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Number 17

PREACHING CHRIST.

A SERMON
Preached in connection with the Foreign Missionary Anniversary on the Methodist Church, Knox St. St. John, N. B., on the evening of Sabbath, February 9th, 1873, by
THE REV. HENRY PORE, J. C. M.

"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."—Colossians 1:28.

(Contd. from page 16.)
In our text we have indicated to us
Secondly—The mode of the Christian Ministry.

1. "Warning every man."
This language imports danger. The Apostles warned men because they believed them to be in danger. So vividly was this peril seen to these holy men, that it wrought upon their sensibilities and constrained them.

"To seek the woe of sinners, and to save them with a pure conscience."—1 Peter 2:12.

Addressing the Elders at Ephesus, Saint Paul said: "Remember that by the space of three years I ceased not to warn every one night and day with tears."

"But knowing the terror of the Lord, we persuade men," he writes to the Corinthians. They believed and taught that "the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." They thus warned men of the wrath to come and exhorted them to flee for refuge to Christ. Not with unfeeling spirit and revolting harshness of expression—but with unaffected tears did they declare the alarming truth to every man irrespective of country, class, or creed. They knew that every man was in danger, and believed that every man who should take warning might deliver his soul.

How men can read the discourses of Christ and the writings of the apostles—and, if they believe in the truth of the Bible—not believe in the existence of a personal devil, and a material hell, I cannot understand. But such is the case—the theological wisecracks of the nineteenth century have not, that there is neither one nor the other. Christ and His apostles warned men against the devil, and against the torments of hell. We presume they at least knew as much concerning this subject as Tom Paine, Theodore Parker, Renan or any other of the entire school of freethinkers.

Unless we were better advised than by such impious cavillers, we shall feel bound to warn our fellows to the sober and vigilant, because their "adversary the devil goeth about as a roaring lion, seeking whom he may devour." Still must we echo the warnings of Christ in the ears of the Pharisees and evil doers of modern times. "Ye serpents! Ye generation of vipers! how can ye escape the damnation of hell?" and affirm with Him that, if they repent not they shall perish—they shall die in their sins, and go away into everlasting punishment. It is at the peril of our own souls that we fall to bear this testimony, seeing that the Divine Master holds us responsible for the result of our unfaithfulness. To us He speaks, as well as to Ezekiel, saying "O Son of Man, I have set thee a watchman upon the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me, when I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak unto the wicked to turn from his way, that wicked man shall die in his iniquity; but his blood will I require at his hand.

The law of Moses had its trowning Sinai, capped with thunder clouds shooting forth their bolts of fire, symbolic of the terrible majesty of the Lawgiver, and suggestive of His power to punish the trifier and the rebel; but no threat of condemnation and wrath can compare with those written in the red-hot blood of Calvary. "He that despised Moses' law died without mercy, under two or three witnesses. Of how much sorer punishment suppose ye, shall be thought worthy, who hath trodden under foot the Son of God, and hath counted the covenant, wherewith he was sanctified, an unholy thing—and hath done despite to the spirit of grace?" Not only sinners exposed to the vengeance of eternal fire, but the danger is heightened by their gross insensibility to the awful fact. Drugged with the narcotics of infidelity or stupefied by the glutinous indulgence of sensual appetites—they sleep a deadly sleep and need to be aroused by the peals of terror and alarm hung out from the belly of the Christian Pulpit.

2. "Teaching every man."
The chief function of the ministerial office is to teach men the way of salvation. On this subject mankind are deplorably ignorant. They must needs have "line upon line and precept upon precept." The teaching of the Christian minister is not speculative, but declaratory. His business is not to deal in the conjectural and abstruse, but with the changes realities, the eternal truths—the immutable and clearly defined principles of divine revelation. His utterances are authoritative.

3. "That we may present every man perfect in Christ Jesus." Under its transforming and soul-purifying power, "men are to come to a perfect man—the measure of the stature of the fulness of Christ." Through faith in Christ they are, by the Divine Spirit, to be raised into newness of life, and being thereby nourished and strengthened with all might in the inner man—grow up into Him in all things. Sin has occasioned all the physical, intellectual and moral degeneration of our race, but Christ the Saviour from sin. He teaches how men may escape from the grasp of those vices, and errors and superstitions which are incompatible with a perfect manhood—vices which destroy the body—errors which entangle the mind, and superstitions which debase and disappoint the soul. How intolerant is the teaching of the Gospel, of all abuse of our corporeal powers! How high the dignity with which it invests the human body, when it asks, "What? know ye not, that your body is the temple of the Holy Ghost, which is in you?" The virtues it enforces, whenever practised, are designed and suited to promote individual and

social health and happiness, wealth and honor. The sublime verities it reveals, and its wide fields for thought and research which it suggestively opens will afford the means of intellectual growth, and moral improvement through the interminable hereafter of our being. Under its auspices the world must advance to the universal enjoyment of the highest civilization. Learning, science, art and commerce shed their manifold blessings upon all nations dwelling within the sphere of its benign influence.

The highest place of perfection, however, to which it lifts men in this life—is not reached until they realize that exalted fellowship with God which St. John writes, "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." For this same spiritual completeness, St. Paul prays on behalf of Hebrew Christians, "Now the God of peace, make you perfect in every good work to do his will, working in you every good thing which is well pleasing in His sight." In a word, this Gospel proclaims an indwelling Christ, and an indwelling Christ means the extinction of all indwelling sin. Nor is this a display of privilege in which only a few are called to participate. The apostles believed it was open for all, and therefore they warned every man, and taught every man, that they might "present every man perfect in Christ Jesus." Surely the great God and our Saviour Jesus Christ who is able to save unto the uttermost, one member of the race—able to save all; and if he is no respecter of persons, (as we are assured, He is not), then He must be as willing as He is able to lift every man up to the enjoyment of this infinite good.

2. The apostles coveted the honor and happiness of presenting their hearers to Christ in the day of judgment, as the trophies of His power to save, and as the fruit of their ministry.

