

The Protestant

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FOR THE PROTESTANT WESLEYAN.
An officer of the British army, on the night preceding the battle of Albuera, collected his men around him and read to them the 100th Psalm. A few hours afterwards he was slain in the field of war, and to mourn, but in his last moments he had a mother to be some particular to her, that he should be buried in the same grave as his mother. He was buried in the same grave as his mother. He was buried in the same grave as his mother.

In England, by the starlight,
And the ploughman is returning
To his home at close of day,
By the churchman's bannered hall,
At eventide they mingle,
And they tell of those who fall.

Shall thy memory there be cherished,
Brave follower of thy God,
With thy name on the bannered wall,
By the churchman's bannered hall,
At eventide they mingle,
And they tell of those who fall.

Who shall thy memory there be cherished,
Brave follower of thy God,
With thy name on the bannered wall,
By the churchman's bannered hall,
At eventide they mingle,
And they tell of those who fall.

Who shall thy memory there be cherished,
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At eventide they mingle,
And they tell of those who fall.

We thank thee for thy lesson,
Pale sleeper now at rest;
We will do like thee, and dying,
Press the Bible to our breast.

It nerved thee for the conflict,
It calmed the storm within,
It soothed thy heart's high throbbings,
And it told thee that each sin
Was buried in the fountain
Drawn from the Saviour's veins;
With Him thy soul is resting,
With us thy faith remains.

Revival Preaching.
No. VIII.
Said Coleridge once—and, with all his
turgid, dreamy phraseology, he knew the
power of the gospel on the human heart,
and died in the hope of eternal life through
Jesus Christ—said he, "Since 1838, our
reasoners have been started by preachers and
preachers of the stock and epicurean school.
First, the garment of pagan morality was
assumed instead of the righteousness which
is by faith, and then prejudice of peaganism.
The Christian preacher should preach
Christ alone, and all things in Him and by
Him. If he find a dearth in this, he
does not know Christ as the *plera*, as the
fulness. It is not possible that there should
be aught true, or sublime, or beautiful in
thought, will, or deed, which may not and
which ought not to be evolved out of Christ.

No folly, no evil, no error to be exposed or
warred against which is not at contrariety
and enmity to Christ. To the Christian
preacher Christ should be in all things and
all things in Christ. He should adjure
every argument which is not a link in the
chain of which Christ is the staple and
ring.

Had he who thus expresses himself been
more like John Wesley and less like Im-
manuel Swedenborg, he would not venture to
believe that his profundity, his knowledge,
his experience of the human heart, would
have combined to render him eminently
qualified to enforce the name of that Sa-
vior whom he terms the *plera*—the ful-
ness? "It pleased the Father that in Him
should rest all the fullness of the Godhead
bodily dwelt." But he had per-
haps sufficient clear of the gospel de-
sign as to cause him to regard with abhor-
rence the substitution of Platonism, and
mere speculative reasoning for the blessed,
life-giving words of Jesus and Him cruci-
fied. And that abhorrence was just. In
how many cases in which are called suc-
cessful conversions, may we not impute such
failure to the error at which he takes excep-
tion—the introduction of barren and spiritless
reasoning, and the withdrawal of the
great truths of the evangelists?

The *life* of the Son of God is the mes-
senger himself must drink in order to refresh
others. Signal failure without and dis-
quietude within will be his lot who turns
to the turbid streams of heathenism, and
substitutes the inconsistencies of the Por-
tico for the truth of Jesus crucified. Equally
unhappy will be the lot of those who grovel
amid the volumes of the early centuries of
Christianity. It is probable that he may,
indeed, be led thereby to grasp an occasional
truth—a truth glowing, it may be, with
freshness, but it will have its attendant train
of error; and seldom will he be successful
in his endeavor to separate it from its
contaminant. He must turn from the per-
sual of these volumes—volumes inspired as
often by superstition as by piety—and fill
his soul with the *personal* knowledge of Him
who hath said, "If any man thirst let him
come unto me and drink."

How frequently does the messenger of
the truth catch the inspiration of pagan
philosophy and lose the inspiration of the
Bible! What follows? Loss of faith in
his message. It is true he still believes that
God has sent him; it is true he still con-
ceives himself a herald of salvation to man-
kind. But he has altered the terms of that
salvation. He would degrade the intellect,
Platonize the soul, and, at the same time,
he would withdraw the flesh crucifying al-
ternative, "Jesus Christ crucified, or per-
dition." He has altered the terms of the
message. He has lost faith in it. He
trembles to shut men to Christ or to per-
dition. Yet surely it must be so! He can-
not reasonably expect the conversion of a
soul, or the revival of religion, whilst put-
ting the cross in the background, and his
philosophy in its stead.

