

# The Provincial Wesleyan

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## CANADA WESLEYAN METHODIST CONFERENCE.

### ORDINATION OF CANDIDATES FOR THE MINISTRY.

#### The Services on the Occasion.

SERMON BY THE REV. W. M. PUNSHON, AND REV. E. RYERSON.

Yesterday the services in the Bridge Street Wesleyan Church, on the occasion of the Ordination of the Candidates for the Ministry who had previously been received into full connexion with the Church, were of a specially interesting character. Scarcely had the Church been so crowded as on this occasion. The attendance was not confined to the immediate neighborhood, as the steamer "St. Helen" made a trip from Trenton, bringing a large number of passengers for the purpose of hearing the ordination sermons. The steamers "Greenway" and "Quail," from Pictou, also brought loads of passengers, while the ferry boat "Prince Edward" made extra trips on the occasion. There was a love feast in the morning, commencing at nine o'clock, in which the proceedings were of much interest and the attendance large. But it was not until the usual hour of Sabbath morning worship that the service proper was commenced.

Ticket holders were admitted at the basement door at 10.10, and twenty minutes later the main doors were thrown open to the public, who, accelerated in their progress by the light shower of rain which then began to fall, thronged inside with eager haste. As is usual on special occasions during Conference, the central seats were reserved for the use of the clergy, who filled them completely. Seats were placed in the aisles and fronting the pulpit, all of which were occupied, and a number of people were compelled to leave. Altogether there must have been nearly 2,500 persons within the building.

At 11 o'clock the services were begun by singing the 619th hymn. Rev. Joseph Elliott, ex-President of the Conference, then engaged in prayer, offering up a special petition for the candidates about to be ordained. At its conclusion the choir sang an anthem, "God is the refuge of his people." Rev. Mr. Punshon read a lesson from the Psalms, and the 24th chapter of Luke, commencing at the 13th verse to the end. The choir followed with the 621st hymn.

#### REV. W. M. PUNSHON'S SERMON.

The Rev. Wm. Mobley Punshon, M. A., President of the Conference, then proceeded to deliver the ordination sermon, taking his text from Luke, chap. 24, verse 48 to 49 inclusive. "Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things." The Rev. gentleman said: "Another word is very near to us. Although we cannot penetrate its secrets and hold intercourse with those who have passed from us, we are apt to imagine sometimes that a voice from beyond the grave were permitted to speak to us, it would be a most effectual restraint upon the ungodly. But the emotions which the supernatural excites are merely those of fear, and the terror engendered by apt to become defiance when the source of these apprehensions has departed. Moreover Scripture assures us that if the secrets of the prison house were revealed to us it would have no more convincing effect for them than heard not Moses and the prophets, neither would they be persuaded though one rose from the dead. There must be always hope. If bright messengers were to hover around us with heavenly tidings, or if God were to speak to us as to the seers of old, we must have hope. Dear brethren, look upon this picture. There is nothing about Him as you look upon Him, to stir the heart or send a strange feeling to the brain, and yet you are in the presence of One who has known the mysteries of death. That eye which now sparkles with affection was recently covered with the film of death. That frame, now full of vigor was shrouded in the grave. Those hands were pierced with nails and clenched in agony. That glad loving heart was still in death, but dying once he died now no more, and you gaze upon the risen Saviour. This, is so, to speak, one of the Saviour's posthumous utterances the living Apostles address to us, sealed with the signet of the holy sepulchre. Its sacred and gentle manifestations soothed the bruised heart of Peter, and now He is revealed to us in all the realities of the second incarnation. Once having light and composing themselves to the recognition of the familiar tones, how eagerly they listened to His voice. He had prepared them for His departure, and though they were never in His world, they were never far from Him. They watched for the smallest sign of the coming of the chariot which would be their forever in this world from the Master. They loved their Lord, but with the consciousness that they were hearing Heaven they lingered in the view of their country. From the tenacity of our own memories, how easily each word that dropped from the Master's lips would sink into the faithful hearts of the disciples. He assures them that His purpose is the same as it was before. His design after His agony has not changed, but rather that His death should bind the new dispensation in one chain of continuity for ever. As it is said, "You understand, my words now—they were dark and obscure before. These are the words which I spoke unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets." Oh! how beautifully does the Saviour adapt His blessings to the wants of the people? What did he do? He opened their eyes and said one to another, do not our hearts burn within us? and now he is going away." He opens their understanding. Now they understand the Scriptures. There was no need of an interpreter when He the Great Intelligence was there; and now he opens their understanding that they may understand the Scriptures, and says unto them, "Thus it is written"—the

