Old Sores and Ulcera sears standing, that have pertinayield to any other anenedy or weitul unguent.

ons on the kin, d state of the blood or chronic ared, and a clear and transparent y the restorative action of thi-passes many of the cosmetics and passes many of the cosmetics and passes in its power to dispel rashes

## le Complaints.

young or old, married or single womanhood, or the turn of life, ines display so decided an influ ed improvement is soon perceptithe patient lieing a purely on, they are a safe and re iable re

## and Fistula.

feature of these prevalent a s is eradica ed locally and entire nis emolient; warm fomentation application. Its healing qualent and Pills should be used in e following cases :

> Skin Diseases Sore Breasts, Sore Heads, Stre Throats sores of all kinds. Sprains, Suff Joints, Tetter, Ulcers, Venereal Sores, Wounds of all kinds.

are genuine un'ess tho word York and London" are discern-mark in every leaf of the book of each pot or box; the same may by holding the leaf to the light. I our ies coun erfeiting the medicines ume, knowing tham to be spurious ne mai ufactory of Professor Hol is and Dealers in Medicine

### RY DAVIS le Pain Kille, Family Medic ne the Age!

NTERNALLY, CURES onghs, &c, Weak Stomach, Gen ng Sole Mouth Canker, L ve in or Indigestion, Cramp of Bowel Complant Painters lera, Diarrhasa and Dysentery XTERNALLY, CURES,

Old Pores, Severe Burns at hilblains, Tootache, Pain in the ALLER is by universal conser

on for itself a reputation unsurcet in the entire cradication an In in all us verious forms inc testimony of the masses ini; purely vegetable render it a per ernal application when used ac-

ernal applications, is readily rein a little alcohol.

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is effect in Melieving Pain i; and when used according to

## IN HILLER

Family Medicine, and should b It is not untrequently the case tacked with disease, and before procured, the patient is beyond Captains of vessels should ving port, as by doing so they sion of an invaluable remedy to

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ave so long used and proved the co, w. would say that we shall reour rain Killer of the best and and that n shall be every way approbation as a family medicine ,50 cents, and \$1 00 RKY DAVIS & SON.

and proprieto A, Providence, R. I i ax by Avery Brown, & Co. Cog well a Forsyth. Also, by raggists, anotheraries and Gro Sept 12.

## Sarsaparilla.

IAL WESLEYAN. RGAN OF THE dist Church of E. B. America. Pickard, D.D. hilus Chamberlain.

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sirable advertising medium THAMS: under, ist insertion one-fourth of the above rates not limited will be continue charged accordingly. s and advertisements to be

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# Provincial

# Atestepan.

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Whole No. 1067

## Religious Miscellany.

TRUST.

I know not if or dark or bright Shall be my lot: If that within my hopes delight

It may be mine to drag for years Toil's heavy chain; Or, day and night, my meat be tears On bed of pain

Dear faces may surround my hearth With smiles and glee; Or I may dwell alone, and mirth Be strange to me

My bark wafted from the strand By breath divine. And on the helm their rests a hand Other than mine

One, who has known in storms to sail, I have on board: Above the raging of the gale I have my Lord.

He holds me when the billows smite I shall not fall. If sharp, 'tis short; if long, 'tis light;

Safe to the land !-- safe to the land ! The end is this And then with Him go hand in hand Far into bliss -Dean of Canterbury

He tempers all.

A WESLEYAN WATCH-NIGHT.

BY THOMAS GUTHRIE, D.D.

Edinburgh, more perhaps than any other place, used to celebrate the new year with Saturnalian rites. The principal streets were more thronged between 12 and 1 o'clock on New-Year's-Day morning than at midday in the full tide of business; and, as if to make up for their usually strict and grave, if not stern, demeanor, the people, like a bow too strongly bent and suddenly unbent, sprang into the opposite extreme. Even women relaxed not a little of their usual modesty; and grave citizens became bacchanalians. So soon as the Tron Church steeple rang out the mid-night hour, a tremendous shout rose and rent the air. A that signal the crowd rushed into the wildest excesses; and orgies were begun, with little distinction of sex, age, or rank, that, traceable to the days of paganism, were a disgrace to Christianity. Happily, this pagan institution, a blow it received some fifty or sixty years ago. The city roughs and blackguards of that time combined together to turn the occasion into one and violences of that night, were brought out ing of hands. to the scaffold, and hanged up in the face of the

