

# The Provincial Wesleyan

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WHOLE No. 687.

## Religious Miscellany.

### Thy Will be Done.

BY JOHN G. WHITTIER.  
We see not, know not all our way  
Is night; with these alone is day  
From out the torments' troubled drift,  
Above the storm our prayers we lift,  
Thy will be done!

The flesh may fail, the heart may faint,  
But who are we to make complaint,  
Or dare to plead in times like these  
The weakness of our love or ease?  
Thy will be done!

We take with solemn thankfulness  
Our burden up, nor ask it less,  
And count it joy that even we  
May suffer, serve or wait for Thee,  
Whom will be done!

Though dim as yet in tint and line,  
We trace Thy picture-wise design,  
And thank Thee that our age supplies  
The dark relief of sacrifice,  
Thy will be done!

And if in our unworthiness,  
Thy sacrifice will we press;  
If from Thy ordains' heated bars  
Our feet are seamed with crimson scars,  
Thy will be done!

If, for the age to come, this hour  
Of trial hath vicarious power,  
And, blest by Thee, our present pain  
Be liberty's eternal gain,  
Thy will be done!

Stuke Thou, the Master, we the keys,  
The anthem of the destinies!  
The minor of Thy loftier strain  
Our hearts shall breathe the old refrain,  
Thy will be done!

### Stories for the Young.

BY A PILGRIM FATHER.

NO. II.

William B.—— was returning to India his native land, after a lengthened absence from his family and friends. He was now about fourteen years of age, but when considerably younger had been sent by his parents to England for the advantages of such an education as might fit him for the profession he intended to follow. William loved his mother very tenderly, as all good children do, and did not forget her when far away, and in the midst of new and strange scenes, and circumstances. She had earnestly sought to instruct him in the saving knowledge of Christ Jesus the Lord, and like the favored and pious Timothy, from a child he had known the holy Scriptures. Separation from his parent, loving and beloved, was felt as a severe privation, but the thought of his mother's affliction, and in the pleasure she would have in receiving him back again when his studies were completed, made all his burdens light, and spurred him on in the way of duty. But alas, for human hopes, and for human life! In the midst of his preparations, and while yet far from the goal of his wishes his health began to decline. The steady progress of consumption slowly but surely subdued his strength, although, buoyed up with the desire to live, he struggled manfully on in the fond but mistaken fancy that his indisposition was slight, and that he would soon be better. At last, however, his mind was filled with a passionate longing to see his mother, and he thought that, if he could in his distant home again look upon her gentle smile, and listen to her pleasant voice—if once more he could catch an approving glance of her beaming eye, and be cheered with her choicest blessing—he would soon be well and strong as ever; or, if not it would be easy for him to die in peace in her presence. His arrangements for leaving were speedily made, and he started by steamer in the expectation of reaching his destination by the ordinary route in six weeks. For a few days the warmth of the sun and the animation around him appeared to revive him already begun. There was a certain amount of improvement in his condition, and that as the sun waxed hotter and hotter his vigor was waning away. Yet it was hard to crush the cherished hopes of this dying boy, who answered all inquiries as to his health with the self-deceiving assurance that "he felt a great deal better." He was too weak to speak much, but when spoken to concerning Jesus the Physician of the sick-soul, the Redeemer of the lost, and the loving Friend and Saviour of the young, his tongue was loosed to tell how his precious mother had made him acquainted with the truth of the gospel of grace while he was yet by her side and his eye beamed with pleasure, as he repeated his expectation of meeting her whose long absence he had never dispensed, and to whose endeared society every hour was bringing him nearer and nearer. Before reaching Alexandria, where the journey overland to the Red Sea begins, he was completely prostrated by an attack of dysentery, and it is thought impossible that he could survive the fatigue of crossing the Desert. It was therefore suggested by two medical gentlemen who felt a deep interest in his case that he should be placed in the European Hospital where he would receive all the attention and care his condition required until he should be sufficiently strong to proceed. To this kind counsel he declined to submit, and insisted on being allowed to go on without delay. His mother! His mother! Nothing could damp the young heart that was full of filial love to his mother, nor could anything hinder his progress toward her and his home. No further attempt was made to change his intention, and it seemed as if his failing powers rallied for the occasion as, on reaching Alexandria, he walked from the steamer himself, and seemed stronger and better than he had been for some time before. Every possible kindness and attention was given to make the journey as smooth and little wearisome as circumstances would admit, and it was not long before the young lady, very trying, but at that season of the year dangerous to the most robust—was still before him, and before he had recovered from his recent exertions he was breathing an atmosphere of bliss and happiness. Yet still he hoped. The

## Religious Intelligence.

### British Columbia.

Letter from the Rev. Dr. Evans, dated Victoria, V. I., June 7, 1862.

