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## Religious Miscellany.

### "GO WORK TO-DAY IN MY VINE-YARD."

BY REV. W. MOBLEY FURNESS, A. M.

The following beautiful words were written by the Rev. Mr. Furness for Mr. Philip Phillips after the latter had sung "Your Mission" at the recent great Missionary Meeting in Toronto, Canada. In a most courteous note presenting them, the writer suggests that Mr. Phillips might set them to an appropriate tune. This has just been done by the latter, and we suggest to our friends who may have the pleasure of hearing Mr. Phillips call out the words and music. Both are exceedingly beautiful. Though the words as well as the tune has very properly been copyrighted, Mr. Phillips has very kindly permitted us to insert them in *The Christian Advocate*:

Listen! the Master beareth;  
Call each one by his name;  
His voice to each loving heart reacheth,  
Its cheerfulness service to claim.  
Go where the vineyard demandeth  
His vineyard's nurture and care.  
Go where the white harvest standeth,  
The joy of the reaper to share.  
Then work, brothers, work! let us slumber no longer,  
For God's call to labour grows stronger and stronger;  
The light of this life shall be darkened too soon,  
But the light of the better life resteth at noon.

Seek those of our evil behavior,  
Bid them their lives to amend;  
Go to the lost world to the Saviour,  
And be to the friendless a friend.  
Still be the lone heart of anguish,  
Soothed by the pity of thine;  
By waysides it wounded ones languish,  
Go, pour in the oil and wine.

Work though the enemy's laughter  
Over the valleys may sweep,  
For God's patient workers hereafter  
Shall laugh when the enemies weep.  
Ever on Jesus reliant,  
Press on your chivalrous way,  
The mightiest Philistine giant  
His Davids are chartered to slay.

Work for the good that is nearest,  
Dream not of greatness afar;  
That glory is ever the highest,  
Which shines upon men as they are.  
Work, though the world would defeat you,  
Heed not its slander and scorn;  
Nor weary till angels shall greet you  
With sunbeams through the gates of the morn.

Offer thy life on the altar,  
In the high praise to be strong;  
And if the tired spirit should falter,  
Then sweeten thy labor with song.  
What if the poor heart complaineth,  
Soon shall its wailing be o'er,  
For there, in the rest which remaineth,  
It shall grieve and be weary no more.

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toed to each other or adjusted to any system of theory whatever. Thus the narratives are often abrupt, fragmentary, assuming and suggesting much that is not said, and disappointing by leaving much unsaid. Thus Mark assumes that the reader is already acquainted with Jesus and with John the Baptist. John adds a supplement to his Gospel, giving an account of Christ's appearance at the Lake of Tiberias. The history of the Acts breaks off abruptly in the midst of Paul's imprisonment, without hinting anything about the result of his appeal to Cæsar. Discrepancies are unavoidable in such a mass of materials; but how valuable are they as showing the real character of the materials themselves, proving them to be the original data on which systematic history may be founded. This must be admitted by any candid mind that does not start with the dogmatic assumption that the supernatural being unnatural is never to be believed on any evidence whatever.

The lecturer then spoke at length, in a style of remarkable purity and strength, of six classes of discrepancies:—  
"1. Those which arise from diversities in form, while yet there is identity in matter. . . . The Scripture is not addressed to the logical understanding, but to the man. It is not a collection of dry and bristling formulas, but of living truths, which, like the cherubim of the Apocalypse, look before and after, above and beneath, without and within. Science may gather up these truths as well as she can, and arrange them in her cabinet of philosophical theology; but she has no right to demand that the winds of the Spirit should blow, and the Sun of Righteousness shine by her tables and formulas.

"2. Apparent discrepancies between different works of the same author, arising from differences in the point of view. The same truth is viewed on different sides, or in different connections, or is differently applied for the enlightenment and instruction of the reader."  
"3. Apparent discrepancies arising from differences in the point of view taken by the hearer and reader of Scripture."  
"4. An apparent discrepancy between the whole and the part, between the concise and the detailed narrative of the same event."  
"5. Apparent discrepancies arising from the limitation of the human mind, considering as the recipient of revelation; the contrast between the subjective and the objective, things as they really are and things as they appear."