evil, and crime find a cure in its own excesses. aloft at the full stretch of his arms, not in bread the excesses of this season by a better and more the people are taught to believe, the very flesh Christian way, that John Wesley established a and blood of the Son of God, the effect is quite "Watch-Night" at New-Year's time, I know remarkable. It is exceedingly impressive innot. Probably it was. The revival among the deed, if the scene be a vast and noble cathedral, Methodists of this very ancient custom was not with its lofty pillars, and solemn aisles, and dim

the a rik of a Rev. Mr. Baily, of Cork, "you their knees, and every head is bent adoring to Sir. did you never see the word 'Vigil' in with the sea of faces before us, it is wonderful your Common Prayer Book? Do you know to look out over these thousands-all motionwhat it means? If not, permit me to tell you, less as statutes, amid silence deep as the grave's. that it was customary with the ancient Chris- There is no such silence James le, in nature; not tians to spend whole nights in prayer; and that on the shore, where in the quietest day wavelets these nights were termed Vigila, or Vigils. break, and sea-birds scream; nor in the gloom Therefore, for spending a part of some nights of the forest, where the wind goes whispering in this manner, in public and solemn prayer, we among the branches, and withered leaves fall have not only the authority of our National whirling to the ground: nor in the loneliest

o'clock. The riot of the streets had already their God held on high before prostrate thouthem, and find ourselves quietly seated amidst sands, no sound whatever—rustle of gown, ruffile of moving foot, lowest whisper—falls on the begun; and it was a great relief to escape from sands, no sound whatever-rustle of gown, rufa congregation whose countenances, as became ear. Each one, penetrated with awe, seems to heathen will never be converted. their position, bore a mingled expression of hold his breath—the scene, the deep stillness happiness and solemnity. It was pleasant to such as to remind the spectator of these Scripsee so large an assembly on such a night and at tures, "There was silence in heaven," "I fell such an hour; and to recognize numbers who at his feet as dead." though, like ourselves, belonging to another than "Watch-Night" among the Methodists, outthe Wesleyan communion, had gone to unite raging neither human reason nor God's Word, under grace." This is quite as true in relation

ally at half-past 10, robed in gown and bands—
a costume, by the way, not used by the Methothe whole living assembly, each as if he were
the whole living assembly, each as if he were
the commandment, with its threatenings and people was, because "I am with you saith the Scotland, or to insist in such minor matters on a rigid and unnatural uniformity. He began God, presents a scene that might sober a bac- and unaided, ever create in the Church the ferpeople sang with Methodist spirit to the music of an organ. The full burst of their earnest and ringing voices all but drowned the sound of its pipes, and demonstrated that an organ, whatever objections people may have to instrumental music as an aid to Psalm singing, does not always, and need never, supersede or interfere with vocal praise-the song of grateful hearts rising from hallowed lips. They sung:

" Jesus the Conqueror reigns, In glorious strength arrayed,

address. At its close the congregation sang:

"How many pass the guilty night In revelings and frant c mirth! The creature is their sole delight, Their happiness the things of earth; For us suffice the season past;

and I may remark, by the way, that his address, James returned to the pulpit; and having ad- heaven. other, they sounded like the last dying throbs in some Episeopalian churches in London and would gather all together, and take their sides of it, if you cannot accomplish it." of another stage in life's journey, the whole been an extremely solemn occasion, where the who spring forward anew, on a heavenward Sunday Magazine. race, for a heavenly crown, they burst out into

Come, let us anew our journey pursue, Roll round with the year,
And never stand still till the Master appear His adorable will let us gladly fulfil, And our talents improve,
By the patience of hope, and the labor of love.

Our life is a dream; our time, as a stream, Glides swiftly away; The arrow is flown; the moment is gone

Rushes on to our view, and eternity's here. Ere the echoes of the hymn had died away of plunder. The least resistance offered them the minister rose to pronounce the blessing was met by assaults so violent and bloody that and, the service closed, we went into the starry in several instances they resulted in death. night to hear the sound of revelry and riot-Justice had to draw her sword; and the end of but to see nothing incongruous with our devothe Saturnalia was a spectacle which filled the tions in many of the congregation tarrying at in anything, we believe in this. city with pity, and grief, and horror. Three the door to salute their acquaintances with a boys, who had been engaged in the robberies "Happy New-Year!" and much hearty shak-