starting point of the discourse to-day. "Thus it is written"—to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem, and ye are witnesses of these things. You observe dear brethren, that the appeal is in these words as a candid revelation from God, whose slightest word is a greater authority than anything of earth. Thus it is written—as if that did away with all misgivings as to its fulfillment. Nothing is more remarkable than the reverence which is uniformly paid by the Scriptures to the Scriptures. There is no question in the Bible of its own authority—but it is assumed that that everybody in the world can see it. Thus it was at once the standard of the Master's power and the weapon of the Master's sword. With this, you will remember He routed the enemy. "It is written that shall not tempt the Lord thy God." With this, when assailed by temptation, He perplexed the assembly of the tempter. He said, "Thus it is written," and this was sufficient. When on the cross, legions of angels would have gladly swept down to His assistance and to launch their vengeance on His foes. But how then would the Scriptures have been fulfilled, that thus it must be? It seems, then, as if the atonement and the resurrection of Christ—vital doctrines as they are—inseparably connected with the salvation of the world—were proclaimed with such earnestness of expression as to vindicate the majesty of the imperial Scriptures. Scarcely had the earth been moved than that one strain should be cut upon the promises of Scripture. Thus it is written and thus it behooved Christ to suffer. There are massive truths in these words, which it will be impossible for us to overtake in their fullness, but upon the skirts of which we can hardly tread without some amount of blessing and without learning something of the purposes for which the death and resurrection were accomplished, and then of the testimony which was behind it. Taking the first point thus it is written and thus it behooved Christ to suffer. This reminds me that there was nothing arbitrary or contingent about the Redeemer's plan. Everything that happened to him happened according to an arranged, and definite plan. Nothing took him by surprise. No bitterness, no trembling, no shame, either through the spitting and mocking crowds, or Gethsemane's dread place of agony. An agonizing sorrow was present in that sublime moment of self-denial when He said, "Lo I come in the volume of a book it is written of me to do thy will." He seems to regard his sacrifice not only as a service voluntarily undertaken, but as a duty. He appears to recognize the position in which he had placed himself as having laid himself under a moral necessity to die. Now that everything that is foretold of the Saviour was foretold in the Word—that everything that is borne by the Saviour was foretold in the Word, the testimony of Jesus is a rock of prophecy—that which was the essence of it all. Evidence of him gleamed upon the death couch of expiring souls, and caused the blood that had begun to curdle about the heart to flow again as in the vigor of youth. The coming Saviour was foretold by almost all the nine or twelve of the prophetic canon, and of the four Kings of vision Daniel recognized the Messiah; Ezekiel finds a place in his story prophetic for the tender Shepherd; Jeremiah is raised to change his tears and lamentations for triumph as he speaks of the Saviour; Isaiah recounts for us with so much detail and precision the circumstances of His suffering that we are constrained to ask whence is it? it sounds like a prophecy of the future than a narrative of the past. Yes, the testimony of Jesus is the spirit of prophecy, and this, independent of the circumstances of the Cross and independent also of the love of the Redeemer's heart, because the purpose was cherished from eternity, and the verification and explicitness of Scripture testimony all made it necessary that in the end of the world Christ should appear to put away sin by the sacrifice of himself. Thus it is written "it behooved Christ to suffer," although the main necessity, as regarded the text, seems to result from the infallibility of Scripture. There are other causes of solemn and eternal importance which made it necessary that Christ should die. God sat upon a throne, a throne of equity in holy truth to kings of earthy nationality. He announced in voluptuousness and cruelty, He announced His abhorrence of sin and that He would not look upon it. While He extends His protection to the innocent, He visits the guilty with His anger, and it rolls upon them like successive peals of thunder. Either then the law must take its course, and the whole world of transgressors perish, or there must be a scheme devised some way by which man could be rescued and God and his laws justified. The expedient of mercy was rendered. There are circumstances in human history where men have submitted to privation, wrong, slow to believe if they knew they could not have them long. They watched for the smallest sign of the coming of the chariot which would be their forever in this world from the Master. They loved their Lord, but with the consciousness that they were hearing Heaven they lingered in the view of their country. From the tenacity of our own memories, how easily each word that dropped from the Master's lips would sink into the faithful hearts of the disciples. He assures them that His purpose is the same as it was before. His design after His agony has not changed, but rather that His death should bind the new dispensation in one chain of continuity for ever. As it is said, "You understand, my words now—they were dark and obscure before. These are the words which I spoke unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets." Oh! how beautifully does the Saviour adapt His blessings to the wants of the people? What did he do? He opened their eyes and said one to another, do not our hearts burn within us? and now he is going away." He opens their understanding. Now they understand the Scriptures. There was no need of an interpreter when He the Great Intelligence was there; and now he opens their understanding that they may understand the Scriptures, and says unto them, "Thus it is written"—the