"6. Those which necessarily arise from progress in revelation. It is the contrast between the sketch and the picture, between the foundations and the temple."  
"When will our advancing race, in its spiritual development, outgrow the Hebrew Psalm? The most advanced Christian of to-day finds these ancient songs and prayers, which burst from the hearts of Hebrew minstrels, prophets, priests and kings, twenty and thirty centuries ago, voicing more perfectly than any other language his profoundest meditations, his steadfast struggles, his sublimest joys and aspirations. It is not mere traditional reverence that has bound the Hebrew psalter on the heart of the Christian Church. The eternal glow of the wondrous book hurls humanity of all ages to its knees, and leads to the darkest depths of human agony; and there are others that spin the sunbeams into harp-strings, and bid the hurricanes from their trumpets, and clash the thunders from their cymbals, to pour forth the grandest joys a mortal heart can know. It is significant and instructive that the fierce conflicts and triumphant victories of New Testament saints find adequate utterance only in Old Testament songs. Even the Saviour at the midnight moment of his mysterious agony, gave vent to his soul in a line of the New Testament, the distinctive doctrine of the New Testament, which lay at the core of the triumphant strain of Isaiah: "Death shall be swallowed up in victory!" John, who had leaped on Jesus' breast, and whose very soul was steeped in the essence of the New Testament revelations, yet, as he paints the final vision of the prophetic Gospel, this John of Gethsemane, and Tabar and Calvary, uses the brush and canvas, and colors of Daniel and Ezekiel, leads us back to the very spot whence we started, and leaves us at last under the branches of the tree of life, where stood Adam and Eve to see the first whippers of revelation."

This discrepancy between the New Testament and the Old? Is it not rather a profound, world-wide, and age-long harmony?"  
[The above is an outline of a lecture which was delivered as the sixth of the Ingham Course in the Ohio Wesleyan University, on the 19th ult., by Prof. F. H. Newhall. We copy it from a letter in one of the *Advocates*.]

"UNCLE JIM'S" SERMON.  
BY REV. E. P. ROGERS, D. D.

Several years of my ministerial life were spent in the United States. In the city where I resided there were four congregations exclusively of blacks. Two of these had preachers of their own color, and averaged each more than 1,000 members. They had large and comfortable buildings for worship, and were permitted to assemble there regularly three times on the Sabbath, and once or twice during the week.

Among the pious negroes of the town was one who was commonly known as "Uncle Jim." He was owned by a worthy master, who allowed him his own name with a moderate rate, and treated him with great kindness. Jim was a carpenter by trade, and a very good workman. He made his own contracts, and always had as much work as he wished. He frequently worked for me on small jobs, and I knew him very well. He was a full-blooded African, with little education, but a great deal of native power and common sense. He was a preacher of the Baptist persuasion, and a great favorite among his people. He had no regular charge, but his services were in great request in all the neighborhood, especially funerals, for which he seemed to have peculiar gifts. He had a remarkable knowledge of the Bible, and could preach, at times, with singular eloquence and power. I often heard of his pulpit efforts, but had never been present, when he officiated. But, having heard that "Uncle

Jim" was to preach on the next Sabbath afternoon, in the Methodist church, at the funeral of a female member who was greatly esteemed among them, I determined to be present.

The appearance of the congregation was quite impressive. Every part of the large building was filled with negroes. The pulpit was draped in black, and symbols of mourning were displayed on the persons of many of the congregation. The hymns that were read were appropriate to the occasion, and the singing, sustained by a thousand voices, was grand. I never could hear the negroes sing without emotion. Their voices were sweet, and their music was of a peculiar character, a sort of weird melody, rising and falling in waves of sound, and now and then breaking into a magnificent chorus, which, like the music of the dying girl of Tenby, may Queen speaks,

"Seemed to go right up to heaven, and die among the stars."  
Uncle Jim rose in the pulpit and gave out his text, "Where de Spirit of de Lord is, dere is liberty." It was a strange text for a funeral occasion, and I wondered how he would apply it. As near as I can recollect his introduction was something like this:

Christian Brethren: Dis text speaks about liberty. Dat word liberty is a berry pleasant word to hear. Dat ting liberty is a berry favorite ide ob de human mind. All men naturally lub liberty and dey tink dat de more dey hab de better off dey will be. Isn't dat so, my brethern? Don't you sometimes look at your superiors wid envy, and tink how mighty good it would be if we had as much liberty as dey hab? But my brethern are you sure dat you understand de great ide ob liberty? Do you tink dat a man hab liberty becase dat he hab no master? Do you tink dat all white folks hab so much more lib'erty den we black folks? I look round among de people, and somehow it 'pears to me dat de higher a man gets in dis world de less true liberty he has; and when he gets to be President ob de United States, 'pears to me he hab no lib'erty at all, but is just de servant ob de whole people!