These holy men seemed to live and move—to speak and act in all their relations to the Church of Christ, as in the light of eternity, and in view of the solemn scrutiny of eternal Judgment. They watched for souls, as those that must give account. Anticipating the period when Christ "shall come to be glorified in His saints, and to be admired in all that believe," they toiled with unremitting diligence to win souls for Him that should swell the spoils of His victory, and add jewels to His mediatorial crown. "We were they dead to that holy ambition which is a sign of failure and defeat in the service of Christ. They presented the possibility that the disclosures of the last day should prove that in any instance they had run in vain, or labored in vain. Rejoicing with a hallowed delight over those whom they had instrumentally saved, they exhorted them as their joy and crown, and fast in the Lord, saying, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ? For ye are our glory and joy." As spiritual husbandmen they went forth weeping, bearing precious seed—sowing beside all waters, looking toward the harvest-time when they should come again with rejoicing, bringing their sheaves with them. "O my brethren, next to the honor and happiness of being ourselves presented to Christ in that day of glory, and of presenting others as the fruit of our Christian effort! Contrasted with the high distinction attained by those who, having turned many to righteousness, shall shine as the stars for ever and ever—the brightest coronets of earth and the noblest honors of statesmen, and heroes shall sink into the shades of an eternal oblivion! How solemnly startling the thought that we are speaking and hearing and acting every day for eternity, and the moral culture bestowed by others upon us, or bestowed by us upon others, will prove either "O my brethren, the day unto which we are all bound to die." The day hastens which shall declare the result of all!

My dear brethren! in prospect of that approaching review, allow me to ask, "Have you tested for yourselves the saving efficacy of the Christ whom we preach unto you? Is Christ in you, your hope of glory? If so, are you seeking to be made perfect in every good work to do His will, working in you every good thing which is well pleasing in His sight? Give all diligence in your Master's service, that when He shall come to judge the race, ye may be found of Him in peace, without spot and blameless, and be presented "faultless before the throne of His glory with exceeding joy."

Do I address any who are yet un saved? Once more I warn you to flee unto Christ, the Saviour of sinners. He now invites you to come to Him for pardon, purity, rest and joy. Do not longer slink in the shadows of sin. No longer despise His beseeching grace! By His peerless divinity, and perfect humanity, His spotless life and all-attending death—by His resurrection from the dead, and present intercession for you in heaven—and by His coming again to judge mankind—I appeal to you that you embrace His offered salvation, and thus prepare for an honorable presentation in that day, when He shall see in the millions of His redeemed, regenerate, and glorified saints—the travail of His soul, and shall be satisfied.

My dear brethren, there are millions of mankind to whom Christ has never yet been preached! For them as well as for us, He bore the cross! To those of us who have accepted Him as our Saviour, He is saying, "Go ye into all the world and preach the Gospel to every creature."

Though there may be but few of our number to whom it may be given to carry this message, yet we are to be diligent, that we may not be found without it. It is the privilege of all to go for their representatives, in the person of those self-denying and devoted servants of Christ, the Christian missionaries of the day, and tell them "The old story of Jesus and His loving." More intimately and practically identifying ourselves with the cause, wherever Missions, in sympathy, prayer and consecration of time and property—all our co-operation take its character from the just and inspiring sentiment, "Christ for the world, and the world for Christ." Then shall we accelerate the arrival of that golden age of Christian triumph, when Christ "shall have dominion from sea to sea, and from the rivers unto the ends of the earth."

(From the Evangelical Witness)
WANTED, A PREACHER.

BY A. C.

Ten weeks—only ten weeks—to Conference! Then our preacher will leave us, and who will succeed him is more than I can tell. One thing is certain, we must have a first-class man at our church—the second church at Eden—or we may as well close the doors. Our people are a peculiar people and if they do not get a man to suit them, they will run off to other churches. We must have a man who will hold his own against all pulpits.

Some one that will draw the young people, and build up the Sabbath-school. Some one to attract the crowd, and fill up the vacant pews. Some one who will visit among the people, and make himself common and friendly-like. Some one to push the finances, and raise enough money to defray current expenses, and to put a coat of paint on the church. Some one to keep up all united, if he can, and get up a rousing revival; for we are all—and that's the truth—in a cold, dead state. If such a man could be found he would suit us—at least for a year. And we should give him, without grumbling, eight hundred dollars a year—payable quarterly.

Three months ago, at a meeting of the Official Board, it was moved that a committee be appointed to secure a preacher for the coming year. All agreed save venerable Brother Tompkins, who says:

"Why not leave the matter with the bishop, who is, I believe, the appointing power?"

"You mean the presiding elder?"

"Well, yes, if he is the power behind the throne, greater than the throne, yes."

"But the old plan used to work well, and gave more satisfaction than the new one."

"Perhaps so, but times change, and we must change with them. If other churches engage preachers beforehand, so must we in self defence; if not, we shall have to take up with some obscure preacher whom no church thought it worth while to look after."

"Perhaps he will be a good one," says some one.

"Churches that are over-eager to get a certain man, and get him, are generally willing to sing the long-term doxology when the time of his departure is at hand. When the point is worn off a new toy, children cast aside and cry for something else. Whoever comes, I pledge myself to sustain him with my sympathy and prayers."

Brother Jones was appointed: Brown, Jones, and Smith—John Smith, as there are two others of the same name in the Official Board. The committee met at my house on the following night, around the supper table, after the things were cleared away.

"Smith," said Brother Jones, "let us get a copy of the Conference Minutes, and let us find out what preachers are finishing three years' term of service. Perhaps we can make a choice."

So I got down the Minutes from the upper shelf, adjusted my spectacles, and read the names, pausing to listen to the comments.

"Brother A. leaves this spring."

"Too weak voiced for us; we want a son of thunder."

"Brother B. leaves Strawbridge Creek charge."

"O! he will never suit us if he has been three years at such a little place as that. Besides he is too noisy—gets happy and shouts—'a little too much on the old fashion for the second church at Eden. We are an intelligent people, and must have a preacher that will be like Christ."

"Brother C."

"Family too large, and he will need more salary than we can afford to give."

"Brother D."

"I have an idea he wants to come badly, and if so, that is the reason why we do not want him."

"Brother E."

"Holiness! and nothing else, and that will not suit Eden."

"Brother F."

