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THE SONG OF ALL THE AGES.

BY ERNEST H. RADLEY, B. A.
From evan's morning blessing,
Through the ages ever pressing,
Rolls the song of adoration ever glad and joy-
fully,
And the happy notes of singing
Year by year are ever ringing—
Ringing out the heavenly chorus—Patri Deo
gloria!
Like a grand and ancient story,
Clustered round with lullaby glory,
Are the truths which come with comfort from
the golden history:
When the untired space was sounded,
And terrestrial walls were bounded,
Stars and angels joined the chorus—Patri Deo
gloria!
When the needed time was ended,
And the heavenly One descended,
Watching shepherds heard the music of the
seraph choirs,
Singing joy for every nation—
Singing joy for man's salvation—
Ever new the gladness chorus—Patri Deo
gloria!
Glory—for the great creation—
Glory—for a true salvation—
Glory for the hand that leads us to a bliss
eternity,
Glory—for the joy here given—
Glory—for the hope of heaven—
Let the world take up the chorus—Patri Deo
gloria!

THE UNREASONABLENESS OF UNBELIEF.

There is scarcely anything on which the
Christian Scriptures lay so much stress as
faith. Nothing has occasioned greater contro-
versies in the Church—nothing has more excited
the opposition and contempt of the world.
For these reasons, as a subject of closest im-
portance, or a theme of discussion, from the pul-
pit or the press, it is not easy to overstate its
importance. According to the inspired volume,
faith is the instrument of our justification, re-
generation, adoption, sanctification, final per-
severance, and eternal salvation. Without
faith it is impossible to please God; and he
that believeth not shall be damned. If its
nature and operation have been perplexed by
polemical divines, that must not diminish our
interest in it, but rather increase it. We must
give it the most sedulous and prayerful atten-
tion; and pursue all our investigations in the
light of reason, relation, and experience, so
that we may not mistake the notions of men for
the faith of God's elect. As it is rejected and
ridiculed by the mass of mankind, we must en-
deavour to ascertain the ground of their opposi-
tion and contempt. We must inquire into the
philosophy of unbelief.

In our translation of 2 Thess. iii. 2, the
apostle is represented as praying "that we may
be delivered from unreasonable and wicked
men; for all men have not faith." In the mar-
ginal word rendered "unreasonable" is ren-
dered "absurd"—which is of nearly the same
import. In Luke xiii. 41, the word
"scorpions" is rendered "amias"—it literally
means, without place, or out of place—and
surely there is no proper place in the universe
for unbelief or disobedience. Many regard this
word as substantially synonymous with the
other word "wicked." But the Syriac assigns to
it the meaning of "perversion," which in-
cludes the notion of "unreasonableness."

The apostle does not mean to say that these
men are unreasonable and wicked in conse-
quence of their destitution of faith, though that
may be said with propriety; but that they are
destitute of faith because they are unreasonable
and wicked. This, therefore, is the philoso-
phy of unbelief; it springs from an unreason-
able mind and a wicked heart.

Let us see on what ground unbelief is brand-
ed as unreasonable.

This is certainly the very last charge which
unbelievers expect will be made against them.
Unreasonable! why, they are the chosen dis-
ciples, the worshippers of reason! It is by reason
that they test all religious principles
and pretensions; and it is because they have no
faith in Christianity, it is because it is not sanc-
tioned by reason! And must it be said that these
men are unreasonable because they have not
faith? A sober investigation will furnish the
answer. The startling paradox will cease to
surprise us when we have examined it.

In all secular concerns we proceed upon the
principle of credence, and that with acknowl-
edged reason—it is therefore unreasonable not to
do so in the matter of religion.