of the power, and because from His heart there issued the omnipotence of love. There are traces enough everywhere of sin. We see them in the scourge of people. We see them in the desolations of sickness and in the drunkard's palsied limbs, in the prodigal, in the sinner in the wicket, fleeing when no man pursued. We see them in the experience of sinners among us who realize the fable of the old hunter, Acton, and in the terrors of an avenging conscience are torn to pieces by their own doubts. You must think of His life and His incarnation. You must see him clothed with sorrow. You must see Him mocked in the Judgment Hall—racked on the cross—disobeyed in the tomb. See Him when he bows down to enter into darkness which was eternity to Him, because His Father's countenance was hidden. Oh! if you can look upon these things—exactly a life for a life—compelling the innocent to suffer for the guilty—then surely you will be constrained to admit an intensity of penitence and sorrow that you never felt before, that is an illustration that is at the core of the strongest life to be gathered from the Cross of Christ. Sinner, I want to talk with thee a little more closely. After reading the history you have found moved to tears. Yes, there are many here with sensitive hearts and keen appreciation of the pathetic and tragic and moved to tears—perhaps to anger—as the Frankish chieftain of old, who cried on hearing the recital, "Oh, if I had only been there with my trusty Franks, I would have avenged His death!" Cease your hypocritical tears! Ye yourselves are accomplices in His murderers. Every sin you now commit is a fresh crucifixion of your Saviour, raising him up anew to suffer, piercing him with a sharper spear, and causing the blood to flow again that has been shed for you. We will now take the next thought, which is that Christ rose again the third day. There was equal necessity, it would seem, for the harmony of the scheme of redemption and the fulfillment of prophecy, that Christ should rise from the dead as well as die. It was written just as frequently by David in his Psalms, and spoken of by Peter in his pentecost sermon. The veracity of Scripture required that not only should He die, but that His soul should not be left in Hades, nor his flesh see corruption. If He were not to complete his plans, death would be to man an eternal slumber, instead of being as now a season of warning, the world would have no interest at the right hand of God, and there would be left but the broken fragments of his ancient sceptre. The Saviour was vested with power to overcome all things. He was proclaimed to be the Son of God, with power to rise again from the dead. The resurrection, moreover, was to be the chief of the many forcible evidences which were to sustain the hearts and fire the words of the Apostles, for "if Christ be not risen then is our preaching vain, and your faith is also vain." It was necessary that He should rise again, to attain his official perfection, as our prophet and king, and our glory—His glory would have been obscured—our Easter would have been rendered precarious and uncertain. We cannot do without this truth of the resurrection of Jesus—our faith clings to it with affection and kindles with ardor—our hope soars with invigorated pinions as we gaze upon it. Sinner, have you an interest in this miracle? Are you raised from eternal death in the likeness of Christ's resurrection? He died and rose again for your justification—are you justified? Or do you still cling to the rank and foul besetting—are you dead in sin? Turn to God! Let your eye be turned to the greater dimension for having had the Saviour's example in bursting the fetters of death—by your resurrection now the second death will have no power with you. Happy are you if you accept the truth—happy are you if you can triumph in the Easter of Christ. Let your first fruits be to assist in the awakening immortal humanity. Get close to Christ. Glory in Christ's finished work, and like the swan, whose sweetest song is its last, your latest moments, as you are wafted up to the sky, will ring with jubilant music. Ours the cross—ours the heaven. We will now, for a moment see to the purpose for which it was declared that repentance and remission of sins should be preached among all nations, beginning at Jerusalem. These were the Saviour's last words before leaving this earth. Mark the order of progress: First at Jerusalem, the seat of the Jewish religion. It was to be a work of testimony, and what nation had been more faithful in its testimony. Though ground under all forms of government—though torn by intestine strife and dissensions, it had held fast to its testimony of the unity and spirituality of God and the Messiah also, whom their blinded prejudices forbade them to recognize. Still there was something Catholic about it. It was first for the Hebrew and then for the Gentile. Like sparkling water, it was free to all, even the barbarous stranger. It was the charter of their liberty, their title to the house of God. Cramping narrowness were to be no longer. The old dispensation was done away with. Priests were to be no more—all were to be preachers, preaching repentance and remission of sins, beginning at Jerusalem. All were to be evangelists—not secluding themselves to cloisters and cells. This testimony would not be content with holding its own, though it had always done that well. It must go on conquering forever. The witnesses of salvation who had been provided, would proclaim the glad tidings first at home, then to their countrymen, and then to the uttermost parts of the earth. Beginning at Jerusalem! Let us see how the Redeemer has avenged on that fickle and cruel city. It was such satisfaction that the Redeemer delighted in—if haply the very men who mocked and crucified him might be the first to fall into penitence before him—if haply the eye that aimed the spear at his side might look for hope among the first. We have now before us men who have concluded that this mission shall be their life-work, and I am commissioned now to preach repentance and remission of sins, repentance in order to remission of sins. You are so frail, so venal, that without you I was perished. So whatever their enormity—whatever the aggravation that has accumulated—Christ is ready to forgive. I do not know of any more touching manifestation of love than this. I preach repentance and remission of sins in His name.

I exhort you to trust in it, for from Jesus alone can your first contrition come. It is the magic talisman which charms away sin and doubt. No amount of self-inflicted torture can win what I am empowered to offer you freely. What the Persian mimes, or argonauts, could not purchase with the riches of California cannot purchase in without money or without price. It is a solemn matter. They say Jesus will be present, and you cannot hinder it any more than a worm can hinder the progress of a chariot—any more than a moth can extinguish the flame around which it fits. The chariot rolls on, but the worm is crushed; the flame burns more brightly, but the golden-tipped wings of the moth are burnt. Let us cast our care upon God and we are safe—He is our refuge. He is waiting now to be gracious. I adjure you to hallow this occasion by giving yourselves fully to His service. Christ is seeking to wean you from the world, but he will not force you into heaven any more than He will force you into hell. He will never do that. Foul and dishonest he will never do that. The preacher who would proclaim that from the pulpit. He will do everything—He will exhort, He will plead—but he will never compel you to enter heaven, nor will He bar his portals against you. You may spur his offers if you choose, but you cannot charge God with injustice in dooming you to perdition. You are a moral suicide and will be branded so, as if you had struck a dagger into your breast. I offer you mercy! I offer you love! Come to Jesus! You yourselves are witnesses of these things. The name of Jesus! Why, what other name is likely to hold the proud necks of earthly rebels? The brightest angel above would stammer at the unwonted honor and glory which would be his, if he were to be the Saviour can redeem mankind. Believe in His name and preach repentance and remission of sins. Be faithful then! Be faithful and the Lord God of your fathers will bless you even a thousand fold.

It is almost impossible to describe the scene which occurred during the delivery of this masterly discourse, which we here but imperfectly reproduce. The emotions of the speaker, clothed in his powerful language, were magnetic, and seemed by some invisible agency to become transferred from the preacher to the auditors. At one time the hearers were bathed in tears at the depiction of the sufferings of Jesus in witnessing the sins of evil-doers. Changing the theme to the bright promise of salvation, his hearers evinced the deepest emotions, low but genuine, and striking at the heart of the Redeemer. The ordination was then proceeded with, in the form prescribed by the Church, viz., the questioning of the candidates on a variety of subjects; all of which they answered satisfactorily, and the laying on of hands with the blessing of the Church. After which some invisible ordained ministers were some invisible agency to become transferred from the preacher to the auditors. 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deed, instances of churches where this is the case; but there are in connection with all the churches that have a stationary pastorate, a far larger number where this is not the case—where the changes are almost as frequent as in the Methodist church, and much more unpleasant. There is a great difference between a removal that takes place in the natural order of arrangement, and a removal that results from a disagreement between a minister and his congregation. And what is still worse, in all the denominations which adopt the Congregational system, there is always a large number of churches suffering from want of pastors, and of pastors whose usefulness and comfort are injured, because they are without churches.