"A good preacher, but no pastor, and we must have a good pastor."

"Brother G."

"A good pastor, but no preacher, and we must have a good preacher."

"Brother H."

"No use," said Brother Jones. "He is one of your two thousand dollar men, and the Church of the Grand Colonnade has already taken him at him, and will bring him down at the first fire."

"Well, brethren," I said, "what is to be done? Seems to me the longer we talk the thicker grows the fog. What do you propose?"

There was an awkward pause for a few minutes, when Brother Brown gave an emphatic blow with his fist on the table, and cried:

"Let us get a transferred man."

We were dazzled a moment by the brilliant suggestion.

"Easier said than done, Brother Brown—the Conference is full, and the bishops say—"

"No matter what they say," cried impulsive Brother Brown; "just bear what I—yes, I have got it. The second church at Eden, that isn't one of your big salaried churches, wants to be treated as well as any other church in the Conference. There is the Gothic steeple church, on Fletcher-avenue, always gets a transferred man, and it will take no other."

"An imported article or none," is their cry, and the cry is heeded. On what principle is that other church is thus favored and another is

politely told that the 'Conference is full?' The second church is quite as important as any within the bounds of the Central Conference, and we want the same right to pick out our preacher from another Conference that is given to any other church."

"Well, well, Brother Brown, let us choose the man first, and then bring a united pressure upon the powers that be."

And so, not to make a long story any longer, we have been raising from Eden two hundred miles in all directions, and all in vain. What is to be done? Not a man that will suit the second church at Eden!

"I LOVE TO TELL THE STORY."

Few of our readers but must be familiar with "The Old Story," the simple strains of which have touched and gladdened many a heart. We need not quote any verses of a poem which has been circulated by hundreds of thousands. The author has sent the following lines, which she says may be regarded as "a postscript to 'The Old Story,'" but it is complete in itself.

I love to tell the story
Of Jesus and his glory,
Of Jesus and his love.

I love to tell the story,
Because I know it's true;
It satisfies my longings,
As nothing else would do.

I love to tell the story:
More wonderful it seems
Than all the golden fancies
Of all our golden dreams.

I love to tell the story:
I did so much for me;
And that is just the reason
I tell it now to thee.

I love to tell the story:
'Tis pleasant to repeat
What seems each time I tell it,
More wonderfully sweet.

I love to tell the story:
For some have never heard
The message of salvation
From God's own holy Word.

I love to tell the story:
For those who know it best
Seem hungering and thirsting
To hear it, like the rest.

And when, in scenes of glory
I sing the new, new song,
'Twill be the Old, Old Story,
That I have loved so long!

—Sunday at Home.

"EXCEEDING JOY."

BY DR. NORMAN MACLEOD.

"Who shall present us blameless before the presence of His glory with exceeding joy."

I feel how impossible it is for us in this republic in which we live to realize, but in the most important manner, the glory of a faultless character. No doubt it was in Christ, but we are too blind to see that but dimly. It is difficult to believe on the word of God that every true Christian, however weak, will one day be as faultless as Jesus Christ. But when we believe this, it is still more difficult to know what we believe. I can conceive a young child believing on the word of a parent, that he was in after years to be a great poet, a great man of science, a great statesman; that his name was last as long as the world's history. But could any parent assure his child of this, and could the child believe it yet how little could he comprehend what he yet believed, and what would be realized? So it is with Christ. The chapel cost twice as much as it paid for both chapel and an adjoining lot. This lot has on four sides of it walls as high as the church; so that with very little expense for roofing and flooring, it can be made part of the chapel. The whole is 55x86 feet. Since the consecration of church property the "Capilla" has been put to profane use; its beams, has been marred, yet within has retained all its architectural merit. It is now being repaired—the walls freshly painted, a new floor put in, with altar, pulpit, etc., suited to that faith which implies a preacher. It is admirably located, being within one square of the theatre at present used for the meeting of the Congress, and one of the College of Mines, a very extensive and finely built structure; it stands on the corner of the square, and on the sunny side of the street. The shady side is avoided here because for a considerable part of the year, the temperature is a little cool, when the sun is very grateful; and in another part there is a good deal of rain every day for several months. After securing this house I cannot tell you how much I love it. The brethren all rejoice in our success, as anybody need be, had been at work for a full month before my arrival, and though always just about to secure property for Protestants, have so far been steadily foiled, and I began to fear for myself the same result. Besides, time is passing; those district meetings and Centenary are not to be put off much longer. The brethren all rejoice in our success, and were soon ready to look at the prize.

I had expected to present at the Baltimore Conference to urge a collection for Mexico, but now see that to be quite impossible. The work of securing property cannot be put off. Presently many Americans will be here, attracted by the facility of reaching this beautiful land. Other Churches will be here seeking a cross, or like the poor afflicted and tormented negro, from his cruel sores and un-

never be so far again for giving Southern Methodism the full force of position. Not only is this city the centre of everything in Mexico, but it is very populous, and presents a field white to the harvest, whichever way the eye turns. Protestant worship is protected at the capital more efficiently than in other places, though at present the authorities have been prompt to maintain freedom of religious opinion in every instance of attempted interference.

At Toluca there is a congregation of 150 served by a Mr. Paeo, an English gentleman, who has long been in the country and speaks Spanish perfectly. On last Sabbath night a mob gathered about the church, threw stones, etc., and cried: "Death to the Protestants." This continued at intervals until Wednesday night, when the prayer meeting was held and well attended. The mob was arrested by the police, six of them imprisoned, and the whole resulted in a first-rate meeting, great help, and an inquiry for Bibles, which Mr. Paeo was not able to satisfy. Thursday all quiet.