The most remarkable and impressive feature sun. The stern and terrible lesson was not of this service was perhaps the depth and soly in the wind, made an indelible impression on the congregation engaged in secret prayer durthe mind of Edinburgh; and as the drunken ing the last moments of the old, dying year. It orgies of the season have ever since then been reminded me of scenes I had witnessed abroad checked-we cannot say altogether eradicated at one of the most solemn parts of Roman Ca--the event was one of many which show how tholic worship. When the priest, after working God in his providence makes good spring out of the miracle of the mass, turns round to hold Whether it was for the purpose of checking and wine, a symbol of Christ's body, but, as due, however, to the new year, or to its ex- religious light, and full to the door with thousands of worshippers. At that moment, as if "Sir," save Wesley elsewhere in repelling with a soul, the mighty congregation drop on with holding ' midnight assemblies.' the ground. Standing near by the high altar,

with ther brethren of that Church in the solemn, as the other does, is, even in its outward aspect, t what we call our "Christian work, as in renot less impressive. At the solemn midnight lation to our individual Christian life." "The and energetic work by the Church in the accom-The minister appeared in the pulpit punctu- hour, and on the eve of another year, the voice law is holy, and the commandment is holy, and plishment of her great mission. Why are we alone, engages in inward prayer. The time, promises, never inspired any of us with steadthe place, the awful stillness, the vast multitude fast loyalty to God, to give us strength to master around, each holding secret communion with sin. Nor will the authority of conscience, alone

It is kingdom over all maintains, And olds the earth be glad."

And olds the earth be glad."

After this, Mr. James, the minister, offered up a very impressive prayer, acknowledging the peet that it is incapable of improvement. What seeking grateful hearts and pardon through the seeking that them for the seek of defeated pity, the tears of defeated pity, the tears of defeated pity, the tears of def

to meet its trials, to resist its temptations, to -French, Swiss, Germans, or Italians, without business, our friends our neighbors, should be What do we need that He cannot grant? munion; and woe to the Church that seeks to The destruction of the ideas has been expect bear its burdens, and to be ready for the deaths seeing something in their churches which I would "alienated from the life of God" in this world, What is the name of that blessing which His cure the ills of Christ's Church by stopping its ed. When the foundation stone of the Chapel it might bring. Another hymn was then sung, have been happy to engraft on my own. And and should miss eternal glory in the world to hand doth not hold, which His heart doth not pulse. I think it a sin to refuse to commune Royal was laid, the fence round the house in and the 90th psalm, beginning with these words:

this is a feeling, I venture to say, common to come. We must be possessed with that strong offer? Was it not the Lord of Hosts who dried with any one, who is a member of the Church which the great national idol was kept, in a vil
"Lord, thou hast been our dwelling-place in all who, while enjoying the privilege of wor
and vehement love for men which made Christ up the Red Sea, that He might make a pathway of our Lord Jesus Christ. I should think my
lage some seven miles from the capital, was all generations," read—and read impressively. After the congregation had again sung, the minister, choosing for his subject these words demn, but might admire and imitate. It is them from the pains of eternal death. To creof 1 Samuel vii, 12: "Samuel took a stone, good to be conservative, but not of defects. In ate this law, is powerless; it is a supernatural gift. -nay, until there lies before us a stone of hin- Wesleyan, or a Churchman, or an Independent, tended to use it. This was as much as to say and set it between Mizpeh and Shen, and called these days of bold attacks, from unexpected the name of it Ebenezer, saying, Hitherto hath quarters, on our most sacred and cherished be- conscience, "but the mind that was in Christ" drance that Omnipotence cannot roll away, and and I should say: 'No, sir, you do not agree that the Queen would be poisoned. They came until we are confronted by an adversary who is with me on certain points, I believe you are a to Court in this menacious, temper claiming the Lord helped us," delivered an appropriate liefs, let all on the watch-towers of Zion sound must come from the inspiration of the Holy little more than almighty, we can afford to rest child of God, but I will have nothing to do with their supposed rights as nobles. A Council of forth, "Thus saith the Lord, Stand ye in the Ghost. wavs and see, and ask for the old paths, where If that inspiration were granted to our Churchis the good way, and walk therein, and ye shall es-and it would be granted in answer to de- presence with His people should be construed rate themselves, sensual, not having the spirit." find rest for your souls." But though it is our vout and persistent prayer—our evangelistic into a reason for their doing nothing at all. On duty to keep by the old roads, it may not be work would assume greater variety of form, and the contrary, the fact that God is with us is We choose the better part at last."

