The Press and General Review

THE JUBILEE OF THE METHODIST NEW CONNEXION: BEING A GRATEFUL MEMORIAL TO THE ORIGIN, GOVERNMENT, AND HISTORY OF THE DENOMINATION. 12 mo, pp. 450. Bakewell.

From the Christian Witness.

We desire for this book a very extensive circulation in other communities than that to which it specially belongs. It forms a very important chapter in the history of the truth in these lands; while especially adapted to the whole Methodist family, it is yet a book for all. It is the joint production of four picked men—Messrs. Allin, Cooke, Hulme, and Wright, whose several portions of the task are specified, and who have worthily discharged the trust thus reposed in them. We have gone through the volume with not a little interest. Mr. Cooke very ably descants on the Origin and Characteristics of Methodism, and the Rise of the New Connexion; Mr. Allin, in a very masterly manner, states the distinctive Principles of the New Connexion, and their application in actual working; Mr. Wright admirably sketches the History of the Connexion during the first fifty years, and sets forth its influence upon Methodism in general; Mr. Hulme brings up the rear by a very comprehensive View of the Present Position, Prospects, and Obligations of the New Connexion. Such are the points, and altogether we have been much gratified by the work, allowing for certain points of theological difference in the statement of Mr. Cooke, in which he talks of the "Augustinian decrees" as things that have been fatal to Scotland—a point which we must leave our friend to discuss with the hard-headed men of the North, who are very well able to defend themselves. The volume supplies a multitude of interesting facts, interspersed with a mass of excellent observations, showing, on the part of the writers, not only great liberality of mind, but breadth of survey. They write as men who walk about at noonday, with their eyes open. there are frequent indications of familiarity with the literature of other bodies, such as seldom appears in the literary productions of the Elder Denomination, while all breathe the spirit of generosity and freedom We were hardly prepared for intellectual emancipation so thorough, and such deliverence from the thraldom of Priestism. The spirit of the book is eminently British—British spirit sanctified: the authors everywhere speak as men who have learned to combine liberty with order, and who are zealous for order with a view to liberty. Where all is excellent, selection is difficult; but there is one passage in Mr. Wright's part of the book, so enlightened, so generous, so noble, and so fraught with sound principles and right feelings, that we cannot withhold it:

"One circumstance is highly encouraging to the Methodist New Connexion: its principles are in complete accordance with the progressive opinions and movements of society. Once they were in advance of the times; now they are precisely what the times require. Opposite principles are antagonistic to the existing state of things, and will be overcome and trodden down by the onward march of mankind in knowledge, freedom, and godliness. Our principles will accelerate the progress of humanity; and they will abide in dignity and strength when it has reached its utmost height of perfectness.

Representative government is characteristic of Great Britain. As Englishmen we justly consider it the palladium of our liberty and well-being. Any attempt to set it aside would meet with instant and terrible retribution. It is cemented with the blood of patriots; it is regarded with profound veneration; and it is felt to be dearer than life.

Free trade has recently won a stoutly fought battle with human selfishness. The victory already gained is the prelude to other victories. The enrichment of a few, at the expense of multitudes, will be tolerated no longer. Class legislation is a denounced and doomed thing—it must cease from among the nations. The law of liberty, founded on the principle of doing to others as we would they should do unto us, will prevail in the commerce of the world.

The separation of the Church from the State will be the next pressing question of the age. The forces are gathering, and the lines are drawing for a resolute conflict. The struggle will be severe, but the issue is in no sense doubtful. Monopoly of religion cannot long co-exist with freedom of trade The golden link which unites the kingdom that is not of this world, to the kingdom that is of this world, will be torn asunder. Christianity will be made free; and, conscious of moral beauty and strength, she will go forth, bright as the sun, fair as the moon, and triumphant as an army with banners

Presbyterianism has lately shaken itself from the trammels of State support and State control Scotland has nobly vindicated the Sovereignty of Christ, and the spirituality of his kingdom. The Scotch Free Church is a sublime spectacle It is little less than a moral miracle. It has settled beyond all controversy the efficiency of the Voluntary principle. It has settled it in the only way in which it could be settled—not by elaborate argumentation, but with munificent contributions. The superiority of voluntaryism is no longer debatable, for we see it exemplified.