One naturally inquires whether this Protestant movement is healthy—whether permanent or reactionary. The best way to answer this is to state the facts: 1. That there are probably 40 or 50 congregations of Bible-reading people at all ages in various parts of Mexico. 2. That this has been the work of the Mexicans themselves, and not of missionary societies from without, though for the last three years some few of these assemblies have been aided by the Foreign Christian Union. 3. That the growth of religious position in this Republic is a remarkable instance of steady purpose, maintained amid much political change and civil strife. The history of the reform movement in Mexico is this: After the war of Independence, which lasted from 1810 to 1821, when Gen. Iturbide entered the city of Mexico with a numerous army, and was made Emperor—but retained no real position in 1821, the country was often distracted by civil war. The Roman Catholic clergy, clerical party, then wealthy and powerful, was a chief cause of these wars, which continued with little interruption till the year 1865, when Gen. Comonfort became President of Mexico, though violently opposed by the clerical party, which made itself strong in the city of Puebla. To this city he had formal siege, during which it is related that the friars joined the soldiers in defence of the place, which, however, surrendered on the 23rd of March, 1866. After this the reform laws were passed, Comonfort being assisted by Senor Lerdo, until December, 1867, at which time a reactionary war commenced, and lasted until 1890, when Don Benito Juarez became President of Mexico, the reform laws became effectively established, the power of the clerical party completely destroyed, and further political strife, so often stirred up previously by it, prevented by the confiscation of all the Church property. The nunneries and monasteries were opened; poor nuns who had for years looked upon no face but that of individuals of their own order were then released from living in a convent, and permitted to do what they pleased, and to wear what they pleased, and to dress as they pleased, and to be seen in public, and to be allowed a violent death, were discovered in these sacred inclosures, some having been walled up while alive, and died in time through apertures afterwards closed.

The extent of these convents and religious houses was far beyond anything usually conceived of. They covered a large part of the city, and they supply a great deal of material at present needed for building.

It is therefore very certain that the work of reform is being carried on in this city, nor any man remains in this city, nor any friar, monk or priestly-dressed person. The clergy dress as other gentlemen. They affect a cloak, but so do many others, so that the eye is misled by those long-gown fellows who unsex themselves, and who appear quite too frequently in the cities of the United States. A few fathers of charity remain to Protestantism, but these are few, and the general triumph of Protestantism over Catholicism have come too late to save it. I wonder that Dollinger and Hincinthe do not have their representatives in Mexico. In my opinion they have but to appear to sweep away this refuge of life.

In his letter to the Texas Advocate, referring to the church and lot in the above letter, he adds:

"I have secured another lot—the finest site for a church in the City of Mexico. It could be had for \$5000; presently, just so soon as the effect of the railroad to the sea, which has just been completed, begins to be felt, it could not be had except at a fabulous price. These are the only and first pieces of property which have as yet been secured to Protestantism in this city, excepting those which Mr. Riley got a holding of long ago, not long after the general disposal of the confiscated church property. I spent some \$600 in painting and flooring and polishing up the Capilla. It was sadly out of expression when it first came to hand. But the property is worth to-day three times as much as it was when I bought it. The Spanish service will be begun immediately and will be continued till the end of the year."

And further says:

"I have not seen a nun or a long-robed priest in the City of Mexico. It looks far more like the help to be put off much longer. The brethren all rejoice in our success, as anybody need be, had been at work for a full month before my arrival, and though always just about to secure property for Protestants, have so far been steadily foiled, and I began to fear for myself the same result. Besides, time is passing; those district meetings and Centenary are not to be put off much longer. The brethren all rejoice in our success, and were soon ready to look at the prize."

I had expected to present at the Baltimore Conference to urge a collection for Mexico, but now see that to be quite impossible. The work of securing property cannot be put off. Presently many Americans will be here, attracted by the facility of reaching this beautiful land. Other Churches will be here seeking a cross, or like the poor afflicted and tormented negro, from his cruel sores and un-

COMMUNION WITH GOD.

Seek my friends, Enoch's introduction to the living God. Go to him as Enoch went, believing that he is, and that he is accessible. (Heb. xi. 6.) and seek to get the same just and realizing knowledge of him that Enoch got. He is revealed to you more amply perhaps, than he was to Enoch. Believe, believe that he is not far off but nigh. Believe that he is not hostile but propitious. Believe that he was all that Jesus was, and believing this, walk with him. Admit him into your house, that he may help you. Admit him into your hourly occupations, that he may elevate and expedite them. Admit him into your happy moments, that he may enhance them; and into your hours of anguish, that his presence may tranquilize and transform them. Let his recollected presence be the brightness of every landscape, the zest of every pleasure, the energy of every undertaking, the refuge from every danger, the solace in every sorrow, the asylum of your hidden life, and the constant sabbath of your soul. Lean with all reverence on his goodness, and with equal reliance on his goodness, learn to make the eye that never slumbers, the companion of your nights and mornings; and the ear that never wearies, the confidant of your weakness, your solicitude, your ecstasy, your weal. Learn to have not one life for God and another for the world; but let your life be divinely devoted and divinely quickened. Let every footstep be a walk with God.—Dr. Hamilton.

(From St. Louis Christian Advocate)
LETTERS FROM BISHOP KEENE.

The Nashville Advocate of March 29th contains a letter from Bishop Keene, written at the City of Mexico under date of February 16th, and directed to Dr. McFerrin, the Missionary Secretary.

In the New Orleans Advocate of March 27th there is another from the same writer, written at the same place under date of February 27th; and in the Texas Advocate of March 26th there is still another, written from the same place under same date as the last; and these two were addressed to the editors of those papers respectively.

The all refer to what he did, what he thought could be done, and what he believed ought to be done, in regard to the establishment and maintenance of a mission by the M. E. Church, South, in that city. We would be pleased to publish one, or all, of these letters but for the fact that they were late in reaching us, and the matter for this issue of the paper all arranged and mostly in the hands of the printer.

