scarcely have suffered  
more; and yet his faith bore him up as on the  
pinnacle of an angel. One of the last scenes  
of his life is thus described by his son, a Wesleyan  
preacher: "This morning early I was sent for  
to attend my father, who had been taken much  
worse during the night. I found him in great  
bodily suffering. Since I saw him on Wed-  
nesday, he had drunk deep of the bitter cup.  
The sight was very distressing; those about  
him, all I want no other portion in earth or heav-  
en. His presence makes my paradise. Unto  
me, who am less than the least of all saints, is  
this grace given. Glory be to God!"  
At last the veteran in his eighty-fifth year  
lays down to die. His disease was local com-  
plaint, incident to old age, and inexpressibly  
painful—one that destroys existence mostly by  
the effect of pain itself, exhausting the constitu-  
tion, and gradually consuming life. I sup-  
pose that if Carvoso had died of fire, begin-  
ning with the head and burning onward slowly  
till the consuming process had invaded the  
vital functions, he could scarcely have suffered  
more; and yet his faith bore him up as on the  
pinnacle of an angel. One of the last scenes  
of his life is thus described by his son, a Wesleyan  
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The sight was very distressing; those about  
him, all I want no other portion in earth or heav-  
en. His presence makes my paradise. Unto  
me, who am less than the least of all saints, is  
this grace given. Glory be to God!"

TO-DAY.  
Who of us do the work of the day as it ought  
to be done? Who among us all measures up  
to the grandeur of our immortal trust? We  
waste too much time in dreams, and trust too  
little in Jesus. "Today if we will hear his  
voice, he will harden not your hearts." How earnestly  
God speaks to us, and ought we not to hear  
such a voice! "He that hath ears to hear, let  
him hear." Hear the word of God, hear the  
call of Providence; hear the appeals of con-  
science. God speaks by his works, in all  
nature, by the thunders of his power, and in  
the whisper of his handiwork. He comes near  
and the still, small voice of his power calls in  
the depths of consciousness. "Today hear his  
voice. He speaks in the providences which  
startle in the words of warning, in the grace  
of our Lord Jesus Christ which moves, in the  
manifested mercy which saves, in the blood of  
Jesus, and in the movings of the Spirit. Say  
not that God no more speaks to men. Often  
when the tired heart leans upon his promise he  
speaks. Joan of Arc heard voices in the night;  
voices from her own consciousness calling her  
to duty, to rescue her country.  
So voices come to us, pleading with us to  
come to Jesus for pardon and rest, hope and  
eternal life, urging us to lay up treasures in  
heaven. Glorious words, from the throne of  
light, fall upon our ears: "To-day if ye will  
hear His voice—" We do hear, we hear, we  
understand, obey. We hear thy voice, O God!  
We have golden opportunities of life, glorious  
views of the future, and all we need for time  
and eternity come from our Father in heaven.  
We need not lose the reward of hearing such a  
voice.  
Many give no attention to Christ, so earnest-  
ness to the work of salvation. They wait, and  
that is fatal. To-day is God's only day, our  
only time. To-morrow is a point of time in  
the fool's calendar. Thoughtlessness leads  
many a man into utter darkness; unbelief  
keeps the soul from grasping the high paths  
of redemption, and disobedience leads in  
diverging from the straight and narrow way  
which Christ has made. We may be sure of  
mercy if we come to-day, and sure of failure if  
we put off our coming till to-morrow. A day  
will come followed by no to-morrow, the last  
day to each of us. We never could feel any  
concern about the second advent of Christ.  
Practically, a general judgment does not affect  
us like the certainty of death, and a personal  
reckoning. No skillful teacher fails to notice  
that a reproof given to a scholar, alone and in  
secret, is more efficacious than a general public  
denunciation. The certainty of going into  
God's presence alone is more impressive to  
each of us than the summoning of a world to a  
general trial.  
Now is the accepted time for every personal  
preparation to meet God. God makes no other  
proposition to any living soul, than this one  
of our peril. The day of salvation is now. He  
who would profit by God's clemency commits to  
act of unaccountable stupidity by delaying  
the work for a single hour. Waiting for a con-  
venient season is an act of rebellion. Hear his  
voice, calling you from the midst of your hurry  
and neglect, calling and saying, "Come unto  
me, all ye that labor and are heavy laden, and  
I will give you rest." But come to-day.  
Taking care of to-day is the secret of success  
in life. Putting off duty until to-morrow is the  
curse of every day and every hour.  
Come to your work like a man. Take up  
your books, your business, your spouse or axe  
like one who is determined to win. To-morrow  
will be easy if the work of to-day is done. Je-  
sus helps my soul, however feeble, if it believes  
and is faithful. One day lost can never be  
recovered. Like jewels cast into the deep sea,  
our moments sink into eternity. They are lost  
quicker than thought:  
"Like a snow-fall on a river,  
A moment white, then gone forever."  
To-morrow will not come to all of us. Every  
day claims its own, and the funeral march leads  
the fully of procrastination. Can there be any-  
thing more disastrous than the delay of life?