In the time in which we have fallen, freedom of thought is peculiarly prevalent. Men are less disposed than they have been for many centuries to submit to dogmatism. They demand evidence in support of every statement that is put forth. They question, test, and prove all things. Inquiry is their habit; demonstration is their object. They are determined not to be imposed upon, either by assumption, or by sophistry. They cherish the praiseworthy resolve to search out, and hold fast, whatever is true, and just, and good

Science ceases to scoff at religion. Religion ceases to frown on science Through a happy conjuncture of events, they have met together, and are kissing each other. The hour of mockery by the one, and of reproof by the other, is past. Henceforth they will dwell together in amity and good-will. They will mutually illustrate the wisdom, power, and grace of God Science will adorn and enrich religion, and religion will enoble and sanctify science.

Christians sigh for unity. They lament the prevalence of schism and sectarianism They yearn to be made—obviously and really—one fold, under one Shepherd. They do not yet clearly see their way to this delightful oneness. But they are feeling after it, if haply they may find it. Oh! that such a baptism of light and love may soon be given, as will make believers one in Christ; and convince the world, that he is the blessed and only Potentate—the Great God and our Saviour!

A growing respect is felt for the multitude—Once it was deemed right to overlook, or forget or remember, merely to oppress the millions who toil hard for the bread that perish s. It is not so at the present hour. The working classes are remembered for good. While their duties and responsibilities are explained, their rights are acknowledged; their sentiments are listened to with thoughtful attention; their sympathies are held sacred; and manifold efforts are made to improve their earthly allotment.—Unquestionably much remains to be done; but in due time it will be accomplished, and goodly will be the heritage of our industrious country-men.

With the circumstance adverted to, the principles of the New Connexion are in perfect agreement. These principles involve representation of all interests, freedom of commerce, religious equality, Voluntary support of religion, liberty of thought, enlightened piety, Christian union, and strong solicitude for the welfare of the masses in humble life.

From what has been stated, it follows that the New Connexion is likely to be favoured with prosperous perpetuity. Providence has brought it into existence, and adapted it to the present state of society, that it may instrumentally effect a great and good work in the earth From the changes which take place, and the advancement that is made in knowledge and civilization, it has nothing to fear, and everything to hope. The adherents of systems, founded in selfish and exclusive principles, may tremble at the startling movements which characterise the existing era; but the friends of the New Connexion will rejoice and be exceeding glad, for they know that these movements will hasten the reign of truth, and justice, and charity. Our principles can never be overpast, by advancing wisdom and righteousness. Increasing light and grace, so far from rendering them obsolete, will make them better understood, more highly appreciated, and remarkably effective in their practical applications. Honour and joy, in large measure, await the New Connexion. Her future progress will evince, that the glory of God has risen upon her, blessing her, and making her a blessing. No weapon that is formed against her will prosper; every tongue that is moved against her will be put to silence; her converts will multiply; her institutions will be enduring; her missions will extend; and she will contribute, in no considerable degree, to evangelize the human race"

One thing has been very strongly impressed upon our minds by the perusal of the work—the connection between right views of Civil and of Religious Liberty. Such as are a man's views and feelings concerning the one will be his views and feelings concerning the other.—The generous and right-principled politics of the New Connexion have their origin in its liberal principles as an Ecclesiastical community. Liberal views of church government and despotic views of civil governments cannot co-exist in the same mind. So long as the Old Methodism remains a despotism, the despotic spirit of it will be ever ready to array itself against true civil liberty. It will crouch to men in power, and fawn upon the Bench of Bishops. Change their politics, and their religious politics will forthwith become liberalized. That done, the love of civil liberty will follow as a matter of course.

It is much to be desired that this work should be very extensively circulated among the members of the Old Connexion. We would earnestly recommend a few men of means to unite in publishing an Impression of some fifteen or twenty thousand copies, and selling them at a shilling, as was done in the case of Wardlaw's volume on Church Establishments. This should be done without loss of time. Such a step would also enable the whole of the members of the New Connexion, even the poorest of them, to obtain a copy of a work which ought to be thoroughly scanned by them all, and sold to every new member who shall henceforth enter the Society.