I am just preparing for my tour, and I hope, through the Cariboo country, for which I hope to start about three days hence. Many kind friends tell me the toll will be too much for me. True, I am not as young as when I commenced my ministry, thirty-five years ago; but I trust to my travelling propensities, my past knowledge of the land, a little prudence, and a long-tried protection and blessing of God, for a safe and successful journey. I have great hope for the religious future of the country from the number of pious persons who have arrived this summer. It will be one of my principal objects to organize classes, and get our local preachers and exhortors to work in the respective places which they are in search of earthly treasure. I have availed myself of every opportunity, in my intercourse with the emigrants passing through this port, to impress them with the paramount importance of maintaining their communion with God, and their reverence for the institutions of religion. The arrival of my much esteemed colleague, Brother Lucas, was very opportune, just as the large tide of emigration was setting in. Hundreds have called on us, and my time has been much occupied in counselling them on the interests of both time and eternity.

A goodly number have been encamped in the vicinity of Victoria, awaiting the proper time for proceeding to British Columbia. On three Sabbaths past I have preached to them in the woods, as they could not safely leave their camps and effects unprotected. In these services I have been reminded of my early years of itinerant labour among new settlers in Canada, and have almost cherished the vain wish for the return of the vigour and buoyancy of those days. But that cannot be. I pray that the experience of age may somewhat make up for the absence of those qualifications. Thank God, others possess and are here willing to exercise them.

I have increasing confidence in the resources of these colonies, and in the greatness in store for them. To new comers their rugged features present a somewhat forbidding and discouraging aspect, and men who seldom look beyond the present, creak and fold their arms, and write all manner of disparaging statements to their friends at home. Yet steady, industrious, and persevering men succeed in their temporal enterprises, and will bring the country up to its Divinely-appointed destination among the nations. Many have been the trials of our faith and patience, but the prospect brightens day by day.—*Canada Magazine.*

### Italy.—Wesleyan Mission.

The Tuscan correspondent of the *News of the Churches* writes: "The Wesleyans have established a mission station in Parma, have bought an old Catholic church, and appointed Signor del Mondo their missionary. The working classes are coming in crowds to hear him."

A Parma correspondent of the *Patriota* writes thus concerning the movement: "On Sunday will be opened the Italian Evangelical Church in Borgo della Base, and at ten o'clock there will be preaching of the Gospel. We do not give this notice with a view to make proselytes, for our conviction is that no one ever wishes to abandon the religion of his ancestors, but to invite all who have received a bad impression of it from the priests to come and hear for themselves."

He adds: "A certain priest who lived in the immediate neighbourhood of the Evangelical Church, not being able to tolerate the words from St. John painted above the door, 'The truth shall make you free,' has left his domicile, and gone to live at a distance, though his rent is paid in advance. If all the priests who object to the civil and religious liberty would follow his example it would be well!"

### The Living Word.

On the door of the great mosque in the old city of Damascus are inscribed these remarkable words: "Thy kingdom, O Christ! is an everlasting kingdom, and thy dominion endureth throughout all generations." For twelve centuries that mosque, once a Christian church, has ranked among the very holiest sanctuaries in the Mohammedan world. For twelve centuries the name of Christ has been regularly blasphemed in it, and the disciples of Christ have been regularly cursed in it. The inscription, nevertheless, has remained, unimpaired by time, undisturbed by man, as if to prove that no amount of human power, that no refinement of human cruelty, could destroy Christ's kingdom. That inscription was unknown during the long reign of Mohammedan intolerance and oppression; but just at the time when religious liberty was partially restored, and Christian missionaries were enabled to establish a church in that city, it was again brought to light, and served to encourage them in their work of faith and labor of love, remembering and applying the prophecy—"And they shall build the old wastes, they shall repair the former desolations, and they shall repair the waste cities, the desolations of many generations."