Men of God, what of the record you are mak-  
ing for yourselves? Each moment is a type  
printing its character indelibly on eternal ta-  
blets. Your history is being engraven for cen-  
tury years. To-day bear God's voice, and when  
the summons comes you will not be surpris-  
ed but will be glad, for it is a call from Je-  
hovah to refreshment, from weariness to peace,  
from the long list of friends departed, and remember how  
life they once were, we cannot help a sorrowful  
and startled feeling as when we have been  
riding in the Indian country in time of war,  
and did not know but the prairie grass around  
us concealed a thousand foes. Yet even these  
dear ones so suddenly gone still call us, as they  
faintly appear, and every one with whom  
familiarity seems to be saying, "To-day is your  
golden harvest; to-morrow is darkness and the  
grave." Let it be so. We shall not wait for  
any more calls, but rise up with the demand  
of the hour, and do the work God requires to-  
day.—Central Ad.

PITY THE SORROWS, &c.  
On the occasions of the Pope's jubilee—the  
25th anniversary of his election—Pius IX.  
has emitted a deplorable lamentation, reminding  
one of the ancient ballad, "Pity the sorrows  
of a poor old man." He does well to connect  
his distress with the declaration of the impo-  
sible dogma of infallibility, as in the following  
extract:  
"It was also our lot to undertake and to per-  
form the work of the Ecumenical Council of the  
Vatican, the suspension of which we have had  
to decree.  
"After gathering from it abundant fruit  
and expecting to gather more on account of  
the revolution, which you will well aware of  
have never neglected, my venerable brethren  
to accomplish, by the help of God, what the  
right and office of our empire demanded of us.  
The applause and congratulations which, as  
you remember, greeted the beginning of our  
Pontificate, were soon turned into insults and  
attacks, until at last we had to go forth as an  
exile from our well-beloved city. But as soon  
as we were re-established in our Pontifical seat  
the combined efforts and the arms of the Catho-  
lic peoples and princes, we directed four zeal  
all our energies toward the establishment of a  
solid (not fallacious) prosperity; that we our  
subjects—a matter which we have always  
recognized as the most important business of  
our secular sovereignty. But the tempora-  
rity of a neighboring potentate led him to  
desire the possession of countries living under  
our sway. He obstinately preferred the coun-  
sels of sects—doomed to perdition—to our re-  
peated admonitions and paternal words, and  
surpassing by far the insolence of that prodigal  
child whom the Gospels speak of, he has at-  
tacked by force this city, which belongs to us,  
and which he claimed and now retains in his  
power against all justice as a property which is  
none of his. We are full of anxiety, we also  
know where these counsels do tend, viz:  
"To destroy our civil sovereignty and at the  
same time, if such a thing were possible, to  
efface from the face of the earth our spiritual  
power and the reign of Christ. We are full of  
anxiety at the view of such great misfortunes  
—misfortunes that threaten the eternal salvation  
of our people. And in all this bitterness  
nothing grieves us more than our inability to  
remove these great evils. To these causes of  
sorrow is added yet this long and pitiful series  
of calamities and misfortunes that have fallen  
and brought so much grief upon the very generous  
nation of France. You can readily imagine  
what our sentiments must have been when  
these misfortunes filled the whole world with  
fear and horror, aggravated as they were by  
enormities hitherto unknown, among others by  
the indignities and outrages perpetrated upon  
our venerable brother the Archbishop of Paris."  
—New York Observer.