The following extracts from his letter to the New Orleans Advocate will give a correct idea of what the Bishop did; also his views of its prospects for the future:

"Mr. Editor: In the last letter I simply stated that I had bought a chapel—'Capilla' in San Antonio—and that it was built of earthquakes. I did not enlarge at the time though the theme was inspiring. The fact is, the deed was not signed, and nothing is more uncertain than the mood in which a Mexican approaches the point of actually closing a bargain, especially if he knows that he is selling it to a Protestant for a church. But on yesterday I paid down the cash payment, signed the paper, and the 'Capilla' became henceforth a stronghold of the M. E. Church, South, in the heart of Mexico. This is the first piece of property secured by Methodism in the city of the Montezumas. It has quite a Gibraltar appearance; buttressed, arched, and groided, it might be resorted to as a sanctuary in the day of trouble. The chapel cost twice as much as it paid for both chapel and an adjoining lot. This lot has on four sides of it walls as high as the church; so that with very little expense for roofing and flooring, it can be made part of the chapel. The whole is 55x86 feet. Since the consecration of church property the 'Capilla' has been put to profane use; its beams, has been marred, yet within has retained all its architectural merit. It is now being repaired—the walls freshly painted, a new floor put in, with altar, pulpit, etc., suited to that faith which implies a preacher. It is admirably located, being within one square of the theatre at present used for the meeting of the Congress, and one of the College of Mines, a very extensive and finely built structure; it stands on the corner of the square, and on the sunny side of the street. The shady side is avoided here because for a considerable part of the year, the temperature is a little cool, when the sun is very grateful; and in another part there is a good deal of rain every day for several months. After securing this house I cannot tell you how much I love it. The brethren all rejoice in our success, as anybody need be, had been at work for a full month before my arrival, and though always just about to secure property for Protestants, have so far been steadily foiled, and I began to fear for myself the same result. Besides, time is passing; those district meetings and Centenary are not to be put off much longer. The brethren all rejoice in our success, and were soon ready to look at the prize."

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never be so far again for giving Southern Methodism the full force of position. Not only is this city the centre of everything in Mexico, but it is very populous, and presents a field white to the harvest, whichever way the eye turns. Protestant worship is protected at the capital more efficiently than in other places, though at present the authorities have been prompt to maintain freedom of religious opinion in every instance of attempted interference.

At Toluca there is a congregation of 150 served by a Mr. Paeo, an English gentleman, who has long been in the country and speaks Spanish perfectly. On last Sabbath night a mob gathered about the church, threw stones, etc., and cried: "Death to the Protestants." This continued at intervals until Wednesday night, when the prayer meeting was held and well attended. The mob was arrested by the police, six of them imprisoned, and the whole resulted in a first-rate meeting, great help, and an inquiry for Bibles, which Mr. Paeo was not able to satisfy. Thursday all quiet.

One naturally inquires whether this Protestant movement is healthy—whether permanent or reactionary. The best way to answer this is to state the facts: 1. That there are probably 40 or 50 congregations of Bible-reading people at all ages in various parts of Mexico. 2. That this has been the work of the Mexicans themselves, and not of missionary societies from without, though for the last three years some few of these assemblies have been aided by the Foreign Christian Union. 3. That the growth of religious position in this Republic is a remarkable instance of steady purpose, maintained amid much political change and civil strife. The history of the reform movement in Mexico is this: After the war of Independence, which lasted from 1810 to 1821, when Gen. Iturbide entered the city of Mexico with a numerous army, and was made Emperor—but retained no real position in 1821, the country was often distracted by civil war. The Roman Catholic clergy, clerical party, then wealthy and powerful, was a chief cause of these wars, which continued with little interruption till the year 1865, when Gen. Comonfort became President of Mexico, though violently opposed by the clerical party, which made itself strong in the city of Puebla. To this city he had formal siege, during which it is related that the friars joined the soldiers in defence of the place, which, however, surrendered on the 23rd of March, 1866. After this the reform laws were passed, Comonfort being assisted by Senor Lerdo, until December, 1867, at which time a reactionary war commenced, and lasted until 1890, when Don Benito Juarez became President of Mexico, the reform laws became effectively established, the power of the clerical party completely destroyed, and further political strife, so often stirred up previously by it, prevented by the confiscation of all the Church property. The nunneries and monasteries were opened; poor nuns who had for years looked upon no face but that of individuals of their own order were then released from living in a convent, and permitted to do what they pleased, and to wear what they pleased, and to be seen in public, and to be allowed a violent death, were discovered in these sacred inclosures, some having been walled up while alive, and died in time through apertures afterwards closed.

The extent of these convents and religious houses was far beyond anything usually conceived of. They covered a large part of the city, and they supply a great deal of material at present needed for building.

It is therefore very certain that the work of reform is being carried on in this city, nor any man remains in this city, nor any friar, monk or priestly-dressed person. The clergy dress as other gentlemen. They affect a cloak, but so do many others, so that the eye is misled by those long-gown fellows who unsex themselves, and who appear quite too frequently in the cities of the United States. A few fathers of charity remain to Protestantism, but these are few, and the general triumph of Protestantism over Catholicism have come too late to save it. I wonder that Dollinger and Hincinthe do not have their representatives in Mexico. In my opinion they have but to appear to sweep away this refuge of life.

In his letter to the Texas Advocate, referring to the church and lot in the above letter, he adds:

"I have secured another lot—the finest site for a church in the City of Mexico. It could be had for \$5000; presently, just so soon as the effect of the railroad to the sea, which has just been completed, begins to be felt, it could not be had except at a fabulous price. These are the only and first pieces of property which have as yet been secured to Protestantism in this city, excepting those which Mr. Riley got a holding of long ago, not long after the general disposal of the confiscated church property. I spent some \$600 in painting and flooring and polishing up the Capilla. It was sadly out of expression when it first came to hand. But the property is worth to-day three times as much as it was when I bought it. The Spanish service will be begun immediately and will be continued till the end of the year."

And further says:

"I have not seen a nun or a long-robed priest in the City of Mexico. It looks far more like the help to be put off much longer. The brethren all rejoice in our success, as anybody need be, had been at work for a full month before my arrival, and though always just about to secure property for Protestants, have so far been steadily foiled, and I began to fear for myself the same result. Besides, time is passing; those district meetings and Centenary are not to be put off much longer. The brethren all rejoice in our success, and were soon ready to look at the prize."

I had expected to present at the Baltimore Conference to urge a collection for Mexico, but now see that to be quite

ENGLISH METHODISM.

The condition and prospects of British Methodism seem fairly mirrored in the columns of late British Wesleyan journals.

The general condition of English Methodism at the present moment is good and hopeful. The Methodist people are at peace among themselves.

But it is not merely in the respects noted that British Methodism appears to advantage just now. It is largely regarded by a quickened religious spirit.