Ah, my brethern, you don't allus know what liberty is. A man may tink he hab no master and yet be a servant arter all. Dere is one master dat ebery body hab, and dat is de Lord. Dere is one kind ob lib'erty, and yet hab dis master ober you. I den say dat you who tink no ting 'bout real lib'erty. You ask me who dat master be? I tell you, brethern; dat hard master is SIN! Yes, dat is de hardest master ob all. Dat master make you work harder den any oder. In de wet, and in de cold, he make you work; on de Lord's day and on de Christmas day, and on ebery day he make you work; when you young and when you old, when you sick and when you well, it's no ting but work, hard work, all de time. And what does dis master do for his servants? What does he gib 'em? Does he gib 'em bread, and meat, and clothes? Does he gib 'em sun when dey is sick, and comfort den when dey sorrow? No! my brethern. He's a hard master; he gib 'em no ting but filthy rags; when dey die, he tink he neber go near de cabin where dey lie, 'cept to nigher den wid visions ob death; and wen dey hab worked for him all de life, and he work demselves harder den de oberseer eber worked dem in de cotton field, why den dis hard master, Sin, locks dem dere poor souls up foreber in de prison ob hell, and trows de key down into de bottomless pit!

So, brethern, dere's no true lib'erty but de lib'erty which my text talks about. Where de Spirit ob de Lord is, dere is lib'erty. De Spirit ob de Lord breaks de poor sinner's chains. De Spirit ob de Lord brings him out ob bondage into de light an' lib'erty ob de children ob God! Brethern, if de Son make you free, den you be free indeed. De sinner is neber free, white or black, high or low, rich or poor, it makes no difference—de sinner is neber free. Only where de Spirit ob de Lord is, dere is lib'erty.

And, dear brethern, dere is only one place where dere is perfect freedom. Dere is only one place where dere is no hard master. Dere is only one place where de prisoner's chain is breakt foreber. Dat place is heben! Dere is lib'erty dere, and dere is freedom, perfect freedom, for ebery one. Dere our dear sister Fanny Ring is gone—her whose funeral we have come to ting to-day. Dere she has gone, and dere she knows what is de true lib'erty ob de Spirit ob de Lord!

Such was the introduction to "Uncle Jim's" discourse at the funeral of Sister Fanny Ring. Delivered in an earnest, yet natural manner, with a rude eloquence far more impressive than can be understood from any description, it produced, as may be believed, a great impression, and justified all that I had heard of "Uncle Jim's" power as a preacher.—*N. Y. Observer.*

A GOOD RESOLVE.  
A story is told of a temperance man being at a wedding in a glass of wine which was offered him. He refused to partake of the intoxicating liquid, and said when he drank her health it would be in that which resembled her most in purity, and he knew nothing better than water—pure water. He then drank to her health in a glass of God's beverage—sparkling water. The ladies assembled on the occasion immediately stepped forward, and making a respectful courtesy, thanked him for the beautiful compliment he had just paid the fair bride, when it was resolved that all intoxicating drinks be banished from the room.

A COMPLAINT ANSWERED.  
Bishop Clark once met a female parishioner on the street whom he had not seen for several weeks. His cordial greeting was met by a frigid reserve on her part. He inquired the cause. She replied,  
"I have been sick for three weeks, and you did not visit me once."  
"Indeed!" replied the Bishop, "I am sorry to hear that. Where you sick enough to have a physician?"  
"Certainly," he came every day."  
"How did he know you were sick?"  
"I sent for him, sir," was her reply.  
"True," answered the Bishop, "and if you had sent for me I would have come too." The

point of the anecdote can possibly be seen by people who sometimes complain of the inattention of their pastors.

SUGGESTIONS ABOUT REVIVALS.  
The advancement of the cause of God, by whatever instrumentalities, and to the building up of whatever Church, affords us the highest satisfaction. In the midst of a general awakening those who truly love the Saviour, and take pleasure in the addition of souls to his kingdom, lose sight of local interests and denominational peculiarities, at least so far as to rejoice together in the common victory, and to subordinate all minor considerations to the success of the Gospel.