THE LONELINESS OF DYING.  
It is perhaps more easy to perceive and feel  
that our life is not altogether our own, than it  
is to perceive and feel that our death is not al-  
together our own. To human observation it  
would seem that nothing so especially belong-  
ed to the self of a man, and so little to any one  
else, as his own death.  
It is the most solitary fact in each man's history.  
In the most primary condition of his exis-  
tence a man's parents have a share. In his  
birth the mother and the child, are partners  
in the agony and the joy. Along all the ways  
of life he may have a companion; in all the sor-  
rows and joys of life he keeps step to the music  
of humanity. But when he comes to die he is  
separated. He is alone. He is bearing a bur-  
den which none can share. He is fighting a  
battle single-handed, in the dark, in a vacuum  
in which clashing steel can give no sound.  
Or, to change the figure he has sailed out.  
The cables have been loosened. The anchors  
have been lifted. He is slowly moving from  
the port. The spectators look on in solemnity.  
He glides into the stream. He steams down  
into "The Narrows." A haze gathers about  
him. But long before he is lost, to sight he is  
lost to hearing. If he speak, we hear him no  
longer. If he fire the farewell gun, we see the  
flash down the bay; but there are too many con-  
tending sounds, and we are too far off to hear  
the report. He goes on and on, like a vessel  
going to sea, until his masts lie like a speck  
on the horizon, and then he has gone. No fir-  
ing of cannon, no waving of signals, no tele-  
graphic communication can reach the ship. It  
is out on the ocean, and shall behold token  
of land no more until it sees the birds that come  
dying and the flowers that come drifting from  
the shores on the other side.  
Such seems a man's death to who sees it  
from this side. Out to a certain point we can  
hold communication with him. We can follow  
him in from the market, the forum, the crowd-  
ed assembly; we can gather about his last ill-  
ness; we can speak to him until his hearing  
becomes obtuse, and makes images of our solici-  
tous faces on his eyes until vision fails, and  
grasp his hand until he can no longer recognize  
whether it is the pressure of love, or sympathy,  
or hate; and then, still dying, not dead—he is  
alone. He does not hear his waiting wife and  
children. He does not hear the sob of the man-

\* Reported by John March of the Provin-  
cial Wesleyan.

ly friends who have stood by him in all the emergencies of life. He is all alone.

You cannot touch his sensibilities at any point. Brought up, poverty, calamity can no longer alarm him. You may flash the keen edge of a deadly blade before his eyes, and he does not wince. You may pluck the flesh from his limbs with white-hot pincers, and he does not wince. Pestilence may be sweeping the city, and he cares not. The house may be on fire, and he heeds not. He may be lying on the battle-field where has been raging a conflict in the results of which he has staked all that a man values; and he may have been in the front, on fire with enthusiasm, pushing the enemy, clearing his own forces, alert, vigorous, virile, wrapping ten thousand times a thousand hearts about him, and having the eyes of the civilized world on him. But the fatal blow falls. He sinks to die. He is not dead; but crown, and wife and child and country and fame have all vanished from the brain that was full of them. The artillery thunders past him, and he hears not. The cavalry gallops over him, and he heeds not. He is alone in the dense centre of massed troops—alone, all alone. In the heart of intense life, in the core of intense activity, death sweeps a place clear for the man to lie down and die in.

Nay, we cannot have companion or bride in death. The husband and wife on the burning deck may lash themselves together, striving to make their fates one, and clasp each other in the last embrace of fondest love, and leap together into the sea; but down there in the waves, heart to heart and cheek to cheek, each dies as lonely as if the other were a thousand miles away. They cannot die together. A moment comes when the bodily embrace is forgotten in a solitary wrestle down in the dark waters with the personal fate.

A mine may cave in on a hundred workmen, and smash them together so closely that they become one compact mass of jellied flesh and bone; and yet each one of the hundred dies as solitary and alone as if he were the only one buried alive. To lurch indignation nothing seems so indubitably and solemnly and awfully lonely as the act and fact of dying.

To save us from the breathless terror of this isolation our most holy Faith comes in with Paul's assurance, "No man dieth unto himself." That breaks the solitude. And then it adds: "If we die we die unto the Lord." That binds the human hope to the things beyond the grave. "Whether we live or die, we are the Lord's." That sanctifies all activity and aspiration. Looked at from this light, the death fact is the loneliest; looked at from the other side, it is surpassingly brilliant.—N. Y. Independent.

## Provincial Wesleyan.

WEDNESDAY, AUGUST 2, 1871.

### OUR COMING MINISTRY: WHAT IT OUGHT TO BE?

NO. IX.