TAVERN LICENSES.

From the Canada Temperance Advocate.

The number of Licensed Taverns in this city in 1848 was 314, which produced 2 001 offences, calling for the interference of the Police; the number in 1849 was 184; which produced 1673 offences, of the same nature. In 1847, as stated in the Parliamentary Report of Intemperance, the number of offences was 2,234, but the number of Licenses is not given, though no doubt is entertained that the number was greater, than in either of the two following years

These returns do not give a full view of the intemperance that exists in the city, for there can be little doubt that the number of houses in which spirituous liquors are sold without license, is greater than the number of licensed taverns and groceries together—The High Constable admitted, before said committee, that the number of unlicensed house, in 1848, was 500, while the tavern licenses amounted to the number already given, and grocer's licenses to 69 Indeed, as the law has been hitherto administered, there has been no sufficient reason for a person to purchase a license; it is a voluntary taxing of himself; he may carry on the business without it, for the same officer stated in evidence before the same committee, that "there is a general leaning, even in the breasts of magistrates in favor of persons accused of selling without a license; they generally escape: to obtain convictions is next to impossible; witnesses are systematically intimidated or bribed, threatened, and spirited away,"—(Rep. p. 5) It appears, then, that the license law only operates against honest persons, and gives the unprincipled an advantage over them, in the business of tavern-keeping. And having thus a tendency to drive the trade into hands of unprincipled men. it tends also to increase and aggravate the evils which flow from it.

But imperfect as these returns are, they unquestionably show that there is close connexion between the number of taverns, licensed and unlicensed, and the amount of crime in the city Police offences have been gradually decreasing for the last three years, and there has been a corresponding decrease in the number of tavern licenses In 1847, the number of taverns was large, and the crimes were 2234. In 1848, the taverns were reduced to 314, and there was a corresponding reduction in the crimes to 2001. In 1849, there was a farther reduction in the former 184, which brought down the crimes to 1673. To these instructive figures, we would direct the attention of the City Fathers, or those of their number who are to grant licenses for this year. If you diminish the number, you will lessen the amount of crime in the city throughout the year if you enlarge the number you will increase the crimes; if you keep up the same number still, you will prevent the crimes from being diminished by others. The state of public morals in the city, for the current twelve-months, depends, in a great measure upon you. You occupy a place of tremendous responsibility Upon your action it depends whether iniquity is to abound in this city, or to be kept under restraint. What man, who is not dead to every mortal feeling, can think of occupying such a position without fear; and without feeling an anxious desire to discharge the duties connected with it in such a manner that the name of God will be honored, and the best interests of the city advanced!

But, it may be pleaded that our rulers cannot mend the matter, for the law requires that tavern licenses be granted, and they have no alternative but to fulfill its mandate. It is true the law requires that *some* licenses be granted, but it does not define the number; it does not deprive magistrates of the power of *diminishing* it. In point of fact, there has been a powerful reduction going on for some years, and the law offers no arrangement to the carrying on of that process somewhat farther this year.

But whatever may be said on this point, law *requires* that the city shall be protected from the *unlicensed* retailer. We cannot advert, without indignation, to the conduct of the magistrates on the bench, who have such a strong "leaning" in favor of the illicit dealers, as to render it "next to impossible" to obtain a conviction against them. They cannot but know that this illegal; it is a shameless attempt to set aside the very law which they are appointed to execute; it is a piece of open injustice perpetrated against those who purchase a license, and its effect upon public morals is so deplorable, that we feel it impossible to exhibit it in colors too hateful, or condemn it in language too severe. If there is any regard to justice, or the good morals of the bench; if conscience has any control over the acts of those who sit there, neither of which points would we for a moment call in question, we implore our magistracy to protect the city from the unlicensed vendors of spirituous liquors.

MRS. WHITTLESEY'S MAGAZINE FOR MOTHERS.

Mrs. Whittlesey is well known as having been the original publisher of the Mother's Magazine some seventeen years ago. She has relinquished her interest in that work, and now commences a new one with the title as above. The price is one dollar per annum in advance: Henry M. Whittlesey publisher, corner of Spruce and Nassau streets, New York.