This fact indicates the substantial oneness of the Church in all vital things, and may be taken as a prophecy of its unification at no distant day. Many things within the last few years have contributed to the greater union of the people of God, among which may be mentioned the Evangelical Alliance, the Christian Commission, and the joint efforts of the Churches in supporting evangelizing agencies, such as the Bible Societies; to which may be added the common drawing of all evangelical Christians toward the simple standard of faith, the Word of God, and the increased freedom of intercourse among the members of the Churches. It has been remarked a thousand times that the more the different branches of the Church mingle together, and come to understand one another, the smaller become their differences, and the greater their agreement in the important doctrines of the Christian faith, and particularly in the department of personal experience. We all admit this fact, and yet we are slow to receive the practical lesson it conveys, especially in the ordinary course of denominational work for the building up of our Churches. But in times of revival we all see it plainly, and find ourselves ready to adopt its suggestions for immediate results. May it not be that the revival is the normal condition of the Church, and destined yet to become its permanent habit? If so, does not the suggestion that all the appropriate conditions of the revival, with its special agencies and instrumentalities, should be accepted as proper to be incorporated into the fixed economy of the Church, become pertinent? We have never claimed to understand the philosophy of the revival. It implies such a blending of human and Divine agencies, and has always seemed to us dependent on peculiar manifestations of Divine power, that we have dreaded to judge our own speculations, lest we be found reaching after things too high for us. And yet we must study the phenomena exhibited here as elsewhere in the work of God, and learn all we can of duty, and privilege, and responsibility, and accept with reverence whatever is true and good.

Several things should be avoided in reasoning on this subject. In the first place, we should guard against pronouncing upon the character of a revival in the aggregate. By this we mean we should not pronounce the work all good or all bad, according to the impression we receive from considering some particular part of it. It is quite possible that in every revival there are some elements of good and some of evil; some good and some unwise sayings and doings; and some deeply earnest converts, some superficial, and some spurious. The individuality of persons engaged in the revival is not to be overlooked, either in considering the workers or the converts. Hence we should expect variety in method, in demonstration, and in depth and thoroughness and emotion, and should not be surprised if, in the next place, look for some special outbreak of wickedness, or manifestation of opposing power. It seems certain that the wicked one is fearfully aroused on every revival occasion, and puts forth special efforts to counteract the good that is wrought. While Christ was on earth, the power of Satan was revealed with unusual clearness. When miraculous gifts were in the Church, the devil stirred up wicked men to mimic them. So when God's Spirit is poured out, the "accuser of the brethren" rages with intensified fury. In such times all the moral elements are set in commotion, and if there be latent powers of evil hidden away in the soul, beneath the surface of an amiable friendliness, they may be expected to reveal themselves in their native ugliness in times of revival. It is sure to come soon afterward. Some active worker will be overcome and prove recreant, or some vile calumny fall upon a leader of the hosts of the Lord; or it may be that a pernicious heresy will spring up and prevail, so as to pervert the incipient faith of such as are babes in Christ. It is well to anticipate the outbreak, in some form or other, of the ungodly elements of depravity, and to be ready to bring about a reaction after every gracious season of revival.

In times of revival all new converts should be cautioned against attempting what is unbecoming their condition and experience. Perhaps this is as delicate a duty as the pastor will encounter, but it is important. Some will need encouragement, and require urging to come to the line of duty; but others, with impulsive natures, will need restraint. There are some things that new converts can do in a revival to advantage, and to the edification of the Church. They can tell what God has done for them, and urge their immediate associates to engage in the work. But they should seldom, if ever, be put forward as teachers to represent the cause before the public, or be sent to labor with strangers or unbelievers. The zeal of their first love will urge them to attempt much for God, and without the shadow of wrong intent, they sometimes feel that their testimony and prayers must at once prevail, even with the wildest unbelievers, and ere they are aware, the sophistry of cold scepticism has entangled them. Strong men though they be, they are of all ages, even those who by reason of age have their senses exercised to discern both good and evil.

In times of revival the pastor should never relinquish his position to any temporary assistant. It is right, and often exceedingly important, that the pastor attend the services of the faith and obedience of all mankind, as the fact of the STRATEGY.