Where ought our coming ministry to be educated? Generally without doubt in our Institutions at Sackville. For many reasons it will be best to have its members there educated.

We cannot reasonably expect to obtain trained candidates from the English Theological Colleges. The men trained in those Institutions are educated at the expense of British Methodism, and to do its work at home or in the Foreign Mission field, British Methodism cannot afford to train men for our pulpits. It would not and should not educate such men for us at its own cost if it could. The supply of well educated men furnished by the Theological Colleges of British Methodism is not at all equal to the regular demand for them. So pressing are the exigencies of the work within the bounds of the British Methodist field that young men are frequently withdrawn from the Theological Colleges while yet in the midst of their preparatory course, and with other young candidates who ought to spend three years in those Institutions are pressed forward to supply vacancies in the ministerial ranks that cannot otherwise for the time be filled up. This pressure for trained men is likely always to be felt in British Methodism, and felt more and more unless its educational operations, designed to secure a high-cultured ministry, shall be conducted on a much grander scale than seems to be at present contemplated by any save the most advanced minds in the parent Church.

But were it otherwise, were the supply of candidates furnished by the English Theological schools in excess of the demand for them created by the necessities of the Home and Foreign work of British Methodism, were these schools in a position to train men for the service of Methodism in Eastern British America as well as in England and in the Foreign Mission field, we should still contend that it would be better for us to have our coming ministry educated at Sackville than at Richmond, Didsbury and Headingly. We hold it to be demonstrable that a general Collegiate course at Sackville, supplemented by such special training for the ministry there as is even now provided for, is preferable by much to the course of study commonly pursued in the Methodist schools of the prophets in England; though we rejoice to know that some most splendid men have passed through those schools, and profited greatly in the passage.

But apart from this consideration, it would seem to be best that candidates for the ministerial office in our Church should be trained among us, whether they come to us from the Mother country or are raised up in our own circuits. Every field of labor has its own peculiarities; every people its own idiosyncrasies. It adds to a minister's comfort, contentment and efficiency to be completely familiar with the state of things amid which his lot is cast, and to be in full sympathy with the people around him. An education for the work of the ministry obtained in another country, even though that country were the dear old home of our fathers, would not prove as conducive to the early acquirement of that familiarity and the complete production of that sympathy as such an education received in our own Institutions.

If it would not be desirable even if practicable to have our coming ministry educated in England, still less desirable or prac-

ticable would it be to have that ministry educated in the United States. Yet we would not have it supposed for a moment that we arrive at this conclusion in forgetfulness of the most important and valuable services which have been rendered to our cause, and are still being rendered to that cause by men educated at United States Colleges. We have fallen into no forgetfulness of the immense debt of gratitude which we owe to British Methodism for its priceless gift to us. Nor must we be regarded as wanting in just appreciation of the character, position and prospects of our magnificent sister Church of the United States. Our heart is filled with gladness when we contemplate the position already achieved by Methodism in the United States; and we gratefully evince in view of the glorious future which Providence has in reserve to rely upon American Colleges and Theological schools for men to replenish our ministerial ranks. So wide and fertile is the field occupied by Methodism in the great Republic; so powerful is the attraction which its numerous and varied appointments is ever likely to exercise upon some minds in our ministry, that we are destined to suffer loss in consequence of our nearness to that country, and because of the commanding position occupied by Methodism in it, take what precautions we may to prevent the undue depletion of our pastoral ranks. But were we to send to American Colleges or Theological schools, year by year the bulk of our ministerial candidates, the influence necessarily brought to bear upon them, the prospects that would be unfolded to the more promising of them, would cause us losses altogether irreparable. Clearly we cannot depend on American Methodist Seminaries for ministerial supplies.

And if we can rely neither upon English nor upon American schools for the education of our ministerial candidates, can we depend upon the Colonial Colleges before us our own to do the work for us needing to be done? As a general thing they cannot, and must not. It is true, however, that now and then graduates from other Colonial Colleges will present themselves for admission to our ministry, just as now and then graduates from Colleges abroad will join our ministerial staff, and will receive according to their merits a hearty welcome. But we are so situated, our work is of that kind, our settled views concerning a special vocation to the ministerial office are so peculiar, the candidates offering will in the future, as in the past, be in such different stages of mental development, the desirability of combining special training with the acquirement of general culture, will be felt to be so absolutely necessary, that we must do our own work in our own way, and that work must be done at Sackville, or for the most part it will not be done at all. But it must be done, and thoroughly well done, for its satisfactory accomplishment is of vital importance to the prosperity of Eastern British American Methodism.