2. The feeling of estrangement from the Established Church is evidently spreading wider and growing deeper among the English Methodists daily.

3. The indications are that English Methodism is about to abandon the comparatively neutral attitude which for the most part it has been accustomed to maintain on the political field.

SOMETHING NEW IN METHODISM.

Methodism in England occupies a highly respectable position; but its ministers never become members of Parliament.

grand tour. President Grant has furnished him the means of doing so with eclat.

ENGLISH CORRESPONDENCE.

Testimonial to the Rev. Mr. Moffatt.—A distressing case of fraud—Mr. Pimmo and his sons—The March Quarterly Meetings—The Weather.

DEAR MR. EDITOR.—The veteran Missionary, Mr. Moffatt, returned a short time ago from his protracted labors in Africa.

A distressing case has lately been tried on one of the Northern Circuits, before one of Her Majesty's Judges.

Mr. Pimmo, M. P. for Derby, has for some time been endeavoring to draw public attention to the question of more attention to ships leaving port, and to secure some vessels with bad reputations are re-named.

3. The indications are that English Methodism is about to abandon the comparatively neutral attitude which for the most part it has been accustomed to maintain on the political field.

Methodism in England occupies a highly respectable position; but its ministers never become members of Parliament.

spring weather, fine, mild and bright; and all the operations of the garden and farm are being rapidly pushed forward.

NEWFOUNDLAND CORRESPONDENCE.

DEAR MR. EDITOR.—Neither want of disposition, nor of interesting matter to communicate, but simply of time to write, has prevented me from communicating such items of correspondence from this circuit as I know you would like to receive from all the circuits within the bounds of our Conference.

Our services in connection with the close of the past year and the commencement of the present year, were attended with results as we now witness.

A very excellent lecture by W. E. Henry, Esq., M. A., Principal of our Academy, formed the inauguration of the annual meeting of the Young Men's Literary Institute.

During the past week of the Wesleyan Circuit, we were continued in the Wesleyan Church every night, except Saturday.

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relates in our present "Gleanings." It must suffice to remark that in Australia as in Canada there appears to be a fair prospect of the establishment of a confederation of Methodist Conferences on a plan which will meet the local necessities of each separate province.

Circuit Intelligence.

ST. ANDREW'S CIRCUIT.—When we arrived at the Wesleyan Parsonage in this town near the end of July, we found the Circuit Steward and several other members of our Church and congregation.

Immediately after the close of the respective districts meetings in Southern Africa, a general meeting of chairmen, general superintendents, and delegates was to be held in Grahamstown, to take into consideration the question of the formation of a separate Conference for that country.

A separate Conference for India is also desired by some persons, and here also the same difficulties will occur of the time, distance, and expense which would be involved in the attempt.

In regard to our spiritual state we seem much to cause anxiety of mind and sorrow of soul.

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contribute a fair share of the cost. Government pays to this College for educating some 300 students a sum which would have trained more than 30,000 boys in the lower schools.

REVIVAL INTELLIGENCE.

IN OUR NUMBERS FOR JANUARY, FEBRUARY, and MARCH, we published some particulars of "showers of blessing" in various parts of our land.

In our numbers for January, February, and March, we published some particulars of "showers of blessing" in various parts of our land.

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Jim. They had no guns with them, but each carried a pistol at his belt.

THE NEW CIVILIZATION.

SOCIETY IN TORONTO has lately been slightly agitated by a blast from the Rev. Dr. Tiffany on the new civilization that has begun to bleed mankind.

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Mr. Meadon attended the trial, and gave a history of what the witness had done for them, after which Mr. Gandy and Dr. Thomas both talked for some time.

A TERRIBLE INDIAN MASSACRE.

ON FRIDAY LAST, APRIL 11, Brevet Major General Gandy, of the United States Army, and the Rev. Deazer Thomas, D. D., of the Peace Commission, were tragically murdered by Captain Jack and other Modoc Indians while holding a conference with the latter near the lava beds in Northern California.

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Miscellaneous.

From Canada, Australia, and Southern Africa we have missionary intelligence of an interesting character, but our limited time and space will not permit us to enter upon the great questions to which it chiefly

General Intelligence.

LEGISLATIVE.—Three sittings of the House were held both Saturday and yesterday.

On Saturday the Speaker moved a resolution providing for the abolition of the Equity Court.

On the 11th inst. the House passed a resolution providing for the abolition of the Equity Court.

On the 12th inst. the House passed a resolution providing for the abolition of the Equity Court.

On the 13th inst. the House passed a resolution providing for the abolition of the Equity Court.

On the 14th inst. the House passed a resolution providing for the abolition of the Equity Court.

On the 15th inst. the House passed a resolution providing for the abolition of the Equity Court.

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On the 20th inst. the House passed a resolution providing for the abolition of the Equity Court.

On the 21st inst. the House passed a resolution providing for the abolition of the Equity Court.

On the 22nd inst. the House passed a resolution providing for the abolition of the Equity Court.

On the 23rd inst. the House passed a resolution providing for the abolition of the Equity Court.

On the 24th inst. the House passed a resolution providing for the abolition of the Equity Court.

BY TELEGRAPH.

OTTAWA, April 18.—The debate of yesterday on Mr. McDonald's vote of censure...

There was a general expression of regret at Anglin's article, and it is stated he will resign...

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Anderson, Billing & Co's.

STOCK OF British and Foreign DRY GOODS, JUST COMPLETED.

IS THE LARGEST AND MOST VARIED IN EVERY VARIETY AND PRICE.

NEW SEASON TEAS DIRECT FROM CHINA.

E. W. Sutcliffe

Large, Varied, and well Selected Stock of TEAS, at REDUCED PRICES!

New Season Teas Daily exposed direct from China.

Spring Arrivals at the British Woollen Hall.

WE have much pleasure in announcing the arrival of a large portion of our Spring and Summer Stock...

Dress Goods, Rich Black and Colored Silks, Japanese Silks, Ladies Mantles and Jackets...

General House-Furnishing Goods. Our Stock of Men's, Youth, and Boy's READY-MADE CLOTHING...

GENTS' FURNISHING GOODS, Plain and Fancy Dressings, Canadian Tweeds, Coatings...