There are some among us who think the itinerancy is in danger, from the extent to which the people latterly interfere in the selection of preachers. There is little doubt that if both people and preachers would leave the matter wholly in the hands of a disinterested third party, it would be best for the working of the system. But however this may be, we have to deal with things not as we might wish them to be, but as they are. We need not wonder that the people feel a deep interest in the appointment of their pastors, and that this anxiety should express itself in some form, regular or irregular. We can hardly expect them to be indifferent, or in all cases to receive without questioning whoever may be put down for them, whatever may be their feeling; and if there is to be any interference or representation from the circuits, we think it better that it should come regularly from the Quarterly Meetings, than from unauthorized and irresponsible individuals. We have no idea that itinerancy is seriously endangered by this liberty. This system of changing preachers has for over one hundred years, vindicated its right to live in the economy of Methodism.

A large number of our brethren are just now making their entrance on new and untried fields of labor. To most of them this work of removal is a severe trial. They contemplate the future with anxiety—it may be with trembling and despondency. We would respectfully remind our lay friends that it is their privilege to soften the pains and lighten the burdens of the itinerancy. Nothing is more grateful to the itinerant and his family, than the warm and kindly reception which our people now so generally give them. A little kindly interest in the welfare at the first is worth more than a great deal afterwards. The influence of the public ministry of every preacher depends more upon the spirit in which it is received, than upon its own character. The most eloquent preaching will be rendered feeble and fruitless by prejudice and unbelief; the most simple will be effectual, if it be mixed with faith in those who hear it.

## Provincial Wesleyan.

WEDNESDAY, JULY 19, 1871.

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

NO. VII.

In our judgment, not hastily formed, there is no subject better meriting exhaustive discussion in the columns of the *Provincial Wesleyan* than that to which we now turn. It is a subject of the most vital importance to our prosperity as a church. It is a subject on which the impressions of pastors and people cannot, if at all truthful, be too well defined, too vivid or too well matured.

In our last article on this matter, we endeavored to show that the proper study of the various branches of knowledge comprised within the limits of the curriculum of respectable Colleges of the day, was best adapted to secure general mental development, and that therefore, of course, the acquirement of a thorough Collegiate education was the surest means of obtaining a high degree of general culture, of which, beyond most things save piety and zeal, the ministerial aspirant should feel himself in need. In this article, we enquire whether or not, it would be best to postpone all special training for the ministerial office until the candidate shall have completed his regular collegiate studies. In following out this enquiry we reach the following conclusions:—that it would be best to postpone the study of the higher literature of the sacred profession until the mind of the candidate has been developed and strengthened by academic training, and fitted by previous acquirements to prosecute such a study to advantage; but that for weighty reasons it would be most desirable that the candidate while traversing his undergraduate course should to some extent be exercised both in evangelical studies and evangelical work. In support of the first named conclusion nothing need be added. Its soundness seems self-evident. Its statement wears the aspect of a demonstration. But in illustration of the justness of the second conclusion, we observe.

1. That it may often happen that a ministerial candidate will, when commencing his collegiate course, be of so mature an age as to render it unwise to detain him, after that course shall be completed, for any considerable period, to enable him to pass through a course of special training for ministerial work. In such cases at least some degree of special training ought to be combined with the processes designed to promote general culture.

2. That whether the candidate passing through an undergraduate course of study be older or younger, it is extremely needful for him to cultivate the ministerial spirit, to keep fresh in his heart and conscience the sense of his vocation to ministerial work, and to have his mind constantly impressed with a conviction of the supreme importance of the duty to the performance of which his life is to be devoted. Participation in real evangelical work, intelligently prepared for, would contribute to develop and maintain that spirit, to vivify that sense and to strengthen that conviction.

3. That the tendency of these Collegiate studies by which the highest mental culture is promoted is not of a kind calculated to develop to any appreciable extent a truly religious tone of feeling, but rather opposite. But it is not desirable that the reason or imagination of the ministerial candidate should remain for years under the almost uninterrupted influence of purely secular subjects. It is absolutely necessary

that things sacred should share with things secular the sway over the intellect of the student. This is true in every case; it is emphatically true as it respects the student-candidate for the Christian ministry. For a ministerial candidate contact with religious truth in its direct bearing upon ministerial work, in its direct connection with evangelical labour, would probably prove most salutary.

4. That the cultivation of the art or faculty of extemporaneous speech must be considered a matter of high importance in the preparation for the pastoral office. Sermon reading is not preaching. Sermon reciting is not preaching in the best sense of the term, though the sermon recited were all one's own. Were it otherwise, there still would be moments of interest in every minister's career at which an inability to speak extemporaneously with facility and power would be justly considered a great misfortune and a palpable defect. Now the earlier the ministerial candidate begins, under proper circumstances, to acquire the extemporaneous art, the better for himself in every way. College declamations may aid him to cultivate his voice and correct his manner. College debating societies may give him some opportunity to test his powers in discussion with his equals. But to the candidate for the work of the ministry in our Church, above all things, for the cultivation of the practice of facile speech in public, award the role of the exhorter and the local preacher; not that when he speaks, he may be able to aim at a real, a grand, a noble object, and may also be under the influence of pure and powerful motives, which will stir his soul to the depths that are within him.

J. R. N.

(For the Provincial Wesleyan.)

### DOCTRINAL SKETCHES, No. 14.

#### REPENTANCE—ITS NECESSITY.

Repentance towards God is a duty imperatively required of every human being. Our obligation in this respect lies first in the plain declaration of the Divine will. "Except ye repent," said the Saviour, "ye shall all likewise perish." "Repent and be baptized," "repent and be converted," said St. Peter to the Jewish multitude, who thronged around him and the other apostles on the day of Pentecost; and in language quite as forcible did St. Paul declare on Mar's Hill, to the philosophic Greeks, that now "God commandeth men everywhere to repent." To us, as well as to them, is this injunction addressed, and only by compliance with it can we reasonably hope for "remission of sins."