One of the great divisions of the globe continues to lie dormant and unproductive. In Africa the machinery of the world seems to be

people, and is to be responsible for the nursing and culture of the converts after the revival past. His responsibility cannot be transferred to another, and no one should ever come between him and his own people. If a stranger come and displace him for a time, by assuming control of the meeting, it will be next to impossible for the pastor to regain the influence over his people which is essential to success, and which is lost by the temporary recession of his authority. This is one of the most serious troubles attending the employment of professional revivalists. These almost invariably require that the whole management of the meeting be given up to them, and instead of helping the pastor in his work, they overshadow the pastor, and every one else, for the time being, and make their word the law, and employ methods that cannot become permanent, so that, when they are gone, the work ceases, and in many instances the convert falls to transfer his interest in the revivalist to the Church, and looks upon the pastor only as a secondary authority. But we must not indulge in this direction. We would cast no reflection on revivalists or their work. Nothing affords us more pleasure in the Church than to see men preach and work in a way altogether different from our own. The variety of methods and instrumentalities which God employs in building up his Church, when rightly studied, affords one of the most striking proofs of the Divinity of the Gospel.

Finally, we must never look upon the new convert as a mature Christian, nor expect the same ratio of development in all who are truly brought to Christ. Some have greater powers of will than others; some are remarkable for their delicate sensibilities; some are more susceptible of impressions from without; some are bold and venturesome, and others timid and cautious. Some will be found favorably situated for religious advancement, by reason of happy social relations and means of culture, while others will be liable to contact with ignorance and worldliness, with little to encourage them. All these things should be understood by the pastor, and as far as possible, by the Church. We are called upon to "consider one another," and this should be done faithfully and in love, so as to help the feeble, and to encourage all that have unusual burdens to bear. The real work of the pastor and the Church begins just where the revival ends. The babes in Christ must have the sincere milk of the Word that they may grow thereby. The tottering and stumbling must be upheld, and the impetuous and wayward must be restrained with firmness and meekness. We will the pastor "rejoice with trembling" as he sees multitudes coming into the Church, when he remembers that for the spiritual training of all such he must give account.—*Western Christian Advocate.*

THE CLOSE OF THE DECADE.  
From the Methodist Recorder of December 31, 1869.

The first day of January, 1870, will usher in not a new year merely, but a new period of ten years; and it may not be altogether unreasonable or uninteresting, on the present occasion, extending our retrospect beyond the usual period of twelve months, we indulge in a few general and rapid and cursory they must necessarily be—over the field which the history of the last ten years opens to the view.

Turning then first towards the setting sun, what is it that has happened since the 31st of Dec. 1859? At that time the great Civil War in America had not commenced; the doctrine of secession had not been publicly pronounced; the Great Republic free from taxes, and open to all enterprise, had scarcely known the sight of an army; and slavery seemed proudly to defy all the efforts of philanthropists and of statesmen. Had any one predicted, ten years ago, that before the close of this decade the Great Republic would have been convulsed to its centre, that a million of its citizens would have fallen by the sword, that the debt would be incurred equal to the National Debt of England, that slavery would be forever abolished and the negro placed on an equal political footing with the white man, his predictions would then have been regarded as the dreams of a madman. Yet what would then have been regarded as the ravings of a Bedlamite are now facts engraven on the imperishable tablet of history, and men are actually beginning to regard the Great Republic as at a great distance behind them in the rapid whirl of public events.

Scarcely interior to importance have been changes in several of the nations of Europe. Some of them, indeed, as Great Britain, have remained quiescent, and their personal rule of the Christian war. But the German nations have been shaken as they have never been before, and the results of a single summer's warfare have been more decisive and profound than those of the Thirty Years' War of a bygone century. Austria has been humbled, Prussia has been exalted, the smaller States have become politically extinct, and an entirely new state of things has been created in the Fatherland. France has looked at the ascendancy of Prussia with irritation and envy; her ruler is no longer the European oracle that he was ten years ago; his dynasty trembles, and his personal rule is being forced to give way before a parliamentary and constitutional system. Italy which ten years ago was uncertainly emerging out of a chaos, is gradually assuming a better defined position. Spain has banished the Bourbon Queen, and is still in the slow throes of a revolution the result of which it is as yet difficult to foresee. Lastly an Ecumenical Council, for the first time for the last three hundred years, is assembled in Rome, at which the last spark of liberty and independence is likely to be trodden dead under the heel of the papal hierarchy, leaving it a dead and helpless mass beneath the foot of the Pope, whose personal utterances and decisions (if his plans and those of the Jesuits about him should succeed) are henceforth to be declared, in effect, superior to all Bishops, Churches, and Councils, equal in authority, and as binding on the faith and obedience of all mankind, as the fact of the STRATEGY.