No man is born with a suspicious, incredulous
mind. We are all as naturally inclined to
receive and rely upon testimony as we are to
mingle in the society of our species. This, in
fact, is the foundation, the cement of society.
We cannot live a day without it. The ele-
ments of life are too numerous and variegated,
and our personal, individual sphere of action
is too limited, to allow of a different procedure.
All history, all correspondence between man
and man, education, friendship, commerce—
the whole social fabric—rests upon the credit
basis. For this reason mankind have ever
been concerned in the maintenance of good
faith, and have adopted stringent measures to
prevent whatever might destroy or weaken it,
hence liars and perjurers are not only de-
nounced as injurious to the welfare but also
punished as fatal to the very existence of so-
ciety. And had as human nature is inclined
as we may be to go astray from the womb
speaking lies—our own personal interests, as
well as the welfare of society at large, are so
bound up with truth and credence, that unless
there be some stronger sinister consideration
in the way, the former is rarely violated, and, ex-
cept when circumstances are pre-eminently sus-
picious, the latter is seldom withheld. The
principle of faith, therefore, must occupy a
prominent position in any religious system, if
it is adapted to the nature of man and the
constitution of human society. "The words of the
apostle," says Coleridge, in his first lay Ser-
mon, "are literally and philosophically true:
We (i. e., the human race) live by faith.
Whatever we do or know that is in direct

ent from the brute creation, has its origin in a
determination of the reason to have faith and
truth in itself. This, its first act of faith, is
scarcely less than identical with its own being.
Implicitly, it is the *copula*—it contains the pos-
sibility—of every position, to which there ex-
ists any correspondence in reality. I mean,
that for the confidence which we place in the
assertions of our reason and conscience, we
could have no certainty of the reality and ac-
tual witness of the material world."

He who formed the spirit of man within him,
and who comprehends perfectly the capacities
and wants of his earth-born children, has so
framed and adjusted the principles and recom-
penses of religion as to make them correspond
with the character and condition of those for
whom they are designed. A contrary proce-
dure would be incongruous and absurd—nay,
it is impossible. There can be no religion, of
Divine organization, that does not elicit faith.
Religion, if it be from above, must have its
revelations—these must be credited on the
evidence of their divinity, by those to whom
they are made; their testimony, on the evi-
dence furnished of its truth, must be credited
by those to whom it is delivered. The religion
thus made known assumes necessarily an his-
toric form, and as such must be received by
faith if received at all. And is there anything
strange in this? It is wonderful that we
should be obliged to rely upon testimony for
the great facts and principles of our religion,
when every day of our lives we are taking ac-
count of everything else upon trust—especially
when we are not called upon to embrace a
single point, except on satisfactory evidence,
with the superadded assurance that if we com-
ply with the stipulated requirements, we shall,
by a subsequent internal demonstration, know
of the doctrine whether it be of God? If
it would be reasonable enough to reject the
claims of any religious system which did not in
this way correspond to those conditions of hu-
manity; but certainly nothing can be more
palpably unreasonable than to reject one be-
cause it recognizes those conditions and adapts
itself to them.

Let it be observed, too, that man wants a
religion, and none has ever been offered to his
acceptance as all worthy of his attention ex-
cept that of the Bible; it is, therefore, unrea-
sonable not to examine the evidences by which
it challenges his faith.