JUSTICE TO MINISTERS

From the N. Y. Observer.

At this season of the year, it is customary for many of the churches to make arrangements respecting their Pastor's salary. As this is a matter affecting the interests of the Redeemer's kingdom, our lay brethren will permit us to say a few words in relation to it.

Few of our readers doubt the truth of the apostolic declaration, that they who preach the gospel should live of the gospel, and few will contend that the life here alluded to, means the mere warding off of physical death. Christ wills his ambassadors to have such a support as will enable them to give their undivided energies to his work Such a support, the great majority have not hitherto received When the country was poor, they cast in their lot with the people, and cheerfully shared their poverty. Satisfied that the churches gave for their support to the utmost of their ability, they labored with their own hands on the farm, or engaged in teaching, that they might supply the wants of their families, and maintain their posts

Those days of poverty have passed away. In the older portions of the country, the great majority of the churches are able to support their ministers in accordance with the law of Christ They are under the most solemn obligations to do so

In fixing the amount of the pastor's salary, regard should be had to the fact, that the cost of living has greatly advanced during the past few years. The general habits of the people require a greater expenditure on the part of the minister, and, in many places, railroads have raised the price of agricultural products, and have not produced a corresponding reduction in the price of articles of consumption received from the city. The cost of living has been steadily advancing. The salaries of ministers have remained stationary. Justice requires that the minister be paid, not what would have supported him a few years ago, but what will support him now.

An adequate salary being fixed upon, justice requires that it be paid at the appointed time. We sometimes witness strange perversions of judgment, if not dereliction of principle, in relation to this matter. A church call a pastor, offer him a specified salary, and solemnly covenant before God to pay it. The installation services take place. The pastor gives himself wholly to the work of the ministry, relying upon the pledge of his people to relieve him from worldly cares. By and by, the wants of his family render money necessary, and he would fain receive his promised salary He is reluctant to speak of his wants, lest he be thought greedy of filthy lucre, and the cause should thereby suffer. No one speaks to him of the matter. Men, who would travel through the midnight storm rather than fail to fulfil a promise relating to business, will suffer their minister's salary to be in arrears for years Such instances of injustice, and their heart-crushing consequences, are speedly forgotten by men; but they are all remembered by God.

If a church would have the blessing of God, she must do justice to those whom he has appointed to his peculiar work. What right has she to expect a blessing, if she neglects Christ's law, and cripples the energies of those through whose instrumentality the blessing must come? "I am ashamed," said a devoted pastor, "to meet some of my people, I am so deeply in debt to them." His indebtedness was not owing to extravagance, but to the fact that his scanty salary was unpaid. The congregation to which he ministered were not wealthy, but there were, probably, those belonging to it, who spent more, at each annual election, than would meet the arrears of the salary. That pastor could not urge upon his hearers the duty of promptly meeting their engagements, because of the depressing consciousness of his own involuntary failure.

It is poor economy to withhold from a minister his due. He cannot give himself to the work with the singleness of purpose and concentration of energy necessary to success, while embarrassed with debt. He cannot devise and execute the best means of promoting the salvation of souls, while compelled to consider how he shall furnish his children with bread. It may be said, let him cast his care on the Lord. The Lord will not work a miracle to countenance the dishonesty of a church.

Suppose the secretaries of our great benevolent institutions should be subject to the embarrassments which half disable so many ministers; suppose the presses of the Bible and Tract Societies should stand idle, a portion of the time, in consequence of inadequate support afforded to those who direct their movements; would there not be poor economy in such a course? But we have, in the ministry, an institution far more important than the Bible or Tract Society, an institution founded by God himself. He appoints his agents for its managements, and commands his church to supply their wants. Shall this divine institution remain inactive, or lose its efficiency, through the fault of the church?

In conclusion, we may be allowed to suggest, that generosity, real or apparent, should not take the place of justice. To give a man an article, which he may not want, does not justify the withholding of his own money which he does want. A donation visit may be a good thing, but it is not the payment of the salary; it is not the fulfilment of a solemn engagement