One of the great divisions of the globe continues to lie dormant and unproductive. In Africa the machinery of the world seems to be

at a stand still; it is encumbered with rust, choked and impeded by ignorance and barbarism, except where a Christian mission here and there sets things moving, and gives tokens of future progress, or where LIVINGSTONE, with unmatchable heroism, is slowly toiling through its unknown recesses, preparing the way as we may know for a brighter and a better future. In the Mohammedan countries the decade has produced an extraordinary or thrilling event, all except the nations of the East, and the exchange of visits between the STRAYS and the VICARIES of the East and the Sovereigns of Christian nations on the other, is a new feature in the history of Islam. Turning towards the myriad-peopled East, the period under review has been more eventful, perhaps than any similar period recorded in history. The extension of railway and telegraph systems in India is doing more, when taken in connection with other changes which are necessitated by it, than observers in Europe are generally aware, to bring about a complete revolution in the customs, the ideas, the politics, and the religious faith of a population equal to the whole of Europe if we except the Russian Empire. This taken together with the influx of Western science and literature—the sudden and wonderful demand, demolishing at a stroke the tradition of immemorial ages for female education—and the gradual but sure propagation of knowledge of the facts and doctrines of Christianity—will be found hereafter to constitute the initial stage of a revolution that which history records none so vast, so rapid, or so complete. Less marked, but scarcely less remarkable, is the change which the last ten years have witnessed in China and Japan. The exclusiveness of the past is melting away like snow before the summer sun. The Chinaman within that period has found his way to Australia and California; he is actually becoming a power in the United States, and the Senators of the Great Republic are puzzled to know what to do with him; and Chinese trading firms have actually been established not only in New York but in Paris and London.

Such are a few facts which may aid in forming an estimate of the period now closing, viewed with respect to its influence on the history and welfare of the world at large. If it be asked whether, on the whole these ten eventful years have witnessed any ascertainable extension of that Kingdom the progress of which is of unspeakable greater moment than the progress of any merely human monarchy, the true answer, discerned by the conclusion that our Lord's kingdom of righteousness and peace has retrograded in the earth, seems to be one which it is impossible to maintain. There never was an epoch since the primitive age of Christianity when a knowledge of the great facts of the Gospel has been so rapidly and widely diffused among the heathen as it has been during the past ten years; through the concurrence of various providential circumstances with the missionary activity of the Churches. Mohammedanism is beginning to soften some of its harsher features, and to abate its fanatical hatred to the Gospel. Looking at the whole, while the divisions of Christendom, it will be generally admitted, are unquestionably diminished in consequence, and the condition of the "residuum" has become a subject of anxiety to the philanthropist and of perplexity to the statesman. There is, however, some relief to this gloomy picture in the gradual increase of a sympathizing and benevolent spirit, both in private charity and in legislation.

The progress of the Methodist Churches is a subject so frequently illustrated in these columns, that an extended reference to it is unnecessary here. Considering the returns of the last Conference with those of ten years preceding, there appears in Great Britain an increase in members of 349, or 32 per cent, and an increase in members of 52,731, or 18 per cent; while additional church accommodation has been provided for probably 300,000 persons, and the actual increase in the regular congregations may be estimated at 200,000. It will thus be seen that, adopting the Connexional test of membership, our Church has gained considerably upon the population, and that if the test be adopted of regular attendance on public worship, the gain is in a yet higher proportion. The period has been one of general concord, not unvisited by occasional showers of blessing, but still unmarked by any extensive and extraordinary manifestation of religious power. For this let us wait and pray, not in the spirit of contented indifference, but in the spirit of those night-weary ones described by the Hebrew bard, who "watch for the morning."