J. R. N.

### ENGLISH CORRESPONDENCE.

Peace rejoicings in Berlin.—The Pope's 25th Anniversary.—Royalty rebuked.—The Tichborne trial.—The Irish Wesleyan Conference at Belfast.—Dr. Crook's appointment.—The Weather and the Crops.

DEAR MR. EDITOR,—

Friday, June 16th, 1871, will long be remembered in Berlin and throughout Germany as the day appointed to celebrate the victories gained over the French armies in the recent war.

Extraordinary preparations were made for this great event, and visitors in countless numbers thronged up to the gay Capital. The trophies captured from the French formed an important part of the imposing display. The way was lined on both sides with cannon, mitrailleuse, and other material of war. The French standards and eagles were conspicuously displayed, and nothing was wanting to make this one of the grandest celebrations which has been witnessed by the present generation. An impressive military display formed part of the programme, and for two hours the mighty stream of armed men of war, unparalleled for strength and discipline, marched past the Emperor, and his suite. An equestrian statue of King William the Third, father of the present Emperor, was unveiled on the same day, and the staid Germans appear to have gone almost wild with excitement and joy. Thanksgivings in the churches, demonstrations in the theatres, feasting for the troops, and banquets in the palaces, completed the doings of this great national rejoicing. These celebrations may be proper on the part of a victorious nation, but what an awful story they tell of the garment rolled in blood, and the other miseries and sorrows of this fearful war.

The Pope has just completed the 25th year of his reign. This is a very long Pontificate, for it appears that very few of the so-called Holy Fathers attain to so lengthened an occupancy of St. Peter's throne. His adherents have been making great demonstrations of joy, and uttering prophecies of the returning glories of the waned splendours of the Papacy. This may be pleasant employment for them, but there are no signs of such a turn in the affairs of the poor old man.

Italy retains its rightful hold upon Rome as its capital city, and is gradually removing into Rome its governmental staff, and ere long its Parliament will meet there also. Rome is free for Divine worship, for evangelical labors, and efforts are now being made on behalf of the little children of Rome to gather them into Day and Sabbath schools. The Pope frets and chafes at the restraints under which he is placed, and doubtless much more at the presence of so many liberalizing and Protestant agencies bristly at work all around him.

Coming to the topics of the day nearer home, there is one to which a passing reference may be made, as it indicates an improved tone of public feeling, and has drawn forth sharp and free criticism upon many occupying high places. A recent shooting match between members of the House of Lords, and the Commons, exhibited much barbarity upon the victims of the sport—helpless imprisoned doves or pigeons, a few of which escaped, others were sadly maimed, and many happily were killed outright. The Prince of Wales, one of

his Royal brothers, and many others of exalted rank of the party engaged in this most ignominious sport. There was the usual accompaniment of betting, and the whole exhibition was of such a low type, that on every hand much disgust and dissatisfaction have been expressed, and it is hoped that we have seen the last of such affairs in the high places of our country.

A great trial is now proceeding in the Court of the Queen's Bench, which is attracting immense attention, and is likely to prove one of the most extraordinary of modern times. It has already occupied over thirty days, and yet one plaintiff's case is very far from being heard. There are yet above one hundred witnesses on his side, and as the time at the command of the Court is nearly expired, the case will be adjourned till November. The plaintiff claims that he is the long lost and missing heir to a wealthy Baronetcy, and his opponents assert that he is a pretender, and has been posted up in the concerns of the true heir by some of the family servants. One remarkable feature is the frightful amount of expenses which are being incurred, as witnesses in great number are brought from the uttermost parts of the earth, and the best legal aid which the country can furnish is being employed for both sides in this remarkable trial.

The proceedings of the Irish Wesleyan Conference appear to have been of a most happy and joyous character. It is just sixteen years since our honored President visited Ireland, and at that time the trials of the brethren were of a painful and distressing nature, and scarcely any feature of hopefulness for the future presented itself. The labors of the past year have been rewarded with much success. The number of members, notwithstanding the constant drain of emigration, is slightly increased, and fifteen young men are received on trial for the work of the Christian ministry.