A capacity for religion distinguishes man
from the inferior creation. He possesses
powers which may be so developed as to en-
able him to maintain correspondence with the
skies, and communion with the Creator. For
this purpose he needs the supernatural influ-
ences of religion. And the various religious
systems which men have devised, in the ignor-
ance and perversity of their minds, show that
this great want is an original, fundamental
desideratum of our nature. There may be
some tribes of men sunk so low a depth of
intellectual and moral degradation as to have
almost lost the idea of God and that of a future
state; and there may be some in Christendom
who have succeeded to a considerable extent
in their efforts to unlearn the lessons of the
nursery, being so nearly assimilated to the
brutes that perish as the aborigines of New
Zealand, "having no hope, and without God
in the world." Our present inquiry has nothing
to do with cases so extreme. Mankind in
general believe in the existence of God and in
the immortality of the soul. But it is almost
impossible to believe these two great funda-
mental points in all religions, without admit-
ting that our lives ought to be affected by
them—they ought to exert some influence upon
our habits of thought, feeling, and action. If
there is a God, we ought, if possible, to ac-
quaint ourselves with his attributes and his
will concerning us. If there is a future state,
we ought, if possible, to ascertain how it is
related to the present life, whether or not the
latter is probationary and introductory to the
former. If there is any system that can en-
lighten us on these momentous subjects, it
must be worthy of all acceptance. It cannot
be denied that this is the professed object of
the Christian religion. And there can be no
exigencies of argument which will force us to
instantiate a comparison between the Bible and
the Koran, the Bible and the Zendavesta, the
Bible and the Veda, the Bible and any other
system, either philosophical or mythological,
to show that, whether true or false, the Chris-
tian Scriptures demand our first attention, as
being infinitely more likely than any of the
rest to afford us the information we need.
Independent of all other considerations, the
aspect of Christianity will not allow it to be set
aside for Mohammedanism or Paganism, so
that a man would turn Hindu or Turk, rather
than Christian, to obtain the knowledge of
God and to solve the problem of immortality.
But in challenging our regards, Christianity
does not demand the blind submission of our
minds to its dogmas. However pure and
sublime they may seem to be—how much we
ought they may correspond with our notions of
God, drawn from nature and other sources—
how well sever they may appear to be adapted
to the character and condition of man—they
do not offer themselves to the homage of our
faith, without presenting the credentials and
testimonials proper to authenticate and sanc-
tion their claims. The evidences of Christiani-
ty are patent—they thrust themselves upon
our notice and solicit our investigation. They
cover over the entire system—they underlie it
—they are interwoven with all its parts; so
that you cannot study the Christian religion
without examining the grounds on which it
challenges your faith. The principles of
Christianity are facts in a doctrinal form, and
the facts are principles historically presented.
If the principles prove erroneous when brought
to a competent moral standard, the pretended
facts on which they rest must be no better
than cunningly-devised fables; if the pretend-
ed facts are overthrown by the proper histor-
ical facts, the doctrines cannot stand. Under those
circumstances, can anything be more reason-
able than a patient investigation of the claims
of Christianity? If it is absurd in the pagan
to receive the *Shaster* without inquiring if
it may not be false, is it not far more absurd
in the infidel to reject the Bible without first
inquiring if it may not be true? And we have
yet to learn that this inquiry has ever been

honestly and thoroughly made without result-
ing in a satisfactory conviction of the truth of
Christianity.

The testimony which challenges our faith
has been considered satisfactory by millions
who have candidly and thoroughly examined
it—it is, therefore, unreasonable not to yield
it the credence it demands.

That multitudes embrace a religious system is
no proof of its truth. They may act under the
impulse of fanaticism or superstition, the pro-
duct of morbid fears and fears, alike inexor-
able and intolerant of reason. Ignorance and
ambiguity on the one hand, worldly wisdom and
sinister designs on the other, may give currency
to the most palpable impostures. But this
does not concern the present argument. Christi-
anity has been subjected to every known test—
by men of every grade of intellect—of every
rank in life—of every clime and every age—
—by men whose passions, prejudices, educa-
tion, associations, habits, and aims were all
opposed to its principles, precepts, and pro-
fession; and yet they have pronounced it true,
and given every possible proof of their sinceri-
ty and sobriety, the entire absence of hypo-
cricity and insincerity. The philosophy of human
nature will enable us to account for the rejection
of the gospel by unbelievers, whether
ancient or modern, savages or savans, without
affecting its credibility; but it is impossible to
account for its reception by the glorious com-
pany of the apostles, the goodly fellowship of
the prophets, the noble army of martyrs, the
holy Church throughout the world—compre-
hending scholars, philosophers, civilians, his-
torians, men familiar with the laws of evidence
and the tests of falsehood, the least likely to
be concerned in any way with an imposture,
except to expose it—it is impossible to account
for their reception of the gospel, without its
credibility when it produces vouchers so nume-
rous, so various, so respectable. It is not to
be wondered at that the apostles should be
stumbling-block to the Jew and foolishness to
the Greek, inasmuch as it disappoints their
pagan expectations, crosses their selfish whims,
exposes their depravity, and denounces their
crimes; the gospel is against them, and there-
fore they are against the gospel. But there is
not a miracle or a marvel recorded in the
Bible a thousandth part so hard to believe, as
that Christianity is false, and yet credited by
myriads who have the best means of detecting
the deception and no motive to conceal it.
The miracles of the Bible demonstrate the
divinity of its doctrines; and the importance
of the latter justifies the performance of the
former; it is no marvel, therefore, that on a
thorough examination of their evidences, both
should be pronounced credible. "But to believe
that a fable, concocted by a Jewish sect,
and propagated by them in the most remote
parts of the world, should be credited as truth
by men who at the time, and on the spot, had
every facility to detect the imposture, and no
motive for collusion; and that the grounds of
their faith should be tested and approved in every
succeeding age down to the present, by myriads
of every grade of mind and condition in life,
including multitudes of the most intellectual,
most accomplished, most virtuous of our
species, who suffered the loss of all things—
being stripped of their goods, the surrender of
their liberty, and the sacrifice of their friends,
the assassination of their character, the torturing
of their bodies, for the testimony which they held;
to believe a proposition so enormous is the
credulity of infidelity—it is a prodigious ab-
surdity, the parallel of which can scarcely be
found among all the eccentricities and perversi-
ties of the human mind.