But the command so given is by no means a harsh or arbitrary decree. The thing required is intimately related to the condition of our heart, and is necessary to prepare the way for our real well-being; and God speaks to us as a friend and Father in counsels of wisdom and compassion, quite as much as with the authority of a Sovereign. There is the same earnest good will expressed to us that there was to His ancient people when, by the Prophet he said, "Come now, and let us reason together, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool."

Repentance for sin is eminently proper. Sin is wrong-doing. It is the violation of that law which in all respects—in its principles, in its details, in its holiness, in its goodness. That law is also ordained to life. Its observance promotes the virtue of our character, and insures our peace and inward satisfaction. But sin is folly, ingratitude and rebellion; and its consequences invariably are injurious in the highest degree to our outward and inward well-being. It is a discovery of our fallen and low condition we should present unto God the sacrifice of a broken heart and of a contrite spirit! No one can retrieve the past. But we may lament it. If our hearts are truly affected by a sense of sin, godly sorrow will be our predominant feeling. By an instinct divinely imparted, we shall be grieved for ourselves, mourn apart, or like the pious man in the temple, smite upon our breast, while with downcast look we with him exclaim in intense earnestness, "God be merciful to me a sinner."

Repentance again may be viewed as the appointed way to God towards our recovery and full salvation. There is a state of sinless joy, a place of perfect and unending bliss which by divine grace we are called. But the pure in heart alone shall see God. Much must be done in order to beget and to perfect this purity in us. Especially do we recognize the need of faith in the atonement of the Lord Jesus. This is the one condition at once of our justification and of our sanctification. Trust in Christ brings us directly into contact with the Saviour, and this simply and alone enriches us with the "fulness of the blessing of the gospel." But then faith itself is only possible to the truly penitent soul. What we should do, then, be what we attempt to lay hold upon Him, what closing with Him, what reliance of soul upon his sacrifice and intercession, if we do not hate sin, and loathe ourselves on account of it, and desire above all things to be delivered from its inward bondage, and to be free from its power, we are unprepared to receive the grace of God, and lay a stumbling-block in the way of his blessing. For the Lord is rich to them that are of a broken heart, and saveth such as be of a contrite spirit.

This feature of the case is, we fear, too frequently overlooked. Faith in salvation are unattainably divorced from the preliminary and always accompanying work of repentance. It is not seen that there must be a deep and thorough conviction of sin and sorrow for it before faith can take root in the soul—it is not seen that faith itself does not destroy this godly sorrow, but becomes strong and influential hourly as this is cherished and maintained. Hence the premature religious joy. Hence the half-hearted conversions of many as instanced by their religious lives, and by the light and flippancy change from their profession of love to the Saviour, to that of love to the world. Hence we would say the frequency of what is known in the churches as backsliding, but which might often more appropriately be called an outward conformity to an unrepentant nature. Hence more to be deplored than even their self-deception, the weakness of the Church of Christ, and the slowness with which she can undertake the work of the world's evangelization.

It will thus also appear that the phrase repentance of believers, is one of great significance and propriety. There is indeed a sense in which true Christians are to leave this "principle of the doctrine of Christ" they are not to continue penitents merely, they are not to live in the spirit of bondage unto fear, but so far as ceasing to have unfeigned godly sorrow, and to be influenced in their entire deportment by it, they are never to leave it behind. The remem-

brance of their past sinfulness should still be grievous unto them. If God has pardoned their offences, yet should they never forgive themselves. And by a careful study of their heart in the light of revealed truth they will continually and increasingly discover the depth and malignity of original depravity, the natural imperfection of humanity, and the need which the most advanced Christians must always experience, of the application of the atoning blood, in order to render them acceptable in the sight of God. Thus will they "go softly" before the Lord all their days. Thus will they be preserved from falling, and be stimulated with all diligence to perfect holiness in the fear of God.

But if a penitent spirit be necessary to the promotion of the work of righteousness within us, how much more is it requisite to the regaining of divine grace when that by sin has been forfeited and lost. It is in this light that a great part of the Prophetic writings of the O.T. Testament are to be read. They reprove the sins of backsliding Israel. They enforce repentance by a reference to the original covenant relation in which that people stood to God. They show that to forsake Him was an enormity of which no other people were, or could be guilty. It was a course as foolish, as it was impious. They had forsaken the fountain of living waters, and had hewed out to themselves cisterns, broken cisterns which could hold no water. If these were urgent reasons for their renewed repentance, much more are they so for ours, if unhappily we have wandered from the Lord. The guilt and the danger of a backslider under the grace of the Gospel are far worse than they could have been under the law of Moses. Their sin is emphatically against Christ, not as He was presented by the shadows of the old dispensation, but as He is now set forth in His proper personality and in His redeeming work. If we really have stood in covenant relationship to Him by the penitent faith in His blood, so much the worse for us if we either have again fallen into open sin, or have secretly yielded to the tempting influences of worldly conformity. For us there can be no going forward in the good way, until we have returned upon it. The solemn engagement on God's part to succour and to save to the uttermost does not stand if its conditions are no longer observed. But He counsels us still; and the following letter, addressed to the church at Ephesus are still addressed to all who have left their first love: Remember therefore from whence thou hast fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent. C. S.

(For the Provincial Wesleyan.)

### A LETTER FROM THE REV. JOHN WESLEY.

There are many kind and excellent people in our congregations whose virtues resemble those of the person to whom Mr. Wesley wrote the following letter. He deemed it of so much importance that he has preserved it in his journal of July, 1764. It is commended to the serious consideration of those who regularly worship in our sanctuaries, who liberally support the various useful schemes of our Connection, but who have not yet sought nor enjoyed Christian fellowship with our church. They are requested to consider also how godly will Mr. Wesley was in the things which promote personal holiness and faithfulness. They will then, it is hoped, practically adopt his counsel. Such a course would probably be followed by increasing comfort, and by the use of the means as the result of their good example, to be rewarded at last with their admission into the society of "the spirits of just men made perfect," through Him who is the way, and the truth, and the life.