our duty to keep by the old ruts. Between old resources which are now lying idle would be roads and old ruts, there is a great and too used with unexpected vigor and effect for the the pulpit for half an hour to a local preacher; much forgotten distinction. What is commen-conversion of men. Every kind of faculty and He is with us, the work will go on independent-

A CHURCH FILLED WITH THE HOLY-

The following is the concluding part of an address, made by Rev. R. W. Dale, before and systematic attempt to compel the world to sooner leave their business to their children repent of sin and to trust in Christ for eternal and would find for their leisure the noblest sently reiterating that this is a duty which can and entering the fellowship of Churches which not be neglected without guilt. If we believe their wealth would rescue from all pecuniary

But have you ever considered how extremely difficult it is to discover in the New Testament any direct precept in which this obligation is imposed upon all Christian men. Innumerable duties are explicitly enforced—the duty of citly condemned-anger, lying, drunkenness,

preach the Gospel only because conscience comthousand-fold, but if it is only the sense of reswhich obliges them to become missionaries, the

evangelistic work of the Church is to have life asking-the baptism of the Holy Ghost. and force in it, something very different is necessary from this reiteration of the idea of responsibility! "We are not under law, but

chanalian, and move the most indifferent to vent zeal and the heroic energy necessary for his confederates, but One mightier than they lowing: prayer. And now may I not ask, why should the salvation of the world. It was not in re- is on your side. You may doubt whether, at not all other Churches, in the Methodists' New sponse to the imperious call of duty that the this moment, Darius is with you or against you; Year's night service, take a leaf out of their Son of God descended from the height of his but that 'I am with you,' is not open to doubt. book, wherever circumstances render it both celestial majesty to rescue men from eternal You may fear that the influence of the king's tians to come and sit down and commune with practicable and convenient? The bigotry of perdition, but at the impulse of irrepressible officers will overmaster the goodness of your us. If any man were to tell me that I am sepa-Papists is not worse than, or indeed so inex- love. He was moved, not by conscience, but case, and that Darius will put a veto on your rate from the Episcopalian, the Presbyterian, usable as, that which maintains we have nothing by passion, when he stretched forth his hand enterprise; but if the worst should come, and or the Methodist, I would tell him that he did these matters, of the opening of the memorial proof of the probability of success. Sermons to learn from others in the ordinances of God's to cleanse the leper, to heal the sick, to give the king declare against you—I declare myself not know me, for I love them with a pure heart to cleanse the leper, to heal the sick, to give the king declare against you—I declare myself not know me, for I love them with a pure heart by the martyrdom of the early Christian conviolent character, condemning Protestantism not sad, to find good Protestants who deny innot sad, to find good Protestants who deny intears which he wept over Jerusalem were the
This promise is for the Church in the nineThis bears rather hard on our strict communion
This bears rather hard on our s

dable in Churches other than our own, why genius, every type of temperament, every ad- ly of us. As Mr. Punshon fitly said at the redirected chiefly in warning words to young men should we be such bigots as not to copy? Who vantage of social position, of wealth and of pov- cent missionary anniversary in Boston, "God and women, proved that though a liberal educan afford to dispense with what good, intellierty, of literary culture and knowledge of huworks by haman means; he plants these two That inscription has done good service; it has cation is of great value to ministers, he may be gent, and pious Christians have found to be aids man life, would create for itself appropriate things together, just as in personal salvation already brought four persons into the church. an effective speaker who has never been at Col- to devotion? The tide runs strong the other service. The dull uniformity of our work would there is a divine agency and a human agenlege. A few minutes before twelve o'clock this way; and we need to crowd all sail on the mast disappear. It would no longer be necessary cy; we can hardly tell where the one ends, worthy man brought his remarks to a close. Mr. to advance in grace, and at length arrive in that every one should enter the ranks and praction, and the other begins, but we know there glad to go again. And if more churches had in battle—the great god of Madagascar, worthy man brought his remarks to a close. Mr. to advance in grace, and at length arrive in that every one should enter the ranks and practice. tice the drill of one of the three or four great are both. You may spread the sail, but you James returned to the pulpit; and having addressed the congregation in a few solemn and dressed the congregatio weighty words, he said that there were now only vices no one can justly object. They occur but jugation of the world to Christ. The clerk at But you know that if you did not spread the

life is being sustained. We press upon all the employment; would render sustentation funds members of our Churches the obligation to take almost unnecessary, by scattering themselves difficulties; and they themselves, in unostenta tious and informal ways, would Christianize solitary farm-houses and secluded cottages which can never be reached by any organized agency