Nothing more is needed, though much more
might be adduced, to show the unreasonableness
of unbelief.—*Nashville Advocate.*

the frequent expression of his indignation.
Were these tawdry vestments the "beautiful
garments of Zion" these awkward gestures
the struggles of her awakening "strength?"
These dogged parodies, and this bad ballad-
music, the lifting up of her voice? these pro-
cessions of long-visited and short-witted
priestings her getting "up into the high
mountains?" this mumbering of the wide-open
Bible her loud summons to the "cities of Judah,"
to "hallow" their "God?" My bro-
ther's soul resented the whole thing. He was
one of the first, too, to detect and denounce the
pretentious neology which mounts the pulpits
of cathedrals, stains every religious literature,
is received, a familiar and welcome guest, into
religious families, and "whilst men sleep,"
is making sure and fatal progress. Yet his
general tone was such as I have indicated—
sincere, fervent, and unworshipful. What I may
call his state appearances, when preaching be-
fore the Conference, or on other great occa-
sions, were very happy and dignified. It is
"among them that are perfect" that even opo-
sers "speak with" more abundant "wisdom";
and, addressing himself to gatherings of his
own brethren, he gained power from a sense of
special responsibility, and confidence from their
unfailing charity.

He was most careful in his attention to every
detail of the service of the sanctuary. He read
the Holy Scriptures with the emphasis of a
man who understands them, and does not think
that he can make them better than they are;
rather than before the people. At evening
services he often expounded the lessons. The
lyrics were very carefully chosen; not picked
up at random, in a hurry, but sought out and
set in order; the last generally putting into the
mouths of the congregation, in the shorter
forms of verse, their response to the appeals
of the preacher. All was decorous, solemn,
and complete.

His sermons, and the services he conducted,
were unusually long. Public worship, in his
view, the business of the Day of Rest. I
am not going to apologise for what some might
at as an eccentricity, some hastened as a bore,
with him it was matter of conscience; and, as
he came to appreciate the opposition and un-
popularity it involved, of faithful testimony to
a world which hates to be preached to, and to
churches, increasingly worldly, which prefer any
occupation in the sanctuary or out of it, to the
meek bearing of God's Word. It shut him
out of many pulpits; it was the source of fre-
quent and sore temptation; it grieved many
upon whose painful goodness; it brought down
upon him painful advisers—some of them, in
their days of early zeal, as protracted preach-
ers as himself, but who now, for the sake of
worldliness, as they thought, had changed their
ways, and fed their people with "crumbs
from tables loaded with 'the children's bread'
—as though 'the little flock' were not 'of
more value than many sparrows.'" But he
remained firm. He had been brought up in
the age of long and powerful Methodist preach-
ing, of men who preached until the "Holy
Ghost fell" manifestly "on all them who heard
the Word;" men who would have thought it a
sin to betake themselves to the prayer-meeting
until they had exhausted every power of the
pulpit. Such were my father and Adam
Clarke, Watson, Newton, and Lessey, and the
rest beside. Such, I believe, were the West-
leyans, as they thought, when they spoke out
of doors, and fed their people with "pub-
licans and harlots." Such, assuredly, were
the Puritans. Whitefield's last sermon, "to
a very great multitude in the fields," lasted
nearly "two hours." Grimshaw also "some-
times preached for two hours." My brother
needed further vindication, I might fairly add
that, during his later days, he officiated but
seldom to the same congregation. Timely
warning of the impending visitation had been
given; his peculiarity was generally known,
and those who wanted sermons could be
brought easily in other pastures.