### Denominational Fraternization.

We hail, as among the signs of the approaching millennium, the increased and increasing spirit of fraternization among the evangelical churches of Christendom. Christian charity—"which suffereth long and is kind," which "envieth not," which "vaunteth not itself," is not puffed up, doth not behave itself unseemly, seeketh not her own (exclusively), is not easily provoked, which "thinketh no evil" (of others) but which "rejoiceth in the truth" (no matter how manifested), and which "never faileth." There has been universally a commendable, and as a theory has ever presented a beautiful portraiture. In too many cases among Christian men, and especially among Christian churches, the practice has been in direct conflict with the theory. An unpleasant spirit of competition or of rivalry has been substituted for the beautiful one of emulation, until it has sometimes seemed that the golden gate of the church—an age of real charity, when the statement shall be truthfully predicated of the membership of different churches, "See how these Christians love one another"—would be long and definitely postponed.

We repeat, therefore, our gratification at the present rapidly increasing signs of a better practice. A friendly interchange of denominational courtesies is now often manifested. Pulpit exchanges are now arranged without difficulty, and apparently without hesitation. As the pastors are leading the way, the laity seem to be ready and earnest to follow. The leading church pastors, as a rule, now publish many commendatory paragraphs of the movements of other denominations, and the summary of religious news in most of them evinces extraordinary fairness and good will.

Now that this important status of fraternal feeling has been inaugurated, it should be heartily and constantly encouraged. There is room for a further progress. It should go on until the last discordant element of denominational exclusiveness shall be removed. We are no advocates for the obliteration of denominational lines; they may be necessary, and probably are, in the present state; but we would see the high walls broken down, so that an open and free communication between all true experimental Christians might be kept up, and the good deeds of each be observed by all the rest. Heaven there will be no barrier to Christian fraternization. The church on earth should be as much like the church in heaven as possible.—"Behold how good and how pleasant it is for brethren to dwell together in unity!"—*Buffalo Advocate.*

### General Miscellany.

#### Macaulay on the Jesuits.

The following portrait of the Jesuits (the Order of Jesus, as they are impiously called), is drawn by Macaulay, and is to be found in the second volume of his History of England: "It is alleged, and not without foundation, that the ardent public spirit which made the Jesuits regardless of his ease, of his liberty, and of his life, made him also regardless of truth and of mercy; that no means which could promote the interests of his religion seemed to him unlawful, and that by the interests of his religion he often meant the interests of his society. It was alleged that, in the most atrocious plots recorded in history, his agency could be distinctly traced; that, constant only in attachment to the fraternity to which he belonged, he was in some countries the most dangerous enemy of freedom, and in others the most dangerous enemy of order. The mighty victories which he boasted that he had achieved in the cause of the church were, in the judgment of many illustrious members of that church, rather apparent than real. He had, indeed, labored with a wonderful show of success, to reduce the world under his laws; but he had done so by relaxing his laws to suit the temper of the world. Instead of tolling to elevate human nature to the noble standard fixed by divine precept and example, he had lowered the standard till it was beneath the average level of human nature. He gloried in multitudes of converts who had been baptized in the remote corners of the East; but it was reported that from some of those converts the facts on which the whole theology of the gospel depends had been cunningly concealed, and that others were permitted to avoid persecution by bowing down before the images of false gods, while internally repeating Paters and Aves. Nor was it only in heathen countries that such arts were used to practise. It was not strange that people of all ranks, and especially of the highest ranks, should be won to the Jesuits, and that the Jesuits should be for from those confessionalists none were dispensed away. There the priest was all things to all men.

#### Strong Characters.

Strength of character consists of two things—power of will and power of self-restraint. It requires two things, therefore, for its existence—strong feelings and strong command over them. Now it is here we make a great mistake; we mistake strong feelings for strong character. A man who bears all before him before those from domestic tremble, and whose bursts of fury make the children of the household quake—because he has his will obeyed, and his own way in all things, we call him a strong man. The truth is, that is the weak man; it is his passions that are strong; he, mastered by them, is weak. You must measure the strength of a man by the power of the feelings he subdues, not by the power of those which subdue him. And hence composure is very often the highest result of strength. Did we never see a man receive a flagrant insult, and only grow a little pale, and then reply quietly? That is a man spiritually strong. Or did we ever see a man in anguish stand, as if carved out of solid rock, mastering himself? Or one bearing a hopeless daily trial remain silent, and never tell the world what racked his home peace? That is strength. He who, with strong passions, remains quiet, he who, keenly sensitive, with many powers of indignation in him, can be provoked, and yet restrain himself, and forgive—these are the strong men, the spiritual heroes.—*Rev. F. W. Robertson.*