CONFLICTING INFIDELITY AND SUPERSTITION IN SPAIN.  
That the superstition of the people and the extravagance of the clergy is excessive is too clear. What can be the state of a diocese where a bishop can order a pastoral to be read for three consecutive Sundays in every Church which begins as follows?—  
"Our hearts are ravaged with the bitterest grief, we learned last night from the newspapers the infernal blasphemies and Luciferian Impieties publicly put forth with unequalled fury and madness against our holy and divine religion in the Cortes by some deputies denying the existence of God, the most sacred and adorable dogma of the Blessed Trinity, the Divinity of Christ, the singular and ever immaculate purity of our sweetest mother the Virgin Mary, the chastity of her most holy spouse St. Joseph, the sanctity of St. Vincent Ferrer and St. Peter Arbores, &c."—(Pastoral of Bishop of Taragona, April 29, 1869.)

And the following, published "with the approbation of the Ecclesiastical Tribunal" at Barcelona, is but a specimen of the objects of devotion put before the common people—  
"Glory to the most Holy Virgin Mother of God. This is the exact shape! Thousands are printed within an outline bearing a rude resemblance to a Spanish slipper!" of the foot of the most Holy Virgin Mother of God, taken from her actual shoe which is worshipped with the deepest devotion in the convent of Loretto in

OF HILATH  
OWN Physician  
ILLS,  
Ointment  
the stomach,  
Rowels.

reat course which influences  
the system; abused or de  
digestion, offensive breath  
are the natural consequence  
it is the source of head  
nervous complaints, and  
Liver becomes inflamed,  
disorders, pains in the side,  
as by Costiveness, Diarr  
the principal action of these  
and the liver, lungs, hope  
gate in their recuperative  
ons.

and Salt Rheum  
violent discor  
in it. These two  
antagogue, is a modic  
the venous and then com

Sores and Ulcers  
inding, that have permis  
to stay other remedies  
suggested to a way  
at anquent.

on the skin,  
of the blood or chronic  
and a clear and transpar  
restorative action of th  
many of the remedies an  
his power to dispel rashes  
of the face.

Complaints,  
of old, married or single  
school, or the turn of his  
display so decided an in  
movement is soon percept  
patient being a rarely  
are a safe and reliable  
Femur in every conditio  
ite.

and Fistula,  
ure of these prevalent  
medicably and entire  
restoration; warm fomenta  
tion, its healing qual  
through and inevitable.

and Pills should be used in  
spring cases:  
Skin Diseases,  
Dissected Glands,  
Sore Legs,  
Sore Breasts,  
Sore Heads,  
Sore Throats,  
Sores of all kinds,  
Sprains,  
Stiff Joints,  
Tetter,  
Ulcers,  
Venereal Sores,  
Wounds of all kinds.

genamine unless the words  
and London" are discor  
every leaf of the book of  
pot or boy; the most  
ing the leaf to the light.  
A given any one reader  
may lead to this, and  
count on the medicine  
moving them to be spurious  
category of Professor Hol  
New York and by all  
and Dealers in Medicine  
worldwide.

to the guidance of patients in  
and to each part, and  
in how we medicine can have  
See, with FIBRE OF EX  
This, Holloway, 50 Maiden

DAVIS  
Pain Killer,  
Family Medicine  
the Age!

ANALYTI. CURES  
of Weak Stomach, Gen  
Sore Mouth, Canker, L  
or Indigestion, Cramp  
of Bowels, Headache, E  
Dysuria and Dysmenstr  
ANALYTI. CURES,  
of Sores, Severe Burns a  
and "Pain" is a  
Tetter, Blisters, Br  
Stains, Lice, Scabies, Pain in the  
Rheumatism.

is by internal con  
to the absorption and  
of medicinal preparations  
in the medicinal and  
family, and the unobsc  
of the medicinal  
addressed.  
which enter into the Pain  
vegetable matter it is per  
remedy taken into orally  
application which used ac  
The slight stain upon linen  
applications, is readily r  
the stain.

is celebrated for the cure of  
now almost to the human  
in the public eye, and  
way into almost every  
and wherever it is used, the  
need of its real medical prop  
prompt such as upon the sys  
is invaluable.  
free in every bottle, and  
when used according to  
nause.

ly Medicine, and should be  
in judicious use. Persons  
have a bottle of this  
is not infrequently the case  
with disease, and before  
reading the patient is bound  
Captains of vessels should  
with a bottle of this  
parts as by doing so they  
of an invaluable remedy to  
of such a nature attacks of  
head.

of the Cholera,  
is a safe and reliable  
the world and proved the  
would say that we shall  
Pain Killer of the best and  
that it shall be every way  
when a family medicine  
own, and \$1.00.

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