There is yet the pressure of financial burdens, with which the faithful tithing preachers have to contend, and which compels them to turn from many an inviting field of labor, and cripples their operations in places where they are already at work. Yet it is evident there is a decided increase of effort and sanctified liberality on the part of the laity of Methodism in Ireland; and a great work to be done for Christ in the future. Ireland yet needs Wesleyan Methodism in its midst, and the brethren will go forth from their annual gathering with renewed courage, thankful for that which God has wrought by them in the midst of Romanism, and resolved to attempt yet greater things for the honor of Jesus.

The College at Belfast has had a successful year. It will now lose the services of Mr. Arthur, who returns to the Mission House in London; but his successor, Dr. Crook, is an eminent educationist, and well fitted to take his place at the head of the great Methodist College of Ireland.

The past month has been as much unlike summer weather as can well be imagined. We have immense quantities of rain, and much cold and cloudy weather. A few hours of sunshine are eagerly welcomed, and the labors of the laymakers are much retarded. Much apprehension is felt on account of the growing corn crop, but a few weeks of fine warm weather would yet save that. The first crop will be very small, and on the whole the season has been unfavorable and rather trying to the health.

Churches there is no one young man who is possessed of the necessary talents, and who has in his heart sufficient grace to enable him to make the sacrifice. The fire of Divine love has not yet died out on every heart altar. Some lights of life are not altogether quenched. Some stalwart soldier must be ready to take the field in the name of the Lord of Hosts. Who will be the man to give himself to this work? Christian young man, the call is to you, loud and imperative as that which fell upon the startled ear of the Apostle of the Gentiles. See that you be not disobedient and gainsaying. Let every one fix his eye on the Crucified Saviour, and with Pilate's inscription fluttering over the glorious brow, but with this instead, "I suffered this for thee, what dost thou for me?"

J. G. A.

### Circuit Intelligence.

Sydney, July 22, 1871.

DEAR BROTHER,—We left St. John on the 10th and arrived at Sydney on the 12th, at 3 o'clock, p. m. Our "Bazaar and strawberry festival," was opened the same day at noon, and we had the honor of presiding at the same. The satisfaction of counting in the evening \$104 as the pecuniary proceeds, to be devoted to the benefit of our "Parsonage." The Ladies of the "Parsonage Aid Committee," deserve great praise for their "work and labor of love," and the benevolent public great thanks for their liberal patronage on the occasion. Bro. Clarke and his wife were our fellow passengers from Pictou, and proceeded the next day to Gabarus, hastening on to get to work for the Lord on his new circuit.

J. V. Jost.

### (From the London Watchman.)

#### METHODISM IN SCOTLAND.

WE have received "The First Report of the Relief and Extension Fund for Methodism in Scotland." The statements contained in this Report have deeply interested us, and we believe many of our readers will be equally gratified by perusing some of the principal paragraphs, which we have taken over, and printed in another column.

Scotland has never had a Methodist Conference, hence the affairs of Methodism in that country do not come separately and formally under the notice of English readers, in like manner as those of Ireland and some of the colonies which possess affiliated Conferences. One result of this is that much less is known of the state and progress of Methodism in that country by English Methodists than those of other and more distant parts of the Empire. Indeed for a long series of years the prevailing sentiment concerning Methodism in Scotland was that from a variety of causes it had proved a failure. It was not likely to succeed but must be regarded as a dead weight on the resources of the Connexion, without any results at all commensurate with the amount of money expended and the number of ministers employed.

This was a gloomy period of the history of Scottish Methodism. It extended from about 1816 to 1856, or thereabouts. During this time from 1819 to 1856 the number of members decreased from 3,786 to 2,143. It will be seen that this Report, in giving a brief, but instructive retrospect, attributes much of this decline to the erection of a number of chapels in the earlier part of the century in a speculative manner by loans, which speedily produced embarrassment; and as there were no local resources at all adequate to meet the ever-recurring claims for interest and expenses, stations and chapels had to be abandoned, while large subsidies had to be obtained from English or Continental sources to make retirement honorable.

This was a melancholy and discouraging state of things, and we need not marvel that many persons in Scotland became disgusted and were alienated from Methodism, while not a few impatient movements, led to adopt the opinion that, except in two or three of the largest towns, it would be wise for the Conference to withdraw entirely from that unproductive field.

