

that we have remarked, being the cases of the Wesleyan Methodists and the Roman Catholics. The former object to some of his statements regarding the specific principle of the various bodies known as Methodists; the latter are evidently chagrined at the poor figures which they seem to cut, notwithstanding all their recent boasts of extraordinary success and progress in England. Some of the explanations, which their organs have put forth are positively false—others are absurd. On the one hand we have seen it alleged that no allowance is made for those who attend early masses, while not only is the opposite the case, as stated again and again by Mr. Mann, but in most instances the numbers returned, as attending at the morning services in the Roman Catholic chapels, are much larger than the accommodation provided in the chapels. The total number of sittings in Roman Catholic chapels is 161,684, and the total number of persons in attendance at the morning services, 210,796. On the other hand it is asserted that there are whole streets of Roman Catholics, who attend mass but once or twice in a month or six weeks, and possibly the Census-Sunday might not have been the day on which these pious and devoted children of Mother-Church take their half-hour of religion? We should add, that the Church of England do not seem quite satisfied with Mr. Mann's returns, and some of their organs (e. g., *The Guardian*)—accuse him of being more friendly to the other denominations than to the Church.

The following, on the state of Presbyterianism in England, is from Mr. Mann's Report:—
"The National Church of Scotland has three Presbyteries in England, that of London, containing five congregations; that of Liverpool and Manchester, containing three congregations; and that of the North of England, containing eight congregations.

"Various considerable secessions have from time to time occurred in Scotland from the National Church, of bodies which, while holding Presbyterian sentiments, dissent from the particular mode in which they are developed by the Established Kirk, especially protesting against the mode in which Church patronage is administered, and against the undue interference of the civil power. The principal of these seceding bodies are—the United Presbyterian Church, and the Free Church of Scotland—the former being an amalgamation (effected in 1817) of the Secession Church (which separated in 1732) with the Relief Synod (which seceded in 1752); and the latter having been constituted in 1813.

"The 'United Presbyterian Church' has five Presbyteries in England, containing 76 congregations, of which, however, 14 are locally in Scotland, leaving the number locally in England, 62.

"The 'Free Church of Scotland' has no ramifications, under that name, in England; but various Presbyterian congregations which accord in all respects with that community, and which, before the Disruption in 1843, were in union with the Established Kirk, compose a separate Presbyterian body, under the appellation of the 'Presbyterian Church in England,' having, in this portion of Great Britain, seven Presbyteries and eighty-three congregations."

PROGRESS OF TEMPERANCE.

It gives us sincere pleasure to hear of the vigorous and enlightened efforts which are being made in various quarters to put down the demoralizing traffic. We find many however who are opposed to prohibitory legislation and who are even ready to deny the beneficial results of such legislation in those places where it has been tried. We would recommend to the calm and unprejudiced consideration of such

persons, the following apparently impartial testimony of Bishop Burgess of Maine. In reply to a friend residing in another State, who had requested his testimony to the effects of the prohibitory Liquor Law, Dr. Burgess writes as follows:—

REV. AND DEAR SIR,—To your queries I reply briefly in their order.

Q. 1.—*Did this Prohibitory Law originate in the scheme of politicians for other purposes, or did it stand in the Legislature upon its own merits?*

A. I have very little knowledge of the operations of politicians among us; and undoubtedly, individual leaders or others, members of parties, may have been influenced by their political interests in sustaining or opposing this measure.—But I suppose that, beyond all question, the law originated with persons who were solely concerned for the suppression of intemperance; and that it was passed only because it was believed to be demanded by a great majority of the people, for its own merits.

Q. 2.—*Has it justified the expectations entertained of it by its friends at the time of its passage?*

A. What were the actual anticipations, I cannot venture to say; but every reasonable expectation must have been more than satisfied.—Whatever it is in the power of the prohibitory law to accomplish without extreme severity or inquisitorial scrutiny, this law has generally, in my opinion, accomplished. Those who are bent upon obtaining liquor, can and do succeed; but it has ceased to present an open temptation; the young are comparatively safe, and all the evils of public drinking-shops and bars are removed, together with the interests of a large body of men in upholding them for their own pecuniary advantage.