#### An Unseemly Organ.

In a small church at a village near Brighton where the congregation could not afford to pay an organist, they recently bought a self-acting organ, a compact instrument, well suited to play forty different tunes. The sexton had instructions how to set it going, and how to stop it; but unfortunately he forgot the latter part of his business, and after playing the first four verses of a hymn before the sermon, the organ could not be stopped, and it continued playing two verses more; then, just as the clergyman completed the words, "let us pray," the organ clicked, and started a fresh tune. The minister set it out pace, and then renewed his introductory words, "let us pray," when click went the organ again, and started off on another tune. The sexton and others continued their exertions to find out the spring, but no man could put a stop to it; so they got four of the stoutest men in the church to shoulder the perverse instrument, and they carried it down the centre aisle of the church, playing away, into the church-yard where it continued clicking away until the whole forty tunes were finished.

#### A Curious Hog Story.

The curious of the Cincinnati *Times* with Gen. Mitchell's command is responsible for the following yarn: "The hogs in this part of the country are maliciously inclined, and all come up to breakfast to the tune of Dixie. On every plantation the oldest 'darkey' has the honor of playing music to the hogs for about an hour every morning, and for the very moment when he first commences, till the end of the piece, the shrill, piercing notes of the hogs are heard coming from all directions, and blending with the music of the darkey, from the very full grown sow to the smallest of the litter; these notes are audible a mile distant. I can never forget when I first shouldered the scene, and for the life of me I could not tell or make out who it meant.

I was on my way from Shelbyville, Tenn., to Huntsville, Ala., and being alone, I started very early, so as to overtake the army, who was another"—would be long and definitely postponed.

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I answered, "Yes, but what does it all mean?" "You see Massa," responded the old man, "all these hogs that before I commenced playin' 'thar wasn't one hog here, but when I first blowed this horn they all started from every part of de woods an' come up here. Ise at dis business for de Lord knows how many years, and I has brought in millions of hogs with dis music. I set to play every morning at daylight alongside dis fence and den stop for one hour, and at de end ob de hour all massa's hogs are in from de woods. Ise a good music man, massa, I is."

"Well my friend," I remarked, "what in creation are you blowin' dat old horn for?" Ebonny opened his wide mouth, displaying at the same time as fine a set of white teeth as I ever looked at, and laughed as loud as he could, and then said: "Massa, you'se bein' from de Norf, where none of these things is gwine on."

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## Ministerial.

### Pulpit Force.

If I may be allowed the privilege, I will venture a few brief hints on this topic. So far as I see, our chief deficiency is at this point; we lack force in our pulpit performance. The orthodox of our ministers is but little questioned; our educational advantages are considerable and increasing; we have comfortable churches, well filled with auditors who appreciate and support the Gospel. In all these respects we are more highly favoured than our fathers were. Yet in practical usefulness they excelled us; their preaching was more successful than ours is. As pulpit orators we are but children compared to our fathers in Christ. Many of our early Methodist ministers spoke with such wisdom and power, or as their enemies could not gainsay nor resist. Called of God to the work of the ministry, they were endowed with power from heaven, spoke the word with boldness, and the effect was glorious.

Now if we would be alike successful, we must aim to wield the same power which our fathers did, and for the same purpose, that is, to glorify God in the salvation of men, women and children. In order to do this, we should have respect.

First, to the choice of subjects, selecting such as plead directly to the heart and conscience of our hearers. Here we often fail. A well put, logical argument on a speculative question may interest the curious, and elicit a little praise or censure, according to the notion of critics respectively; but few are permanently benefitted by it. The great truths of the Gospel, such as human depravity, the atoning sacrifice of Christ, the agency of the Holy Spirit, and man's personal salvation, are the most effectual pulpit topics.

Secondly, we should preach those doctrines in faith, not doubting. When we faithfully execute the commission which God gives us, why should we doubt his blessing upon his own word? But to maintain full confidence in the Gospel message we must ourselves be living examples of its power to save. Then our preaching will be "a demonstration of the Spirit and of power."

Thirdly, let us not burden ourselves with notes to look at in the pulpit; they are worse than useless. Who would think of moving a multitude by reading a manuscript with his finger on the lines and his eyes on the words? He might as well attempt to box with his hands tied, or to run with his feet hobbled. Away with such incumbrances! Give us a clear field with head and heart full of the subject on hand, with faith in vigorous exercise; let us look our auditors fully in the eyes, and watch to see where the word takes effect, where the sword of the Spirit strikes, and repeat the glow "the sinners yield to be saved by grace."—*Bishop Morris.*

### How to Reduce a Congregation.

It is uncomfortable being in a church that is so densely crowded that all the standing room is occupied. If any of our brethren in the ministry are troubled by such congregations, and cannot do dull preaching enough themselves to reduce them to a comfortable size, that kind of prayer sermonizing which leaves vacant seats may be procured without great expense or trouble and with no doubt as to the results, for the same old manuscripts have been repeatedly tried without an failure. Even convicts in a State Prison cannot endure this sort of preaching for a great length of time, without getting uneasy and discontented.