Happily these views did not prevail in the British Conference. It was called to mind and gratefully acknowledged that Scotland had, in comparison of the number of its members, furnished a large proportion of ministers, not a few of whom in previous times, and in the current period, were distinguished for great ability and usefulness. We are glad to know, indeed, that there are still living and laboring with pre-eminent zeal and success, both at home and abroad, some Methodist ministers of Scottish parentage who would be a credit and a blessing to any Christian Church. Viewing this branch of success as a token of the Divine approval, and fully believing that the principles of Methodism and its Church system are adapted to all climes and countries, the call to retreat from Scotland found no favor in the Conference, but from time to time carefully considered the present state of the work in that country, sent the President of the Conference every year to meet the ministers and leading laymen in council, and thus various measures were devised from time to time which seem to have had a most beneficial effect, for under the Divine blessing "a brighter day has at length dawned upon the Methodist Church in Scotland." The efforts of the people, with the aid of the Wesleyan Chapel Fund, have resulted in the removal of all the most burdensome old debts except one. The lowest point was reached in the year 1856. Since then fifteen new chapels have been purchased or erected. Six of these are modern and commodious substitutes for old and dilapidated buildings. The other nine represent additional stations occupied chiefly through the beneficial operation of the Home Mission Fund. Considerable and in some instances extraordinary success has attended this extension; indeed, several of the home missions promise to become self-supporting churches more speedily than in other parts of the Connexion. The number of ministers in the district has increased from 20 to 31. Seven minister's houses have been acquired. The Church membership is now higher than ever before in the history of Methodism in Scotland. Within the period referred to it has nearly doubled, thus showing a ratio increase of more than twice as large as in the whole of Great Britain during the same time. This property has not been partial or spasmodic. Nearly every circuit in the district has shared in it, and there has been a gradual, steady advancement from year to year. These Report before us, are very cheering, and they corroborative of the remarks contained in the article on the "Connexion and the Society," published in our last number, where, in speaking of the decennial period included in the census, it is observed that "in Scotland the increase of population has been ten per cent., and the increase of Methodists twenty-two per cent. Report before us, are very cheering, and they corroborative of the remarks contained in the article on the "Connexion and the Society," published in our last number, where, in speaking of the decennial period included in the census, it is observed that "in Scotland the increase of population has been ten per cent., and the increase of Methodists twenty-two per cent. 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The Family

NOT LOST. The look of sympathy, the gentle word, spoken so low that only angels heard.

The sacred music of a tender strain, Wrung from a poet's heart by grief and pain.

The silent tears that fall at dead of night, Over soiled robes which once were pure and white.

The happy dreams that gladdened all our youth, When dreams had less of self and more of truth.

The childlike faith, so tranquil and so sweet, Which set like Mary at the Master's feet.

The kindly plans devised for others' good, So seldom guessed, so little understood.

Not lost, O Lord, for in thy city bright, Our eyes shall see the past by clearer light.

WHAT CAN CHILDREN DO FOR THE MISSIONS? AN ADDRESS AT A JUVENILE MISSIONARY MEETING.

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strange people, since I came bright and shining out of the mist. A drunkard had me once, and he took me to a nasty dram-shop, throwing me on a leaden counter all sticky like treacle.

It is said that there is no physical suffering so great as that of dying from thirst. Soldiers on an exposed road or battlefield will risk their lives often in crossing an exposed road or space to get a drink of water.

THE WELCH PEASANT. It is told of a poor peasant on the Welch mountains, that month after month, year after year, through a long period of declining life, he was used every morning, as soon as he awoke, to open his casement window toward the east, and look out to see if Jesus Christ was coming.

Nothing so momentous as principle. As sure as August shows the work of the farmer, so sure the future will show the principles that our cultivation now.

NORWEGIAN OATMEAL PORRIDGE. Take two or three handfuls of meal, mixed coarse and fine, in proportion of one third of the latter to two thirds of the former.

NEW METHOD OF COOKING MEAT. A good way to cook meat is to seal it in a vessel hermetically tight. Cooked thus a long time in its own juices it is rendered very tender, and has an appetizing flavor.

Lock Stitch Sewing Machine. THOUSANDS throughout Canada are now using these machines. They have been tested by all the best makers of the world.

The Osborn Sewing Machine has no rival. Improvements have lately been made, enabling the manufacturer to claim it as the NEPTUNE of Sewing Machines.

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