Q. 3.—*Has there been any reaction in public opinion, so as to induce the belief that at a future day it might be repealed?*

A. In my opinion, quite the contrary. Should the law be repealed, which seems in the highest degree improbable, it will be the result merely of political arrangements; but I do not believe that any political party would venture on a measure so hazardous to its own prospects. Undoubtedly many discreet and conscientious persons saw strong objections to some features of the law, and still feel their force. But multitudes who doubted the expediency of adopting it, would, I believe, regret and resist its repeal.

Q. 4.—*Has the law been generally executed, and the amount of intoxication been specially diminished in the State in consequence?*

A. The law has been, I believe, generally executed, though not everywhere with equal energy; and the amount of intoxication has been, in consequence, most evidently, and even I think, I may say, wonderfully diminished.

Q. 5.—*Has the health, wealth, morality, and general prosperity of the State been apparently promoted by it?*

A. Unquestionably.

Q. 6.—*Has the law been found in its operation to be oppressive to any citizens not guilty of its violation?*

A. So far as I know, not in the least. In thus answering your enquiries, I would avoid everything like the intrusion of an opinion respecting the practicability or wisdom of such a measure elsewhere. I never appeared here as its public advocate; and I am not blind to such arguments as may be urged against legislation, which, though it is peculiarly humane in its operation upon persons, is so sweeping with reference to things. Nevertheless, I am most devoutly grateful for the practical working of the law; and believe that to every family in Maine it is of more value than can be easily computed.

I am, very faithfully, your friend and brother,
GEORGE BURGESS.

REV. C. W. ANDREWS, D.D.

SELECTIONS FOR THE YOUNG.

THE BOY AT THE MAST HEAD.—"The Cornelia was a good ship," said one of the West India Chaplains; "but at one time we feared that she was on her last voyage. We were but a few days out from the harbour, when a severe storm of five days overtook us.

"I must tell you of a feat performed by a sailor boy at the height of the storm. He was literally a boy, and far better fitted for thumbing a spelling-book than luting a sail in a storm. But his mother was a widow, and the boy had to earn a living for himself and his mother. The ship was rolling fearfully. Some of the rigging got foul at the mainmast head, and it was necessary that some one should go up and put it right. It was a dangerous job. I was standing near the mate, and heard him order that boy to do it. He lifted his cap, and glanced at the swinging mast, the boiling, wrathful sea, and at the steady, determined countenance of the mate. He hesitated in silence a moment; then rushing across the deck he pitched down into the fore-castle. Perhaps he was gone two minutes when he returned, laid his hands on the ratlines, and went up with a will. My eyes followed him till my head was dizzy, when I turned and remonstrated with the mate for sending the boy aloft. He cannot come down alive. Why did you send him? 'I did it,' replied the mate, to save a life. We've sometimes lost men overboard, but never a boy. See how he holds like a squirrel. He is more careful: he'll come down safe I hope."

"Again I looked till tears dimmed my eyes and I was compelled to turn away, expecting every moment to catch a glimpse of his last fall.

"In about fifteen or twenty minutes he came down, and, straightening himself up with the conscious pride of having performed a manly act, he walked aft with a smile on his countenance.

"In the course of the day, I took occasion to speak to him, and asked him why he hesitated when ordered aloft. 'I went, sir,' said the boy, 'to pray.' 'Do you pray?' 'Yes sir; I thought that I might not come down alive, and I went to commit my soul to God.' 'Where did you learn to pray?' 'At home: my mother wanted me to go to the Sabbath-school, and my teacher urged me to pray to God to keep me; and I do.'—'What was that you had in your jacket?' 'My Testament, which my teacher gave me. I thought, if I did perish, I would have the word of God close to my heart.'—*Youth's Visitor.*

NEVER GIVE UP.

"Never give up," 'tis the secret of glory,
Nothing so wise can philosophy preach;
Think on the names that are famous in story,
"Never give up," is the lesson they teach.

How have men compassed immortal achievements?
How have they moulded the world to their will?

'Tis that midst dangers, and woes and hereavements,
"Never give up," was their principle still.

As soon as we read these lines it occurred to us that some might think they were advised to stick to every thing they had said or done; and this would be very bad advice. So we took up a pen and wrote the verse below.

"Always give up, when you know you are wrong."

This is the doctrine the Bible doth preach,
He who is right is the only one strong;

All good men and brave will this lesson teach,
Better die than do wrong, come whatever may.

Stand up for the truth till you conquer or fall,
There is strength in the right, whatever men say,
And one of these days it shall reign over all.
—*Youth's Visitor.*