Greyson says: "It is melancholy to think of the havoc which a dull speaker who speaks in a crowded audience. The preaching of some good persons is like reading the riot act, or reminds one of that ingenious method by which it is said the magistrates of St. Petersburg sometimes cool the zeal of the mob in that genial climate—that is, by playing on them with a fire-engine.—I cannot see of what use such pulpitymen can be, unless our churches and chapels were crowded to suffocation; then one or two like him might be employed to diluteate about the country, and bring down crowded congregations to par. A very few, however, would be sufficient; the effect of the sermon, and consequently its length might be regulated by a thermometer. But great care would be necessary in the application; for a little excess in the duration of the humdrum might end in the extinction of the audience altogether. In any case, I think, it should be provided by law that no such enthusiasm extinguisher should be permitted to play more than an hour, lest the congregation should be annihilated. One might then read such announcements as these:—'The church of that village preacher, Rev. ——, was on Sunday evening so excessively crowded, even to the aisles and pulpit stairs, that it was necessary to send for the most distinguished of the extinguishing' preachers to counteract the effects of his oratory last Sunday night. So effectual was the eloquence of this gentleman, that in twenty minutes the thermometer fell ten degrees in the gallery, and the air of the church before the benediction became delightfully cool and salubrious."

### Ministerial Scholarship.

Dr. T. T. Peck gives the following excellent thoughts on the importance of general knowledge to ministers: "Let no young man whom the Church recognizes as a candidate for the sacred office, rush prematurely into its responsibilities, nor one among us neglect the cultivation of his mind. Get wisdom, get understanding. Study—study prayerfully, thoroughly, everything that any man can or ought to know. Do not be misled by the idea that you have only to learn to preach, and hence you are to study merely such things as are directly connected with the preparation and delivery of sermons. A general scholarship, which will give you a good relative position in society, is as important to you as to any other gentleman. Why should your Methodistism, or your ministerial professions exclude or excuse you from any degree of mental culture as scientific attainments which make up the leading forces of elevated society? Why should you allow errors, or rivals or infidels to understand and avail themselves of languages and sciences which you will not learn, and therefore cannot use, for the development, and illustration and defense of the truth? Why must you consent to an inferior position in society, when your high calling entitles you to lead in

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### General Miscellany.

#### Macaulay on the Jesuits.

The following portrait of the Jesuits (the Order of Jesus, as they are impiously called), is drawn by Macaulay, and is to be found in the second volume of his History of England: "It is alleged, and not without foundation, that the ardent public spirit which made the Jesuits regardless of his ease, of his liberty, and of his life, made him also regardless of truth and of mercy; that no means which could promote the interests of his religion seemed to him unlawful, and that by the interests of his religion he often meant the interests of his society. It was alleged that, in the most atrocious plots recorded in history, his agency could be distinctly traced; that, constant only in attachment to the fraternity to which he belonged, he was in some countries the most dangerous enemy of freedom, and in others the most dangerous enemy of order. The mighty victories which he boasted that he had achieved in the cause of the church were, in the judgment of many illustrious members of that church, rather apparent than real. He had, indeed, labored with a wonderful show of success, to reduce the world under his laws; but he had done so by relaxing his laws to suit the temper of the world. Instead of tolling to elevate human nature to the noble standard fixed by divine precept and example, he had lowered the standard till it was beneath the average level of human nature. He gloried in multitudes of converts who had been baptized in the remote corners of the East; but it was reported that from some of those converts the facts on which the whole theology of the gospel depends had been cunningly concealed, and that others were permitted to avoid persecution by bowing down before the images of false gods, while internally repeating Paters and Aves. Nor was it only in heathen countries that such arts were used to practise. It was not strange that people of all ranks, and especially of the highest ranks, should be won to the Jesuits, and that the Jesuits should be for from those confessionalists none were dispensed away. There the priest was all things to all men.