If he preaches the *cross* he touches a
spring which sprouts the all-mighty of mor-
tality in motion. Hence, whilst proclaiming Je-
sus, he necessarily elevates the intellect and
purifies the heart. If he ceases to enforce
the necessity of the entire change of nature
through Jesus Christ, he loses faith in his
message. Ah! whatever else he may be led
to proclaim instead will be heard unheeded
by men. Or if they do heed him, it will
only be to his own perdition or theirs—
Like Manes, or Arius, or Channing, he will
hold up a torch to light them to the eternal
night of the pit.

Where the herald of the cross so contem-
plated the perfections and attributes of the
Lord who thrust him forth, and so studies
the capabilities and destiny of the immortal
being to whom he addresses the gospel mes-
sage, in a degree, to understand both, he
will, as a consequence, be filled with love.
Love, that God has employed a worn as
the ambassador of reconciliation. Love,
that is accounted worthy to preach the
unspeakable riches of Jesus Christ cruci-
fied—love, because of the new proofs daily
afforded whilst engaged, in such a study
that Christianity is of God. Whilst thus
love burns on his heart's altar, he will per-
suade men to repent. If his fire is ex-
tinguished his appeals will be spiritless, and
his ministry without power. At length he
will be content to be blest with the great
mass who have preached without love and
have labored without success. One by one
his early hopes will fade, his energies wax
low, and, sadder than all, his hearers will
fall into hell from the shadow of his path.
And what should be the reply to such an
one enquiring, "What must I do?" Has
not his Master already replied in such a
case, "Do thy first works,"—"return to thy
first love."

A BRAND PLUCKED FROM THE BURNING.
Correspondence of the Christian Advocate and Journal.
Letter from Europe.
My DEAR DR. BOND,—In common with
many of your readers, I have perused with
much interest the letters from Europe of
the Rev. Abel Stevens, and gladly tender
him my expressions of gratitude for his affec-
tionate testimony to the work which God
has intrusted to us in France and Switzer-
land. He will allow me, I am sure, to
make some remarks on one statement of
his, which is calculated to give an erroneous
impression of our real position in France,
especially as it might, in some minds, de-
tract from the moral of praise justly due to
the Wesleyan Missionary Society and com-
mittee of London, the founders of Metho-
dism in France, and its unwearied and ever
generous patrons. In one of his letters Mr.
Stevens says: "The English Wesleyans,
owing to their late local sufferings, can do
but little for the French." This is a
statement which, if true, would indeed have
been very severe! May the God of peace
heal their breaches, and effectually com-
fort their hearts! This he has begun to do,
and he will doubtless perfect that which con-
cerns them. But of one source of comfort
they have never been deprived—their
continued presence and blessing in the
land of the Redeemer. Their missionary
energies have not been impaired, much less
crippled. Whether because the agitators
were not many of them great *doers* in mis-
sionary matters, or whether, as we would
rather believe, because their brethren who were
faithful in the hour of trial increased their
missions, that this noble work might not
languish—either way, the fact is undeniable,
and a noble proof it is of the sound-heart-
edness of British Methodism, and a pledge
of the continued presence and blessing of
the Redeemer in the land of the Redeemer.
"Can do but little for the French?" But little!
No! Blessed be God, it is not so. Nearly
three thousand dollars were consecrated by
them last year to the help of the French
conferenciers!

Our English brethren rejoice to learn
that the Methodist cause is prospering, and
to help us to cultivate the immense field before
us, but they might be justly grieved if state-
ments not corrected, which if from their
incompleteness, would allow the impression
to be made on the millions of the New World,
that they are encumbered and exhausted by
their unhappy agitators, and which would
practically ignore the great pecuniary
sacrifices made by them to support that
work in France, which was originated, and
which for so long a period has been, as it
still is, sustained by their liberality. Jus-
tice as well as gratitude grieves that every-
thing which could promote the work should
be obscured by us, and every mission which
concerned which would deprive them of their
well-earned tribute of acknowledgment.