which it is in our power to sustain. For years we and our Churches have bee lost. These three young corpses, turning slow- lemnity of the silence that filled the house, while prayer, of patience, of gentleness, of love for lemnity of the silence that filled the house, while prayer, of patience, of gentleness, of love for lemnity of the silence that filled the house, while the brethren, of alms-giving, of submission to the conversion of the world; it is not time for secular governments, and of industry in our us to attempt to convert the world ourselves? secular callings. Innumerable sins are explitwelve months, by a gigantic effort of generall forms of sensuality, blasphemy and covetousness. But the duty of entreating those who we have erected for Divine worship in this have not yet believed in Christ to believe him country, suppose that every one of our conis not enforced; the sin of neglecting to do it is not condemned. The omission can not be an accident. The Christian people to whom the Epistles were written were surrounded by beyond our power. But there is no reason will need much of careful training. The pronumerous nations of idolaters. Why was it why we should not accomplish a far grander bability is that he will amply repay all the love that St. Paul, with all his evangelistic passion, work. Why should not every member in every and care bestowed; yet still the fact remains the said nothing to the Churches of Rome, at Ephesus, at Corinth, about their responsibility for the conversion of mankind. The silence is start- bor, a brother, a sister, to trust in Christ for it is that God's Holy Spirit "remaineth among the conversion of mankind. The silence is start-bor, a brother, a sister, to trust in Christ for the conversion of mankind. The silence is start-bor, a brother, a sister, to trust in Christ for you." Every time we ask Him to work more the forgiveness of sin and for eternal salva-I believe we can. That we ought to do our tion before twelve months are over? If the mightily, we pledge ourselves to work more dilatmost to save men from sin and eternal death resolve were made, I believe in my heart that igently. can not be denied; but if we attempt to save it would be accomplished and the result would them only because we ought, we shall almost be that before the year had gone by and we certainly same. You may cover the land with met again in this Autumnal assembly every churches, but if the men who preach in them Congregationalist Church in England and Wales would have created, not a material edifice for pels them to preach it, they will preach to very Diviue worship, whose walls and foundations. little purpose. You may double the number of though of granite, would at last decay, but your Sunday-school teachers, but if they teach another living Church as strong as itself-a only because you have made them believe that true temple of God, imperishable as the Di-Church, but of the universal Church in the glen, where the distant baying of a watch-dog, it is their duty to teach, the children, whatever vine throne, and destined to be the home of We repaired to their chapel a little after 10 or beetle relieves the silence. Yonder, with clock. The riot of the streets had already their God held on high before prostrate thousands. utterable bliss, we need, not boundless wealth fection in the organization of the strength of our Churches, but only that which God is ea-Have we not already discovered that if the ger to grant and which may be had for the

GOD'S PRESENCE IN THE CHURCH.

We have already indicated, in several reco articles, the obligation and necessity of constant Lord of Hosts."

What does this assurance mean? As applied to the Jews, it was as if the Most High had said, 'You see leagued against you Sanballat and

upon this word, " I am with you."

weighty words, he said that there were now only vices no one can justly object. They occur but Jugation of the world to chirst. The clerk at some two or three minutes of the old year to once a year; and hours as late are not held a the desk, the carpenter at the bench, the smith sail, the breath of God would be of no use pulpits, and welcome in the sermons, many a him, and when he proved to be a bit of shaperun, and these he would recommend them to valid objection to balls, to theatres, or even to at the forge, the bricklayer on the scaffold, the to you at all. God works by human means. pass in secret communion with God. Then the the occasionally protracted social meetings of collier in the mine, the sailor in the ship, the We are to work just as hard as though the by stiff politeness and frigid conventionalism. whole congregation, following his cxample, such as would neither frequent the one nor the laborer in the harvest-field, the girl in the mill, whole world's salvation depended upon individwhole congregation, following his example, such as would neither frequent the one nor the bowed the head, and fell on their knees in silent bowed the head, and fell on their knees in silent other. Where can we so well take leave of the would find their true work lying about them,— ual enterprise. We know the truth is that we to the feet of Him whose whole life was one insignificance." The crowd however, exclaimed, prayer. During these few minutes an awful old year with all its sins to answer for, or enter Christian women, living in dreary courts, would can do absolutely nothing without His help; long invitation, whose entire ministry was lovely prayer. During these few minutes an awful old year with all its sins to answer for, or enter curistian women, it wing in greaty courts, would solemnity filled the house—a stillness on which on the new with all its trials to encounter, as in become the evangelists of their neighbors.—