#### Strong Characters.

Strength of character consists of two things—power of will and power of self-restraint. It requires two things, therefore, for its existence—strong feelings and strong command over them. Now it is here we make a great mistake; we mistake strong feelings for strong character. A man who bears all before him before those from domestic tremble, and whose bursts of fury make the children of the household quake—because he has his will obeyed, and his own way in all things, we call him a strong man. The truth is, that is the weak man; it is his passions that are strong; he, mastered by them, is weak. You must measure the strength of a man by the power of the feelings he subdues, not by the power of those which subdue him. And hence composure is very often the highest result of strength. Did we never see a man receive a flagrant insult, and only grow a little pale, and then reply quietly? That is a man spiritually strong. Or did we ever see a man in anguish stand, as if carved out of solid rock, mastering himself? Or one bearing a hopeless daily trial remain silent, and never tell the world what racked his home peace? That is strength. He who, with strong passions, remains quiet, he who, keenly sensitive, with many powers of indignation in him, can be provoked, and yet restrain himself, and forgive—these are the strong men, the spiritual heroes.—*Rev. F. W. Robertson.*

#### An Unseemly Organ.

In a small church at a village near Brighton where the congregation could not afford to pay an organist, they recently bought a self-acting organ, a compact instrument, well suited to play forty different tunes. The sexton had instructions how to set it going, and how to stop it; but unfortunately he forgot the latter part of his business, and after playing the first four verses of a hymn before the sermon, the organ could not be stopped, and it continued playing two verses more; then, just as the clergyman completed the words, "let us pray," the organ clicked, and started a fresh tune. The minister set it out pace, and then renewed his introductory words, "let us pray," when click went the organ again, and started off on another tune. The sexton and others continued their exertions to find out the spring, but no man could put a stop to it; so they got four of the stoutest men in the church to shoulder the perverse instrument, and they carried it down the centre aisle of the church, playing away, into the church-yard where it continued clicking away until the whole forty tunes were finished.

#### A Curious Hog Story.

The curious of the Cincinnati *Times* with Gen. Mitchell's command is responsible for the following yarn: "The hogs in this part of the country are maliciously inclined, and all come up to breakfast to the tune of Dixie. On every plantation the oldest 'darkey' has the honor of playing music to the hogs for about an hour every morning, and for the very moment when he first commences, till the end of the piece, the shrill, piercing notes of the hogs are heard coming from all directions, and blending with the music of the darkey, from the very full grown sow to the smallest of the litter; these notes are audible a mile distant. I can never forget when I first shouldered the scene, and for the life of me I could not tell or make out who it meant.

I was on my way from Shelbyville, Tenn., to Huntsville, Ala., and being alone, I started very early, so as to overtake the army, who was another"—would be long and definitely postponed.

We repeat, therefore, our gratification at the present rapidly increasing signs of a better practice. A friendly interchange of denominational courtesies is now often manifested. Pulpit exchanges are now arranged without difficulty, and apparently without hesitation. As the pastors are leading the way, the laity seem to be ready and earnest to follow. The leading church pastors, as a rule, now publish many commendatory paragraphs of the movements of other denominations, and the summary of religious news in most of them evinces extraordinary fairness and good will.

Now that this important status of fraternal feeling has been inaugurated, it should be heartily and constantly encouraged. There is room for a further progress. It should go on until the last discordant element of denominational exclusiveness shall be removed. We are no advocates for the obliteration of denominational lines; they may be necessary, and probably are, in the present state; but we would see the high walls broken down, so that an open and free communication between all true experimental Christians might be kept up, and the good deeds of each be observed by all the rest. Heaven there will be no barrier to Christian fraternization. The church on earth should be as much like the church in heaven as possible.—"Behold how good and how pleasant it is for brethren to dwell together in unity!"—*Buffalo Advocate.*

I answered, "Yes, but what does it all mean?" "You see Massa," responded the old man, "all these hogs that before I commenced playin' 'thar wasn't one hog here, but when I first blowed this horn they all started from every part of de woods an' come up here. Ise at dis business for de Lord knows how many years, and I has brought in millions of hogs with dis music. I set to play every morning at daylight alongside dis fence and den stop for one hour, and at de end ob de hour all massa's hogs are in from de woods. Ise a good music man, massa, I is."

"Well my friend," I remarked, "what in creation are you blowin' dat old horn for?" Ebonny opened his wide mouth, displaying at the same time as fine a set of white teeth as I ever looked at, and laughed as loud as he could, and then said: "Massa, you'se bein' from de Norf, where none of these things is gwine on."

I answered, "Yes, but