JENNINGS & CLAY, No. 153 & 154 Granville Street.

SMITH BROS. HAVE Removed TO 150 Granville Street.

PARKS' COTTON WARP! WHITE, BLUE, RED, ORANGE and GREEN.

MACHINE BOLTS, NUTS, Washers, Leg Screws, &c.

Starr Manufacturing Co's. We have introduced into their Establishment Machinery and appliances...

NEW CROP CHOICE CIENFUEGOS MACHINES. 148 pairs Very Bright Cienfuegos...

FIRST SPRING IMPORTANCE OF ROOM PAPER.

NINETY THOUSAND ROLLS! 90,000!! IN EVERY VARIETY AND PRICE.

Ball, Dining, and Drawing Room Papers

Also—a number of small lots remaining from last season, which we will sell for LESS THAN COST.

Eighteen Thousand Paper Window Blinds. A large variety of VERY CHOICE PATTERNS.

Wholesale and Retail, R. T. MUIR & CO'S, 139 GRANVILLE STREET.

Being the largest importers of above class of goods in the Lower Provinces, we are enabled to offer them to our customers at prices that defy competition.

ENGLISH AND FRENCH Cottage Pianos. JUST received, an elegant assortment of Cottage PIANO PORTES...

THE PERFECTED SELF-ADJUSTING, UREKA WRINGER! THE SIMPLEST AND BEST CLOTHES-WRINGER IN THE WORLD.

BRITISH AMERICAN Book and Tract Depository, 90 GRANVILLE STREET.

Ten Cases S. S. Books. The Publications of The Religious Tract Society, London.

GOVERNMENT HOUSE, OTTAWA. HIS EXCELLENCY THE GOVERNOR GENERAL IN COUNCIL.

GOVERNMENT HOUSE, OTTAWA. HIS EXCELLENCY THE GOVERNOR GENERAL IN COUNCIL.

UNION MUTUAL Life Insurance Company OF MAINE. DIRECTORS' OFFICE, 153 Tremont Street, Boston, Mass.

ASSETS—SEVEN MILLION DOLLARS! PREMIUM RECEIPTS IN 1872, RETURN PREMIUMS PAID IN 1872...

James C. Benn, Agent, OFFICE—ACADEMY OF MUSIC BUILDING, ST. JOHN, N. B.

REFERENCES. John McMillan, Post Office Inspector, Charles M. Bowick, St. John, N. B.

Rev. James J. Hill, St. John, N. B. Hon. Duncan D. Currie, do. Hon. Alexander Mc. Seely, do.

INVESTMENT BONDS.

Northern Pacific Railroad Co. now has in full operation, with regular daily trains, 321 miles of road.

On the opening of Spring, with more than 500 miles of road in regular operation, the Company will control the extensive and productive trade of the Upper Missouri, much of Montana and the Northwest.

With these accomplished results and most favorable prospects, the Company is now selling its First Mortgage 7-30 Bonds for the purpose of completing its line of road.

Registered Bonds are mailed to the Post Office address of the owner.

FINANCIAL AGENTS, P. & C. also by W. MEYERS GRAY, 139 GRANVILLE STREET.

The Provincial BUILDING SOCIETY AND Savings Fund, In Shares of \$50 each.

MONTHLY investing shares receive interest at the rate of 6 per cent computed monthly, at maturity.

Money in large or small sums is received on deposit, withdrawable at short notice.

THOMAS MAIN, Secretary, Society's Office, March 15th, 1873.

GOVERNMENT HOUSE, OTTAWA. HIS EXCELLENCY THE GOVERNOR GENERAL IN COUNCIL.

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NEW TWEEDS, MELTONS, COATINGS, CLOTHS AND DOESKINS.

W. A. HINSWORTH, Clerk Petty Council.

OPENING DISPLAY OF SPRING GOODS!

JORDAN & CO'S. 218 & 222 ARGYLE STREET.

House-Furnishing Goods! CURTAINS! CURTAINS! SHAWLS! SHAWLS!

Rich Black Silks. P. S.—With our long experience, also, prompt attention to business, assuring our customers and friends of every satisfaction.

ELECTRO-PLATING IN ALL ITS BRANCHES, IN GOLD, SILVER, NICKEL, COPPER, Etc.

Star Manufacturing Co's. HAVING fitted up a department in the most thorough manner with extensive apparatus of the best description...

THE PEOPLE'S Steam Washer! (PATENT APPLIED FOR.)

It is established beyond a doubt, that Steam Washers will clean clothing more completely, and at far less cost than any other clothes-washer...

THE PEOPLE'S Washer. In the only Steam-washer that can be made to fit any cooking-stove Boiler...

COMBINES MORE GOOD QUALITIES AND COSTS LESS THAN ANY OTHER.

F. E. WHITSON, DARTMOUTH, N. B.

Commercial College, HALIFAX, N. S., AND ST. JOHN, N. B.

Designed to Educate Young Men for Business. Students are carefully instructed and thoroughly drilled in PRACTICAL BOOKKEEPING...

No Young Man Can afford to miss our Course of Instruction. No Father should consider the Education of his Son complete till he has sent him to the Commercial College.

MARGESON'S CALCULIFUGE! Cures and Removes Gravel, Stone in the Bladder, Dropsy.

And all diseases of the KIDNEYS. Warranted purely vegetable. The Calculifuge is the only certain remedy now in use for the cure of GRAVEL.

MESSRS. R. C. MARGESON & CO.—Dear Sirs—Please accept this testimony from one who has been suffering for upwards of five years from Gravel and Stone in the Bladder...

MESSRS. R. C. MARGESON & CO.—Dear Sirs—A friend of mine having advised me, about four months ago, to try your Calculifuge for the Gravel, from which I have suffered for upwards of three years...

The Family.

"His blood be on us and on our children."—Matt. 27-28.

Not as they meant it Lord, with clamorous cry, When Pilate thus repudiates the deed.

Let not the vengeance of the dead Most High, Descend, terrific, on the Jewish head.

The Victim dies! Oh! from the wrath divine, That justly smites, give their swift feet power,

To flee for refuge, to the Sacred Shrine, The only hope in this, their darkest hour.