Our little revival continues its quiet or-
dinary march. We use the word revival,
our American sense, for a time of special
blessing. We call it little, for so it is when
compared with yours. That, at this week, at
our Monday evening prayer-meeting, a
young person who was present for the first
time, having her convictions increased
in the meeting, desired our prayers,
and then prayed for herself, and while
praying aloud her supplication changed
into thanksgiving; and a young stu-
dent at the academy here, present for the
first time in a prayer-meeting, held for him,
at his desire, after the sermon, obtained the
blessing of conscious reconciliation with
God. My colleague at Aigle, in a letter
received this week, announces six or seven
new conversions. Glory to God alone!
Now for a few paragraphs of news from
this neighbourhood.

German Switzerland, infected so long by
German Neology and Rationalism, gives
some signs of returning life. An independ-
ent Church has been formed at Berne for
some years, and a serious controversy on
the question of the faith or infidelity of the
professors, declares in the face of the na-
tional Church, that "it is very seldom that
the students which it receives are believers."
That in general they have no Christian con-
victions! Thus all the apparatus provided
by a well endowed state Church is of no
value. The religious instruction in the
schools, the instruction of catechumens, for
their admission to the Lord's supper, the
sermons which are preached, all these means
that in general they receive are in the
hands of those who are unbelievers. "They
come," the professor tells us, "to the
faculty of theology to seek such convictions,
and thus those who do not come to the fac-
ulty of theology, which is the case with all
the students, are in a state of infidelity."
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the students, are in a state of infidelity."

Precious Beyond Measure.
Precious beyond all measurement, precious
is the Bible! No age or time will take
the freshness from its leaves, or the sacred
power from its lessons. The barbarous dia-
lects of savage island tribes have been re-
duced to regular written language, that the
Bible may be translated into the tongue in
which each man and woman is born—
These holy oracles will echo on their so-
lenn councils through centuries wrapped
now in the dim shades of a distant future.
The Bible will go with man, or will follow
him, wherever the scenes of civilization, sin
and sorrow appear on the face of the earth,
to be his light, his hope. The aged will
cherish it as the solace of their declining
years. The young will learn from it that
now in a protracted war with Great Britain,
its tendency and issue would appear neces-
sarily to be, to concentrate, in the develop-
ment of our own resources, the skill and
enterprise that now roam abroad for im-
portations, and to teach us to create, for our
own advantage, every product of mechi-
cal, and commercial, and agricultural value
which the wants of our nation would demand.
There is surely no nation on the globe to
whom a connection with the residue of men

man Switzerland in general. It is men-
tioned as a fact, known to everybody, that
the pastoral assembly of a whole district
requested that an orthodox professor should
be named, and this request was rejected
through the opposition of the faculty itself.
Is there not something to be done for Ger-
man Switzerland, for Berne, and Zurich?
Yes. I did hope to have seen Brother Jan-
by at New-York, and to have conversed
with him on this subject. He will think, I
doubt not, and so will the Board, that it
is very desirable that something should be
done to produce "Christian convictions in
the women of the canton, as the men who
do not go to the faculty of theology; and,
perhaps, too, Methodism might do something
toward forming preachers of the Gospel."
Somebody ought to do it, and the professors
of the faculty say it is none of their business.

Italy.—Turin.
Piedmont continues to advance in its no-
ble career. The supreme councils of the
nation are not alone in the efforts made to
establish mental and moral liberty, and to
throw off the fetters of obscurantism.
The inferior authorities are beginning
to follow the noble impulse given them
from above. It has lately been a question
at Turin, whether the primary schools of
the town should be intrusted to the *Lyn-
ceum Priests*, so called because they take
a vow of ignorance, a vow to study nothing
beyond the primary principles of reading,
writing, arithmetic, and arithmetical, and
of course, a very favourite order with the friends
of ignorance. The question is a most im-
portant one for a country which has hitherto
lived under the shadow of the priesthood!
Well, on the 23rd of last month, our brave
citizens, by a long discussion in the
municipal council, decided, by 36 to 27
votes, against the darkness of the past, and
in favour of future light, that the ignorant
corporation should be excluded from the
work of primary education.

Savoy.
In Savoy, too, light is springing up; or, rather
obstructions to its apparition are being
removed. At Annery, a bishop's see, the
civil status of the Protestants, the register
of births, marriages, and deaths, is impos-
sible to procure, and the Protestants are
deprived of the rights of citizenship. This is
equivalent to a legal recognition of their
existence and citizenship, and will put an end to
innumerable vexations which our fellow
Christians had to suffer from the intolerance
of the priests of Rome.