E. B.

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On trial; a gratifying report was given of each of them.

Only one of our ministers is this year compelled to become a supernumerary, (the Rev. R. Hunter) after a laborious and unintermitted ministry of forty-two years.

Six blessed brethren have entered into rest since the last Conference. Most gratifying testimonies were borne to their faithfulness in life, and to their triumph over death. Their names are—Charles L. Grant, Robert Massaron, D.D., John S. Bassett, Henry Geddes, John Green, and Henry E. Jones.

On the evening of the first day of its session, the official sermon to the Conference was preached by our beloved President. It was a most impressive discourse, for which he received the cordial thanks of the Conference on the following day.

On Thursday, the Rev. H. H. Chettle made a lucid and most kindly statement on behalf of the Auxiliary Fund for Worn-out Ministers and Ministers' Widows. In Ireland, we have, ever since the Centenary year, punctually paid into this Fund, the sixpence per member then agreed on. With interest an exceeding sum has been accumulated, and also raised in every circuit. Still, we earnestly desire to increase our contributions to this important fund, and have appointed a small committee to inquire what can be done in this way.

The remainder of Thursday was mainly occupied by the division and re-arrangement of circuits, and sundry other matters affecting the stations. In the evening there was an open session of the Conference, of which our friends gladly availed themselves in large numbers. It was a most interesting occasion. The Address of the British Conference to the Irish Conference was read by the Rev. J. C. Bass and R. G. Jones were appointed to prepare a report on money in hand; the applications were therefore sent forward to the Conference through the Home Mission Fund Committee. It is earnestly hoped the liberality of our worthy friends may enable the Conference to enter on the opening of the year with a membership of 218, the decrease 176; net increase 42. This, though small, is encouraging under present circumstances.

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hoped that their generous example will be speedily and extensively followed; but, if a steady revenue is to be secured, for the permanent maintenance of additional ministers, it must be by the many, and not by the few; by the peace of the masses rather than by the pounds of the few. The Wesleyan Missionary Society devotes about £5,000 per annum to the carrying on of missions in Ireland, and if the Committee could just now add £1,000 per annum to the grant, it would do great service to Protestantism throughout the world; but this, we presume, is out of the question so long as the treasurers of the Society are £17,000 in debt.

Considering the influence which Ireland exerts in all the colonies of the empire and in the United States of America, there is an urgent necessity that all the appliances of evangelical Protestantism should be brought to bear on the moral and spiritual interests of all ranks and conditions of the people. We have great hope for the country; its position, soil, minerals, climate, productions, rivers, harbours, academies, colleges, university, and people should place it in the ranks of the most advanced nations. There is one drawback, and that is Popery. Mr. Wesley used to regard the doctrine of salvation by grace through faith as the very substance of the Gospel, and as the great antidote to Popery; subversive alike of the pride of unsanctified intellect, and of the bigotry and intolerance of Pharisaism. Whenever and wherever this old Reformation truth is upheld and enforced, Romanism, with its priests, altars, sacrifices, penances, indulgences, satisfactions, and purgatories, collapses and perishes. This glorious truth will revive the memories of the Isle of Saints, and make Ireland once more a religious power amongst the nations.

(For the Christian Advocate.)

### "METHODIST UNION" IN CANADA.

In order to furnish our readers with as clear a view as may be of the present status of the "Union" question in Canada, we have collated the records of the recent action of the several Methodist Churches on the subject. It will be remembered that at the session of the Canadian Conference a year ago a Joint Union Committee was appointed to consider and report a plan of union, and that said Committee subsequently adopted and recommended such a plan. That plan was as follows:—

Resolved, That in the opinion of this meeting a scheme of union to be generally acceptable should embrace the following points:—

1. That a General Conference should be formed to meet say once in four years, having power to make rules and regulations for the whole Church, subject to such restrictions as may be imposed by the Discipline.
2. That Lay Representatives should be included in the General Conference in such form as may be agreed upon.
3. That the representatives of the General Conference should be elected—ministers and laymen in equal numbers.
4. That, in case of the admission of laymen into the General Conference for purposes of legislation, the Annual Conferences should be composed of ministers only who have travelled four years and been received into full connection; such Conferences to have the right of examining ministerial character, and of stationing and exercising general administrative powers.
5. That one or more General Superintendents should be elected by the General Conference to hold office for a term of years corresponding to the term of the said conferences, such Superintendents or Superintendents to be set apart for the work by such form of services as may be agreed upon, to be amenable to the General Conference for all their official acts, and to be eligible to re-election.



was despite the prevailing unfavorable weather... listened to with marked attention by a crowded audience...

SAD ACCIDENT AT AYLFORD.—An attentive correspondent at Millville, Aylford... informs of a sad accident which occurred on Tuesday last at the Rectory Rectory, Aylford...

WRECK OF A PASSENGER SHIP AT ST. PAUL'S.—The ship "Minerva" of Glasgow... was wrecked on Monday evening, July 12th, off the coast of St. Paul's Island, Gulf of St. Lawrence...

SHOCKING ACCIDENT.—In shutting the... trucking train at Newport on Friday the switch tender unfortunately struck a workman...

NEW BRUNSWICK ITEMS.—The Academy of Music in St. John is expected to be completed in October...

DEATH OF MR. GEO. H. SMITH.—We deplore the death of Mr. Geo. H. Smith, the well known singer, who expired at the Public General Hospital yesterday morning...

TESTIMONIAL TO REV. D. CURRIE.—The members of the Wesleyan Church at Fredericton have presented their Minister, Rev. D. D. Currie, who is about to take charge of the Centenary Church in this city...

VALIANT DEED.—The Montreal, N. B., Times says: "The Rev. Mr. Prince will preach his valiant oration on Sabbath evening next, and will leave for his new field of labor (Berwick, N. S.) on the Monday following..."