Two of Mr. Bunting's sermons are given.
They are short, and are very good. Their
style, of course, is excellent; indeed, Mr.
Bunting was a master of style. But they are
by no means fair specimens of the closeness,
weight, and calmly urgent power of Mr. Bun-
ting's best preaching. Like other really potent
preachers, Mr. Bunting's MS. preparations
and remains afford no measure, sometimes are
but a faint and doubtful outline, of his actual
preaching.

Mr. Bunting was a wonderful letter writer
for humour, for warmth, for frequent beauty of
thought and expression, for quality in general
and in much variety, and for quantity almost
always. To those especially who knew him,
and to many besides, the collection of letters
here given will afford a rich treat.

He was a true poet. The selections we give
below represent three of his moods as a poet.
He had a number of moods besides.

SPRITUAL SONG.
Grieve not the Holy Spirit of God, whereby ye
are sealed unto the day of redemption—Ephes.
iv. 30.
Holy Spirit! pity me,
Pierced with grief for grieving Thee;
Present, though I mourn apart,
Listen to a wailing heart.

Sins unnumbered I confess,
Of a heart so sinfulness,
Sins against Thyself alone,
Only to Omniscience known?

Deafness to Thy whispered calls;
Rashness midst remembered calls;
Transient fears beneath the rod,
Tresch'rous trifling with My God;

Tasting that the Lord is good,
Fining with grief for grieving Thee;
At the fountains of the skies
Craving creaturely supplies!

Worldly cares at worship-time;
Grovelling aims in works sublime;
Pride, when God is passing by;
Sloth, when souls in darkness die!

Chilled devotions, changed desires,
Quench'd corruption's earlier fires;
Sins like these my heart deceives,
Thee, its sole Familiar, grieves!

Ott how lightly have I slept
With Thy daily warnings unwept?
Sought Thy chidings to defer,
Sham'd the wounded Conserver?

Woke to holy labours fresh,
With the plague-spot in my flesh;
Anged solemn to Thy sight!
Stood a leper in Thy sight!

world. It promotes business, it gives indus-
trial occupation to the poor, it prompts inven-
tion, it advances civilization. Wealth is cap-
ital, and there can be no grand industrial enter-
prise, no advanced civilization, without cap-
ital. Money can have the highest consecration;
it can establish grand and perpetual institu-
tions of education, of charitable and scientific
relief to human suffering, of religious purpo-
sarianism. It is astonishing that successful
business men do not more generally perceive
these its noblest uses. The grateful recogni-
tion of communities, and of posterity, is a
worthy, a virtuous object of ambition. What
commemorative monuments can equal those
which rich men can erect to themselves in hos-
pitals, colleges, church edifices, public librar-
ies? In these it has been justly observed,
they may live on, ages after death, a more ef-
fective life than they ever had in the flesh, and
with ever-augmenting rewards in eternity.
Many a man of wealth would give his fortune
for the fame of a De Vinci, a Raphael, or a
Michael Angelo, but money cannot buy genius;
it may however, buy something better—higher
usefulness, and equally enduring and more
grateful remembrance in the heart of the world.
How can a Christian capitalist forego such possi-
bilities?

We believe that a just, a really sober view
of this subject, would make an epoch in Christian
civilization, and we are not without hope that
wealth is yet destined to such a consecration.
Examples occur in England and this country
increasingly. They may yet become a rule,
rather than an exception, among Christian
capitalists. Not until then will sound reason
and sound religion have their normal way in
the business life of Christendom.—*Zion's
Herald.*

REV. JOHN TODD, D. D., AND THE
REV. ALBERT BARNES.