that God can do all things. But do not shelter ing welcome, and whose closing call to the lost the Christian officers superintending the holosolemnity filled the house—a stillness on which on the new with all its trials to encounter, as in the house of God? The solemnity of the serthe hour, as it struck one beat on the clock, and think that it
the house of God? The solemnity of the serwomen of fortune, without entering a "sisterwomen of fortune, without entering a "sisterw nouncing that one year was gone and another vices is eminently calculated to restrain the hood," would become the nurses of the sick, is not your duty to do anything. You cannot from amid the glories of his Father's throne, begun, broke with startling effect. At Man-excesses of the season. They teach us, what the comforters of the sorrowful, the friends of raise a modern Lazarus from the dead; that is and echoed by his church throughout the earth held up on a stick that all might see it consume. chester, when I first witnessed this most im- we are prone to forget amidst its festivities, to the lonely and desolate, and would be incespressive service, the effect was still greater. rejoice with trembling. Nor can I doubt were antly winning their hearts for Christ. The sons stone from before the sepulcher, and you can and tender welcome of his own loving heart: There the clock rung out its full twelve beats; all our congregations, where convenient, to meet of the wealthy would begin to ask their fathers unbind the graveclothes after the resurrection. "The spirit and the bride say, Come. And and they slowly and solemnly succeeded each after the fashion of the Methodists—as is done for "the portion of goods" that fell to them, You can come close to the miracle on both let him that heareth say, Come. And let him

of the expiring year. So soon as the ringing many of our people would bless God, and say journey into far countries, not to waste their subout the old and ringing in the new year had with Wesley, "Execeding great are the bless- stance in riotous living, but to give courage and initiative. Of course it would be as mad in us brought us to the end of one, and the beginning ings we have found therein: it has generally aid to Churches in France and Italy, which are to move before the Spirit, as it would have been struggling hard to keep the light of God burn- in the Hebrews to rush into the Red Sea before congregation rose to their feet; and, like men Word of God sank deep into the heart." ing brightly amid the dense darkness of Ro- God made a way by dividing the water. But nish ignorance and error, or would become the can you go where the Spirit has not already allies and friends of missionaries in India and been? Can you name the person with whom China, and would share the glory of founding he has not striven? Can you speak to one new Churches among the heathen. Physicians to whom he has not first spoken? And where when their reputation was established and their the Spirit of God works most, there is most for fortune made, would cease to use their science man to do. It is so in the churches in circuits, and skill to increase their wealth, and do the in congregations. A revival of the work of God the Congregational Union of England and same work among the destitute of our own cities creates on every hand a demand for laborers. Wales. Mr. Dale is among the profoundest that Lockhart and Hobson and Lowe have been On those distant shores, where most of God's thinkers and pulpit speakers of Great Britain: doing in the cities of the far East. Christian power has been revealed, there is the more prespoured out most copiously, there is to day the widest scope, as well as the loudest call, for the activities of Christian people. Unless we are part in this gigantic enterprise, We are inces- among the pleasant country villages of England prepared to take more work ourselves, it is premature to pray that God would revive His work. Are we willing to bear, in this sense, the cost of a revival? You pray that the Holy Ghost may move upon the hearts of the congregation with whom you worship, and that many sinners may be converted. This is right; but have you counted the cost of an answer? If " ten meu take hold of the skirt" of one of you, and say We will go with you, for we have heard that God is with you," you must take charge of them. As this work goes on new classes must

Are you willing, when asked, to take upon you with them, and after a while there will be a call

But our condition is certainly a good one. Wesley said, and we can echo the thought, "The best of all is, God is with us." God him Elf laid the foundation of that spiritual house, which it is the labor of our lives to build up. We cannot get on as we would; and there remains nothing for us but to appeal to the King. That is our only hope. To this course we are shut up. It is clear that by ourselves we are no match for the indifference and intemperance and infidelity of our age; and it is equally clear that if the Lord of Hosts stir up his strength, and come and take our part, they can thorities now favored them, but they had reabe no match for us. Labor on then, and as son rather to shun than to cultivate the countevou labor send up a cry to the King for help. Science stimulates men to activity, trade absorbs their faculties and ambition fires their him; he was assassinated, and his Queen reign- Wiechers, T. Bronstead, John F. Final, Peter blood. Is Christianity nothing but a worn out ed in his stead. The Christians were once J. Minvielle, and the writer met together, for tinct volcano with no fire in the heart?" No; it is life-it is power, but only when baptized with the Holy Ghost and with fire. May that soon be universal.—Pittsburg Chris. Advocate.