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BERNED TO DEATH.—By a severe storm, a vessel named Mackay, of New Brunswick, was wrecked with a fearful accident, which resulted in death a few days ago...

NEW YORK, July 12. (10 p. m.)—About forty persons were killed during the riots; to-day named Mackay, of New Brunswick, was wrecked with a fearful accident...

NEW YORK, July 12. (midnight.)—The Orange procession broke up in 4th Avenue, opposite Cooper Institute. Orange paraders put their badges and regalia in their pockets, and mingling with the crowds, quietly dispersed...

NEW YORK, July 13.—The orange parade yesterday culminated in a terrible riot and the attack on the Orange procession was the most serious yet. The troops fired repeatedly. The fight was almost continuous along the route, the police and military being compelled to use their weapons vigorously...

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MOUNT ALLISON WESLEYAN College and Academies! THE first term of the Academic year 1871-2 will not open till Thursday, August 17th.

Sabbath School Convention. A Sabbath School Convention of all Denominations in the County of Colchester will be held in the Baptist Church in Truro, on the afternoon and evening of Thursday, July 20th and 21st...

REGISTRATION OF BIRTHS AND DEATHS. Every Birth should be registered within 60 days after taking place. PENALTY for neglect, Two Dollars.

Shipping News. PORT OF HALIFAX. ARRIVED. July 11—Stur Peruvian, Smith, Liverpool. Fr. ship ship Marquis, New York, 10th inst. P. E. Island, Matilda, McLean, Arich, 10th inst.

WANTED. TERE FEMALE ATTENDANT for the Insane. Address stating age and nativity. W. G. GOSPODAR, Superintendent State Lunatic Hospital, Lunenburg, Massachusetts, U. S. A. July 5.

TIME SHINGLES. 2,000,000 Pine and Cedar Shingles. Nos. 2, 1 and Extra. 520 Blis Extra White LIME, prepared to order from Lish Stone. 200 lbs London Cement. 170 do Colton's Plaster, with the largest and most varied stock of LUMBER in the market.

E. J. MILLER, General Agent of the Seven Western Counties for the following: Sewing Machines, Howe, Singer, Wheeler & Wilson, Little Wanzler, Weed, Abbott & Co.

REMOVAL. AMERICAN HOUSE, kept by Misses Campbell & Bacon. THE subscribers have removed from Windsor Street, No. 12 Jacob Street, to that new and commodious house, 195 Argyle Street.

PROVINCIAL Land and Building Society. SAVINGS FUND. Established under special Act of Assembly, 10th Nov. Ch. 83.

HARDWARE. The subscribers invite the attention of intending purchasers to their stock of Ironmongery, Hardware, Cutlery, and other articles.

Now Landing SUGAR AND MOLASSES. 93 BIDS. 15 Tons Barbadoes Grocery SUGAR. 10 Bbls Choice Centrifugal Sugar. 10 Tons Molasses.

NEW GOODS. Per Steamer City of Limerick. Black Rotted Crapes. Naples Cord Hair Nets. White Corset Braid.

Notice to the Public! UNDER the authority of the Post Office Act, 1867, Canada Post has been authorized to issue a Stamp of one cent now ready to be issued for sale to the public by this Department at one cent each, and also for the same purpose a double matter through the Dominion without first charge for delivery from any Post or Way Office.

POST CARDS. UNDER the authority of the Post Office Act, 1867, Canada Post has been authorized to issue a Stamp of one cent now ready to be issued for sale to the public by this Department at one cent each, and also for the same purpose a double matter through the Dominion without first charge for delivery from any Post or Way Office.

ENGLISH, AMERICAN & FOREIGN Sheet Music & Books. A complete assortment on hand, and orders forwarded every week to the various publishing houses. A liberal discount allowed to Teachers and Academies, and any order received by mail will be carefully executed.

NOTICE. The Bank of Montreal and the Bank of Nova Scotia will receive British Fillet at par in Nova Scotia currency, and will also pay for American Silver in Canada currency at five per cent discount.

PUBLIC NOTICE. The Mail for Europe, per Allan's Steamers will be closed at the Office every alternate Saturday at noon of each week, terminating on July 15, instead of Friday, as heretofore.

CO-PARTNERSHIP NOTICE. MR. ANDREW B. BOKAS, has this day been admitted a partner in the business of ANDERSON, BILLING & CO. Halifax, 8th Feb, 1871.

7-30 GOLD LOAN. OF THE Northern Pacific Railroad. Rapid Progress of the Work! The building of the Northern Pacific Railroad (beginning July 1st) is being pushed forward with great energy from both extremities of the line...

A GOOD INVESTMENT. Jay Cook & Co. are offering and underselling (recommended as a profitable and perfectly safe investment, the First Mortgage Land Grant Gold Bonds of the Northern Pacific Railroad Company. They have 30 years to run, bear seven and three quarters per cent, and are secured by first and only mortgage on the entire road and its equipments...

25,000 ACRES OF LAND to every mile of track, or 500 Acres for each \$1,000 Bond. They are exempt from U. S. Tax, Principle and Interest are payable in Gold; Denominations: Coupons, \$100 to \$1,000; Registered, \$1,000 to \$10,000.

THE PROCEEDS of all sales of the above Bonds required to be devoted to the purchase and cancellation of the first Mortgage Bonds of the Company. The Land Grant of the Road exceeds 375,000 Acres. This immense sinking fund will undoubtedly cancel the principal of the Company's bonded debt before it falls due, with their ample security and high rate of interest, there is no investment, accessible to the people, which is more profitable or safe.