Rev. John Todd, D. D., of Pittsfield, Mass.,
and Rev. Albert Barnes, of Philadelphia, have
each recently made contributions to the news-
paper literature of the day concerning old
preachers.—Neither of them take the most
cheerful views of extreme old age, though Mr.
Barnes exhibits a spirit rather more elastic
than Mr. Todd. The latter, in enumerating
the trials of old age, has this to say:
"The first great trial of the old preacher is
to feel that he has done his work—is no longer
needed, and must be set aside. The world
no longer looks to him. When a lawyer re-
tires from public speaking, he can go to his
office and do office business. Probably eight-
tenths of all the law business in the Common-
wealth is done in the office. When a physician
retires from visiting his patients, he can go to
his office and still carry on his consultations;
but when the minister has done public speak-
ing, he has no such resource."
Not "any way to prove a distress to his
people," Dr. Todd has tendered his resignation,
the same to take effect January 1, 1871.
Both Mr. Todd and Mr. Barnes are over seven-
ty, but both continue to write abundantly and
with vigor. In their retirement as public
speakers, we trust many years may be granted
both to speak through their eloquent pens. In
his letter to his people resigning the active
duties of his charge, Dr. Todd says:
"The proposal is not, that I leave the min-
istry, or leave the office that I have held so
long, or be dismissed out-right; but, if agree-
able to my flock, that I retain the office of Pas-
tor Emeritus. My desire is to leave my con-
gregation in the full tide of prosperity, and to
lay down my responsibilities as to make the
trial as light as possible; and also to live and
act, that I shall die in your esteem and love,
and so live in your memory, by the grace of
God, with not more imperfections to be regret-
ted than what must be attached to humanity."

THE SLEEP AND THE AWAKENING.

We try in vain to express in words the blessed
bewilderment of the happy soul in the first
moment of waking from the sleep of death to the
life of heaven. If the apostle could not for a
while believe the reality of what he had seen
and heard when delivered from prison by the
angel at night, how much greater shall be the
wonder, the surprise of the ransomed soul
when taken from this suffering, crumbling
prison of the body, and set down free, and
every faculty all thrilling with immortal life,
in the golden streets of the New Jerusalem. It
is here that we sleep and dream. The great
reality of life has yet to come—a life that never
rests from activity, that never tires with toil,
that never grows old with time—A life that shall
pass pace in duration with the eternal years
of God. Here the soul is bound, like Peter in
prison, with two chains—one the burden and
sorrow of life, the other the Fear of death.
Faith in Christ alone delivers us from the
double bondage. Faith in Christ alone can pre-
pare us to be waked by the touch of the angel
of death, and to see ourselves surrounded with
a greater light than shone in the prison of the
apostle when his angel deliverer said to him,
"Arise, follow me." Immortal man, let not the
cares of this world, the deceitfulness of riches,
the seductions of pleasure, the dreams of am-
bition, lead you to forget that your true life
begins with death, and your real home is not
earth but heaven. Let nothing blind you with
such attachments here that you would rather
stay in the prison of the body, and wear your
chains, than go forth into everlasting light and
liberty, when God's angel comes with the mes-
sage, "Rise up quickly, and follow me."—
Night unto Night; a Selection of Bible Scenes.
By the Rev. Daniel March, D. D.

DOMESTIC AND FOREIGN.