And speed the time when thou canst grace impart, When every child of Abraham shall be free;

Read the dark veil of the nation's heart, And let them once again be saved of Thee.

May they receive Him—to that manger scene, With Eastern sages, their glad tidings bring;

And joyful own, that He, the Nazarene, The friend of sinners, is the Jewish King.

And may His blood be on them not as that, Which from the earth for swift vengeance cries,

But sprinkled by their great Atoning Priest, The blood which cleanseth from sin's deepest dyes.

E. R. A. Ouyaloro, April, 1873.

THE OBJECTION-MAKER.

It will always be a nice and difficult question to decide who are the most difficult persons to live with. Our first thoughts in framing an answer to this question, will be directed to the more ugly and venomous passions—such as hatred, envy, jealousy, and the like.

It is astonishing to see how this habit of making difficulties grows into a confirmed habit of mind, and what disastrous it occasions.

The savor of life is taken out of it when you know that nothing you propose, or do, or suggest—hope for or endeavor—will meet with any response but an enumeration of the difficulties that will lie in the path you wish to travel.

Mr. Batesman, the Superintendent in question, gives case and letters illustrating what he means, and the character of the evils he deplores.

"One day, the father, having some notions in regard to the culture of corn, which he dictated to me in print, sat in his chair and dictated what he had to say to John, who wrote it down sentence by sentence, and transmitted it, according to direction, to the editor of the agricultural paper the father was in the habit of reading.

Now is it not a painful fact that a good many fathers in Canada could to the letter do this in connection with their own boys and Canadian schools? We believe it is.

they receive—ill-spelled, miscomposed, and childishly feeble, as a good number of these are. Instead of the mental machinery being quickened, it is often the very reverse.

A DISGRACEFUL EXHIBITION. Last Wednesday evening, there occurred at the Brooklyn Academy of Music, what we call a most disgraceful exhibition, though the parties engaged in it, in all probability considered it a grand, imposing and stunning affair.

It seems that some weeks ago, an advertisement appeared in a daily paper, stating that any respectable couple wishing to be married in public in costumes of one hundred years ago, would have the necessary outfit furnished and the ceremony performed free, on application to the managers of Rev. Dwight Talmage's Tabernacle.

The stage was fitted up in the style of an old Puritan dwelling house. After a procession of men and women, dressed in continental style and striving to look like George and Martha Washington in old fashion portraits, had passed in review, the bride and groom came.

Parson Talmage came forward and told the frightened and silly couple what he was going to do for them, and then offering a devout prayer he united the snow birds in marriage, after which the male members of the procession proceeded to kiss the bride as they do in the Washington in old fashion portraits.

The profits of this ridiculous show goes towards building a new tabernacle for Rev. Mr. Talmage. It churches cannot be built without the aid of such immodest and indecorous exhibitions, then let our preachers go back to first principles and deliver their sermons in the market places or from the mountain tops.

Time was when marriage was considered to be a holy and sacred ordinance, too sacred for strange eyes to look upon, and too holy to be the kind and amount of education given in that State. He does not say that the schools are retrograding, but he complains that they are not keeping pace with the general advance of the people in intelligence.

But we have fallen on strange times, and though we may not be able to turn back the tide of idleness that is flowing in upon us, we can utter a protest against the innovations as they occur, and then wash our hands from complicity in their adoption.

Begin in a low tone, but with the utmost distinctness of utterance, and as the lungs grow warm, and the vocal organs more pliable, throw more voice gradually until the end of the discourse, otherwise you will break down before you are half done.

If similar sermons is to be preached in the afternoon of the same day, make your dinner of a cup or two of hot drink, a piece of cold bread and butter, and a slice of meat, nothing else whatever, under any pretense whatever, because in part the great flow of nervous power is toward the brain, and is kept up by the mind running back on the sermon; or it is directed with all the power left in the consideration of the sermon to be delivered, with the result that so little goes to the stomach that is barely sufficient to digest a comparatively small meal, and that a very light one; if a hearty dinner is taken before an afternoon discourse, it remains for that reason undigested, decomposition of food takes place, wind is evolved, distending the stomach, which presses up against the more yielding lungs, curls their power of action, and there is such an uncomfortable sense of oppression as to unfit for the second service.

After the last service of the day, do all that is possible to get the mind out of the day's rut, by thinking of anything else than the labors of the day.—Hall's Journal of Health.

A QUAKER'S TEMPERANCE LECTURE. A few years ago several persons were crossing the Allegheny Mountains in a stage. Among them was a Quaker. As considerable time was on their hands, they naturally entered into conversation, which took the direction of temperance, and soon became quite animated.

One of the company did not join with the rest. He was a large, portly man, well dressed, and of gentlemanly bearing. There were sharp thrusts at the liquor business and those engaged in it. Indeed, the whole subject was thoroughly canvassed and handled without gloves.

THE DOOR TEST. A correspondent of the Scientific American gives the following novel manner for measuring men's characters. "During the last ten years in the winter season, according to our daily record, we have noticed the manner in which one thousand persons who called for work have opened, shut, or not shut our store-door. This, you may say, is a futile and useless undertaking; but we entertain a very different opinion. What are the facts, and what are the deductions?"

PHYSIOLOGY OF PREACHING. Husband all your strength for the delivery of the sermon. Take not a step, sing not a line, speak not a word, unnecessarily; for we live in the morning with a certain amount of physical power, and acquire but little during the day from other sources.

MR. ANN DREY. Died in St. John, N. B., January 5, 1873. Anne Drey, in the eightieth year of her age. Mrs. Drey was the wife of Edward Drey, who died in St. John, January 28, 1869, at the age of seventy-six years.

Obituary. Mrs. ANN DREY. Died in St. John, N. B., January 5, 1873. Anne Drey, in the eightieth year of her age. Mrs. Drey was the wife of Edward Drey, who died in St. John, January 28, 1869, at the age of seventy-six years.

MISCELLANEOUS. The Land of Veda. By the Rev. Dr. Butler. Africa and the West Indies. By Rev. W. M. Moberly. History of Wesleyan Missions. By Rev. W. Moberly.

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