OTHER SECURITIES. All marketable Stocks and Bonds required to be sold to the highest bidder, and cancelled in exchange for Northern Pacific Securities. Express Charges on Money or Bonds received, and seven-eighths sent in return, will be paid by the Financial Agents, all information, pamphlets, etc. can be obtained on application at any Agency, or from the undersigned. For sale by JAY COOK & CO. Philadelphia, New York, Washington, Financial Agents Northern Pacific Railroad Co. By BANKS and Bankers generally throughout the Country. For sale also by MORGAN, KENNEDY & MARVIN, Bankers, 21 1/2 Wall Street, New York, Gen. Agents, New York, New Jersey, Vermont, etc.

Gen. Agent for New Brunswick, P. E. Island, and Newfoundland, J. W. MYERS, 113a Hollis Street, Halifax, General Agent for Nova Scotia, May 20.

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Completion of Spring and Summer Stock. CHOICEST GOODS! NEWEST DESIGNS!! LOWEST PRICES!!! HOWARD, WHITEHEAD & CRICHTON, TAILORS, CLOTHIERS AND OUTFITTERS, No. 185 HOLLIS STREET, REG to announce that their SPRING and SUMMER IMPORTATIONS of GENTLEMEN'S OUTFITTING GOODS, are now nearly complete and will be found to comprise many fashionable Novelties adapted to the wants of their customers.

CLOTHS.—This department will be found complete with a beautiful selection of West of England Cloth, Scotch Tweeds, Blue Trousers, Super Cassimeres, and Does, Oxford, Cambridge and Fancy Mitts, Blue Trousers, Silk, Marcella and Diagonal Cloth, Best Scotch Cheviot, Silk Mixture Coatings and Fancy Shawls and Coats, Vestings, Dress Suits and Coats, etc.

READY-MADE CLOTHING.—In this Department will be found a well assorted stock of Men's Garments, manufactured from the best material in the most fashionable styles at prices that will commend themselves to the judgment of the purchaser.

UNDER CLOTHING.—Always in stock, superior makes of Silk, Merino, Lambswool and Cotton Under-Clothing at economical prices.

Scarfs and Ties.—We are now showing a unique selection of these beautiful Goods, comprising the following Fancies and Black Venetian, Time General, World Wide, Edinburgh, Nobby, Favourite, Kensington, Dala, Correct, and many other new styles. Muslin, Fancy and Regent Ties, Scarves, Favourite and Fancy Shawls in great variety.

UMBRELLAS.—A full assortment of Ivory and Cane Handles, Parasols Ribbed, Silk, Zanzibar, and Cambric Canopies, will be kept constantly on hand.

RUBBER CLOTHING.—With Alpaca, Twilled, Paramatta and Patent Linings.

Strictly Cash System. The Positive adoption of a Cash System, places us in a position to offer our Stock at Unprecedented Low Prices.

HOWARD, WHITEHEAD & CRICHTON, 185 HOLLIS STREET, June 21

S. HOWARD & SON'S SUMMER NOVELTIES!

The "Josephine" Kid Glove! Modes de Londres, Dresden and Berlin. S. HOWARD & SON have received from the above cities a charming collection of

CONTINENTAL MILINERY. Personally and carefully selected from the Most Renowned Atteliers in Europe, which, notwithstanding the unavoidable absence of our usual Parisian suppliers, we have replaced with the Newest, most Fashionable and BEAUTIFUL GOODS pertaining to the present season.

Milkado Silks? In new Teas Colourings—Eighty Cent per yard, at S. HOWARD & SON'S, Hollis Street.

Battiste! Battiste! The new material for Summer Costumes, in Fresh and most delicate tints, Eighteen Cents per yard, at S. HOWARD & SON'S, Hollis Street.

The Best Kid Glove. DENTS' far famed Town Made. Unsurpassed for Perfection of Fit, Quality of Kid, and Beauty of Colouring at S. HOWARD & SON'S.

THE LORNE CORSET. This symmetrical, glove-fitting Corset, made specially for our Retail Trade—One Dollar Twenty-five cents per pair, at S. HOWARD & SON'S, Hollis Street.

Summer Dress Goods. A large, complete and excellent assortment of the most novel and beautiful fabrics, combining exquisite fitting with Unusually low prices, at S. HOWARD & SON'S, Hollis Street.

Ladies' Outfitting - - - Our Speciality! S. HOWARD & SON, Hollis Street, May 12.

Wholesale Dry Goods. ANDERSON, BILLING & CO. Have received per "City of Durham," CASES ASSORTED 6-4 COLORED COBBERGS, CASES COTTON TWEEDS, TABLE OIL CLOTHS, BALES BED TICK, REGATTA SHIRTINGS, BLUE DRILLINGS, Also per steamer "Commerz" from Boston, and "Chase" from Portland: COTTON FLANNELS, Corset Jeans, COTTON DUCKS, Kentucky Jeans, HEAVY DUCK PANTS.

95 & 97 Granville Street. British Shoe Store, 138 GRANVILLE STREET, A. J. RICKARDS & CO. HAVE today received a large assortment of Ladies', Misses' and Children's Serge Goods, of various styles and qualities, which are warranted to give satisfaction in cheapness, durability, and finish.

To Anglers and Pedestrians, 100 pairs of the Celebrated ARMY BLUECHERS, at 25

Hardware, Hardware. Received per Steamer "Albama," FOURTEEN packages American Hardware, including Mortise Locks, Door Knobs, Chisels, Planes, Bench Screws, Sand Paper, Hatchets, Trowels, etc. STARRS & McNUTT, 144 and 146 Upper Water Street, June 1.

JOSEPH S. BELCHER, (LATE GEO. B. STARR & Co.) Commission & W. I. Merchant HALIFAX, N. S. Particular attention given to the purchase and sale of Dry and Pickled Fish, Flour and West India Produce, &c.

Flour. FLOUR. Landing ex R. S. "Chase," from Portland 100 barrels Union, 100 do Novel, 100 do Spangling. For sale by R. C. HAMILTON & CO. June 1.

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