"Domestic and Heathen Missions compared,"
is the title of the discourse delivered by Rev.
C. H. Fowler, D. D., before the Rock River
Conference, at its recent session at Elgin. It
was first printed in full, in the 35th Western
Christian Advocate, and is now furnished for
general circulation in an eight-page pamphlet.
The text is Acts xiii. 46, 47: "Then Paul and
Barabas waxed bold," etc. Dr. Fowler
opens his sermon with the statement that
the missionary work deserves our support on
account of its very vastness; second, it accords
with the spirit of the age, in its aggressiveness;
third, the defense of the missionary cause is
defense of Christianity; fourth, it is necessary
to the Christian life; fifth, the final appeal
of our Great Commander, "Go into all the
world," is reason sufficient for an engaging
missionary labor. Next, the Doctor
shows in regard to domestic missions, that
they are the popular work of the Church, and
they need no defense. As a business transac-
tion they do not seem so expensive as the foreign
work; they are free from the prejudices that
hedge up the way of the foreign work, the
whole spirit of society is on their side; the
work is at our very door, and all our natural
interests are involved in their prosecution.
Next, we have a full and candid statement of
the peculiar difficulties attending foreign mis-
sions—the money cost, the remoteness of the
field, language, prejudice, etc. The concluding
paragraph assumes that the strength of our
Missionary Society is in the chastity of its
conscience its treasures to the Lord rather
than in the calculation that would make every-
thing gravitate around local and personal in-
terests. We give some of the concluding
sentences:—
"We believe that a candid putting of the exact
case of our work upon the heathens before
the mind, and upon the heart of the whole
Church, will bring us such a response as we
have never yet had. The great fact on which
I rely is, that these hundreds of millions are
actually living in the vilest practices, and dying
because of it, and that we have the
Gospel which is able to save them, even to the
utmost. We have seen Him who came by
the way of the world saving just such sinners,
and we know He can save them. And He is
sending them. There are already signs of vic-
tory. Heathenism is dying out. Ages ago
their systems inspired art. But now they only
drag the people down. All the works are heavy
with centuries. China looks at her 35,000
miles of wall; and thinks only of the care of the
conqueror, and sicken of the castles that could not
save her, even though she trusted them, before
there was any Britton, or any Gaul, or any
Greek, or even any Egyptian. The iron horse
of the Island Gull will startle the Indians from
their slumbers of ages. Awakened, they will
see Christ and live. The soul of Buringame
will go from the palace of the Celestial Empe-
rator down among the crowded millions. They
will open their eyes to see in his countrymen the
missionaries of Christ. The work is finally
rooted in the rich soils of the East. Already
800,000 converts are praying in Africa, and
more yet in Asia. The progress of the last
fifty years exceeds the progress of the first
century of Christianity. Look at the advance of
Christ's kingdom. At the end of the first cen-
tury there were 500,000 believers; at the end
of the third, 5,000,000; of the tenth, 50,000,000;
of the fifteenth century 269,000,000. At the end
of the nineteenth, all millions. "At the end of
the nineteenth, all millions." The way is bet
prepar'd for the Lord's coming. The East
is already brightening into the full morning. I
look in trembling expectation toward the fu-
ture, I can hear his trembling footsteps. I am
awed by his Divine presence. I bow as in his
sacred presence. Come, Lord Jesus, come
quickly! Amen and Amen.—*Advocate.*

TAMAHANA.

A New Zealand chief, so-called, who visited
England a few years ago, was remarkable for
the deep spirituality of his mind and his con-
stant delight in the Word of God. One day he
was taken to see a beautiful mansion—one of
the show-places near London. The gentleman
who took him expected to see him greatly aston-
ished and much charmed with its magnificence
and splendor; but it seemed, to his surprise,
to excite little or no admiration in his mind.
Wondering how this could be, he began to
point out to him its grandeur, the beauty of the
costly furniture, brought from all parts of the
world, the view from the windows etc. Tamahana
heard all silently; then, looking round at
upon the walls, replied: "Your father's house
was not a poor mud cottage. But Tamahana
went on, 'My father's house finer than this';
and began to speak in his own expressive,
touching strain, of the house above—the
house of 'many mansions'—the eternal home
of the redeemed.

The Rev. Norman Macleod says: "I shall
never forget the impression made upon me
during the first year of my ministry by a me-
chanic whom I had visited, and on whom I ur-
ged the paramount duty of family-prayer. One
day he entered my study, bursting into tears
as he said: 'You remember that girl, sir; she
was my only child. She died suddenly this
morning; she has gone, I hope, to God. But
if so, she can tell him what breaks my heart—
that she never heard a prayer in her father's
house, or from her father's lips! O that she
were with me but for one day again!'"

BE SOCIAL.

A young man comes to your church; he is a
perfect stranger to the majority of those he
meets; his home is far away and his church
has left far behind. He listens attentively to
the service, and is pleased and profited by what
he hears. The service over, he goes out. Al-
though many know him to be a stranger, yet
no one extends the friendly hand or in any
manner notices him. He is some what discour-
aged, a little home sickness steals over him, but
he resolves to go there one Sabbath more. He
goes with the same result. Discouraged, he
seeks another sanctuary, where the warm grasp
of the hand, information about the evening
meeting, invitation to the Sunday School,
and the interest taken by the members of the
second church in his welfare, at once decided
his course. The result is, a zealous worker is

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