

Gibbon full of it? has it ever had any thing more than a theoretical existence, except where it had been practically impossible to carry into active operation the principles which it condemns? was St. Thomas right when he said that "it is a much worse thing to corrupt the faith, by which life is given to the soul, than to falsify money, which is an assistance to the temporal life?" did he reason correctly from these premises when he argued that temporal princes might justly punish convicted heretics? may we not expect the Church and Christian rulers to act again as they have acted? is it not our boast that the Church never changes, and is not her history an open book, which all may read, which we cannot close if we would, and of which we are accustomed to say that we have no cause to be ashamed?

"We will say, however, that we are not in favor of roasting heretics, and that if this sort of work is to be revived—though in our miserable times it is quite impossible, since men have no belief which they care to propagate, or which they dare endure—if persecution is to be renewed, we should rather be its victims than its agents; but we are not, therefore, going to deny the facts of history, or to blame the saints of God and the doctors and pastors of the Church, for what they have done and sanctioned. We say that the Protestants do not persecute us here, simply because they have not the power; and that where we abstain from persecuting them, they are well aware that it is merely because we cannot do so, or think that, by doing so, we should injure the cause that we wish to serve."

A QUESTION FOR CASUISTS.

The holding of slaves is authorized by Divine revelation, and therefore right. Well, how did it become right? To steal a man and his wife is wrong. Our laws denounce the crime and punish it as piracy. It is not only illegal, but is an essential wrong—a *sin per se*. But it is done,—and we will suppose that in spite of our laws to the contrary, such a man and such a woman are brought into our territory and consigned to slavery in this country by the ordinary forms of sale and delivery. Is it right to hold them in slavery? No, certainly, any man will say who has a particle of moral sense left in him. Suppose they are held, nevertheless;—they have children, and these children, following the condition of their parents, are slaves likewise. Is the wrong now repaired? Are these children of free parents rightfully slaves? No, again, a correct moral sense must reply. How long then,—for this is the question,—is it before this succession of wrongs make a right? In what generation do the descendants of stolen parents lose their rightful claims to freedom, and become rightfully slaves? At what time does this bondage,

begun in cruelty and outrage, against which every and honorable sentiment of human nature protests become a "patriarchal institution," defensible by Christian men on Christian grounds?

This hypothesis is the actual history of slavery as it exists and is defended in the United States. African men, women and children, where torn from their native land, and amid the horrors of the middle passage brought hither, and sold into hopeless bondage;—they died, leaving their chains as their only legacy to their descendants, who wear them now. When, we ask, was the original wrong repaired? When did the accursed crime lose its deep crimson tinge, and take on the color which symbolizes purity and righteousness? What reparation has been made to the original sufferers? What reparation can be made in this generation, but to do justice to their descendants,—to repudiate the whole series of wrongs, and break the yokes which hold them in bondage?—*Watchman and Reflector*.

PREACHING OF THE PEW AND THE PULPIT.

There is no more effectual preacher of the gospel than the life of a truly consistent Christian. Though he were deaf and dumb, and incapable of vocal utterance in testimony of the truth, the silent, subtle influence of his character and life would speak with a force, and argue with a resistlessness, which the voice of the most silver-tongued occupant of the pulpit could scarcely surpass. The tenderness of a truly spiritual mind; the persuasiveness of a countenance beaming with benevolence; the logic of an humble, gentle, truthful, loving life, would make their way to the heart of a beholder, when access to his head might be choked up with doubts, suspicions, and cavils. Men who could never be reasoned into faith, may be drawn thither by the attractive light that continually radiates from the beauty of a godly walk. This is preaching which has no necessary intermission; the week day as well as the Sabbath, the road side as well as the sanctuary; in the midst of cares and business the silent sermon goes on, enforcing its lesson and making its impression.

Thus every professor is a preacher, ordained and installed, and invested with a charge, to whom he is ministering, for good or evil, at all times. The week day sermon may be as important as the Sabbath day discourse. It is safe to say that if its doctrine and its influence be adverse to that heard in the sanctuary, the latter can do but little good. The preaching of the pulpit may be confronted and argued down by the preaching of the fireside, the neighbourhood and the place of business. This is a species of dialectics that is often carried on—pastor and people occupying, unconsciously, but virtually, the position of antagonist orators, appealing to those who are without,

with their contradictory strains. What the pulpit strenuously and tearfully asserts, the pew flatly denies. The claims of God's law, of Christ's love, of the eternal interests, are set forth in persuasive tones on Sunday; the conflicting claims of the world, of business, of pleasure, and of gain, are preached all the week. The pulpit asserts the superiority of the unseen and spiritual over the seen and temporal, and urges men to forsake all to win the heavenly crown. The pew practically declares that though the future is well enough, there is no mistake about the value of the present—that though heaven is valuable, it is not worth the sacrifice of earth. The pulpit tries to save the soul; the pew strives, and drives, and labors to enrich and bless the body. The ungodly world looks on and listens to the respective pleadings of the two, amused at the discrepancy, unmoved by both.

To be effectual, the gospel should be preached both by pew and pulpit. Enforced by godly example, and clothed with the persuasiveness which sincerity and fervid feelings always possess, its warnings and appeals could hardly be resisted. There is a great waste of moral power in the practical conflict which often exists between religion preached and religion practised. The energy and courage of the preacher are impaired, and the force of truth is lessened. We get a glimpse of the power which the pulpit might have, if seconded by the faithful, praying, consistent pew, in times of revival, when Christian life and Christian doctrine are brought for a time into harmony. What solemnity gathers upon a congregation, when the sacred words of warning or invitation of the preacher pass to the sinner's heart through an electric atmosphere of prayer! What reality does the truth of religion become, when it beams from the moistened eye and heaving heart of the Christian alive in revival! There is a philosophy, as well as experience, in this; and happy is the preacher who has a proof of his words in the life, faithfulness and zeal of some devoted hearer. He has a perpetual illustration at hand—an argument that will make its way where all other arguments fail.—*N. Y. Evangelist*.

For the Young.

THE LITTLE PAUPER.

The day was gloomy and chilly. At the freshly opened grave stood a delicate little girl of five years, *only* mourner for the silent heart beneath. Friendless, hopeless, homeless, she had wept till she had no more tears to shed, and now she stood with her scanty clothes fluttering in the wind, pressing her little hands tightly over her heart as if to still its beating.

"It's no use fretting," said the rough