SPURGEON'S VIEWS OF COMMUNION.

In a sermon, on the text, "These are they who separate themselves," Jude 19, we find a very strong expression for open communion .-This, in the American edition, is one of the mutilated sermons; but the English edition, besides other pungent sentences, contains the fol- offer to patronize, nor suffer the interference of that the church to be established, should be

At the Lord's Table, I always invite all Chris- visions which have disfigured European Chris- church, if established, will be a glorious success. blood of Christ—in view of the year about to enter, renewing vows and dedications to God, with earnest prayer for grace to do its duties, with earnest prayer for grace to do its duties, and in the commune with great universal Church. They say they will not because we ought, but because we ought, but because we ought, but because we ought, but because we ought, and the commune with it; and if any one comes to the Church, and all that is necessary for succor or for conquest, Jewith earnest prayer for grace to do its duties, about us, the men with whom we transact present to the Guern, renewing vows and dedications to God, with my countrymen or with foreigners and powers do his bidding. Another meeting of the Committee was called to that is necessary for succor or for conquest, Jewith earnest prayer for grace to do its duties, and if any one comes to the Church, and all the commune with it; and if any one comes to the Church, and all the commune with it; and if any one comes to the Church, and all the commune with it; and if any one comes to the Church, and all the commune with it; and if any one comes to the church, and all the commune with it; and if any one comes to the Church, and all the commune with it; and if any one comes to the church, and all the commune with it; and if any one comes to the church, and all the commune with it; and if any one comes to the church, and all the commune with it; and if any one comes to the church, and all the commune with it; and if any one comes to the church, and all the commune with it; and if any one comes to the church, and all the commune with it; and if any one comes to the church, and all the commune with it; and if any one comes to the church, and all the commune with it; and if any one comes to the church, and the commune with it; and if any one comes to the church, and the commune with it; and if any one comes to the church, and the commune with it; and if any one comes to the church, and the commune with the commune with it; and if any one comes to the church, and

you. I should then think the text would bear State was called, and while the protectors of the God does not intend that the pledge of His very hard on me, 'These are they who sepa- idol were detained in the capital, an express

> STRANGERS ARE WELCOME. A hymn book in one of the pews of a Phila-

delphia church has on it in gilt letters, not the name and residence of the owner, but simply STRANGERS ARE WELCOME.

Strangers love to go where they are welcome;

From the cross uplifted high, Where the Saviour deigns to die, What melodious sounds we hear, rsting on the ravished ear !-Love's redeeming work is done, Come, and welcome, sinner, come.

Sprinkled now with blood the throne Why beneath thy burdens groan? On my pierced body laid, Justice owns the ransom paid; Bow the knee, embrace the Son;

Spread for thee, the festal board See with richest dainties stored; To thy Father's bosom pressed Never from his house to roam Come and welcome, sinner com

## Beligions Intelligence.

OFFICIAL BURNING OF THE ROYAL IDOLS EN-TIRE RENUNCIATION OF HEATHENISM BY From the English Independent.

Just fifty years ago the first Christian misionaries visited Madagascar. For seventeen making, and in 1835, the missionaries were sudremitted. The constancy of the Christians, their simple faith, and the patience with which they endured the loss of all things, cruel mockings and scourgings, imprisonment, slavery and death, not accepting deliverance is, and will ever remain, one of the most glorious chapters in the history of the Christian Church. In 1861 the persecuting Queen died, and all was changed; the missionaries were recalled, they had permisknowledge of Christianity had been maintained in their absence, that the blood of the martyrs the misssionaries. They are honestly desirous the "Epis opal denomination." of building up a native Christian Church which The names on the subscription lists are posiof God's heaven from whom I am separated.— shall know nothing of the controversies and ditively such as to lead to the hope, that the during all this summer has been busily occupied capable of being increased. The alarm that has

was sent off in hot haste to end the imposture for ever. No opposition was made to the Queen's commands. The people gathered round while the house was burned with a fire made with the material of the broken fence, and curiously watched what would come of it .- The appurtenances of the idol were first consumed. His long cane, the bullocks' horns from which the sacred sprinklings were made, his three scarlet umbrellas, and his silk gown; then his case; and lastly, the formidable deity himself, who rendered the Sovereign invincible, preserved and where they find a hearty welcome they are from fire, from crocodiles, from infection, and welcome on the hymn books; welcome on the shipped for generations, and the object of fear come in their hearts and hands; welcome on the Scarcely anybody but his keepers had ever seen wandering, homeless, weary soul, now repelled less wood, about as big as a man's thumb, with a couple of scarlet silk wings, it is not surprising to read that " all seemed astonished at his burned afterwards. One consisted of a small quantity of sand tied in a cloth, and another of three round peices of wood fastened together that is athirst come; and whosoever will, let by a silver chain. One was "the avenger," another was the god of traders, others were the Queen's private teraphim. The destructruction of these objects of veneration occasioned no remonstrance from the people, showing that they had been prepared for the decisive act by the general change of opinion, and we are able to supplement the account of our cor-respondent with still later news. The inhabitants of the village, seeing that they had no longer any gods left to worship, sent to the Queen to ask what their religion was to be for the fuure, and who was to teach them the knowledge of the true God. The missionaries and native pastors ware summoned to the Prime Minister's house, and he himself suggested that the responsibility of supplying them with teachers should be devolved on the Churches already exsting, and that the Government should have nothing to do with the matter. The native Churches should make collections, in which the Chapel Royal should share, and thus the expense of sending teachers be defrayed. A list of 280 villages in Imerina, the province in which the capital itself is comprised, was made out, and of these it was found that 120 were already supplied with pastors. Native teachers were elected from the Churches in Antananarivo for the 160 others, and thus the whole district was

brought at once under Christian instruction. To this marvelous and gratifying story there years they labored quietly amongst the natives, has been no parallel in our times. Madagaswith the usual difficulties and discouragements car has finally parted with idolatry and entered that attend early efforts of the kind, but graduthe community of Christian nations. There are ally gathering a little band of converts. The some countries of Europe that cannot afford to the burden and the blessing of leading a class? King who reigned when they first came was inclined to encourage intercourse with the Euro- which for ages led the Malagassy to worship pean nations, and looked with no disfavor upon bits of wood and bags of sand. While the their endeavors. His widow, who became Queen Pope and his Council are worshipping a waat his death, had other ideas. The idolators fer, the less said about the Malagash fetish the were alarmed at the progress Christianity was better. And to day the Queen and people of Imerina take a place that may deserve the addenly ordered to leave the island, while their miration of us all. While the philosophers of converts were forbidden to observe the Lord's Germany, France and England, too, are rejetday, or any Christian ordinances or to read the ing Christianity, they are accepting it as the scriptures. For twenty-six years persecution truth of God. Perhaps there are some who raged—sometimes violently, never altogether pity them; we and all Christian people thank God for their wisdom, and take fresh courage from the example.

> FIRST PROTESTANT SERVICES IN PORTO RICO.

A correspondent of the N. Y. Observer, in Rico, sends us a glowing account, from the St. Thomas Times, of the first religious service ever sion to settle at the capital, they found that the held by Protestants in Porto Rico. The writer, dating at Ponce, Nov. 29, says:

Soon after the promulgation of the decree granting freedom of religious worship to these Colonies, the feasibility of establishing a Protesclined to listen to their instruction. The au- tan Church in this town, began to be discussed among the foreigners resident here, and, on the 19th of October, the following gentlemen :nance of the late King. So at last thought his W. E. Lee, Thomas G. Salomons, Thomas G. subjects also; a conspiracy was formed against Dodd, Joseph Henna, Charles H. Daly, G. F. more in doubt whereto this would tend, but they the purpose of concerting measures, with the were left in peace; permission was granted view of carrying out this object. At this meetthem to build chapels, and they prospered and ing it was decided that sufficient encouragement multiplied abundantly. At last the Queen de- having been given, in a practical way, by the clared herself to be a Christian, and in Febru- names and sums on the subscription lists already ary last she was baptized by a native teacher in circulation, that the best endeavors of the within the precincts of her own palace. She had parties then met together, be used to bring this not consulted the English missionaries, and did to a satisfactory issue, and in order to form a not invite their presence at the ceremony; and nucleus for the transaction of the necessary not the least gratifying feature in the Christian business attendant on this enterprise, the above revolution now passing over Madagascar is that named gentlemen formed themselves into a com-

with the building of a Chapel Royal. Of all been created among the Priesthood, is a further