Austria.—Vienna.
The impression produced by the new con-
cordat with Rome is most unfavourable to
the government. The clerical party, who
are in the ascendant, are in the close
union of the emperor with the pope is a
mortal blow to the revolutionary party in
Italy. The true friends of the country see
in the concordat a principle of ruin for the
empire. It is very likely that their opinion
is the true one. Such acts as these are
destructive to the public order, and to the
growing industry of Ultramontanism at
Vienna is indicated by a curious fact pub-
lished in the Gazette of Cologne, according
to which it appears, that in the cards of en-
trance to the exchange at Vienna, a column
is added in which the holders of the cards
are required to extend down *what religion they
profess*. This is quite a novelty.
What is intended by it? Only a statistical
inquiry, it is said, a pursuit of knowledge
under difficulties, a mere wish to know the
religion of stock-jobbers, and gamblers in
the funds! However, the practical result
is, that the holders of the cards have re-
fused to give the desired information.

France.
Our brethren in the different places in
which their meetings were prohibited by
authority, after having solicited for more
than a year the removal of the unjust and
unprincipled restrictions on their liberty,
without effect, have in the principal places
recommended their meetings without the
legal authorization, thus testifying with their
preferring the worship of God and obedience to
commandments to the preservation of their
liberty and property, which they ex-
pose by their faithfulness. I have not learn-
ed that they have been interrupted as yet.
The Protestants of Thiat (Haute Vienne)
have been interrupted in their worship by
the police, but they have not broken up
their meetings nor suffered themselves to be
intimidated by the agent of persecution.
Instead of separating before the end of their
service, they have continued their worship,
and given their names to the commissary of
police, who demanded them. This is as it
should be. When every possible application
has been made for an authorization which
has been obstinately refused, firmness
and faithfulness in accomplishing an in-
contestable and sacred duty is the only thing
possible. By drawing back, for fear of
consequences, we encourage the enemy of
the Gospel, and trample on the apostolic
rule, Acts vi. 13, "If ye neglect this duty,
ye shall incur a heavier penalty, for ye shall
find the wrath of God against you." Let
the readers of the *Christian Advocate* pray for
their brethren in France, that they may do
His will, and that God may bless them.

Some of the preciousness of mountainous
districts are fearfully sublime. The precipi-
ces of Table Mountain, in South Carolina,
descends nine hundred feet to the sea. Al-
most every one, who ventures to look over,
falls helplessly to the ground, and would
probably fall over, if precautions were not
taken to prevent it. Unaccustomed to look
on anything so fearfully profound, it ap-
pears to the gaze, as if sternity were sud-
denly presented to his view.

Islands have, occasionally, risen suddenly
out of the sea, and, in some instances, they
have as suddenly disappeared. One did so
not many years since, in the Mediterranean.
Rocks of coral, several hundred feet high,
are formed by many small insects, which
found in such numbers as to form whole
islands of coral.

England and America.
As a specimen of the tone of the Ameri-
can press on the present, we trust transient
difficulties, between our beloved parent land
and the neighbouring States, we have ex-
tracted the following article from the N. Y.
Protestant Churchman, connected with re-
marks of a becoming character on the weak-
ness of a war between these countries,
there is a good deal of absurd and foolish
boasting; and there are indications of a
hostile spirit towards Britain, which we are
sorry to find appearing so unmistakably.
We had hoped that unfounded aspersions of
England would have been confined to those
low political prints which are always con-
sistent in being abusive.

We refer to such an event not because we
really deem it in a remote degree probable.
But our secular papers, and our newspapers,
are so generally not only ignorant, but
which shows, at least, a disposition to con-
sider it possible abroad; and the language
of the Government of the United States,
in the Cabinet and Senate, has by no means
made it an impossible result. That two
nations, which have hitherto been engaged
in the British Empire, as it would be a grow-
ing greatness and power to all the elements
of this country.

But the United States and England have
a higher united mission on the earth than
mutual destruction. And as one of the or-
gans of the religious utterances of America,
we earnestly plead with both to "beat their
swords into ploughshares, and their spears
into pruning-hooks, and learn war no more."
Human liberty, advancement, cultivation, in
every art, and in every line of happiness
and improvement, depend upon their union
in effort, and their united determination to
maintain the Word and Will of God among
the nations of the earth. With such open-
ings for united usefulness, with such auspicious
commencements of beneficence to man
throughout the earth, with such enlarging
plans of carrying forward, on every con-
tinent, and in all the islands of the sea, the
Saviour's Gospel, and the Kingdom of God,
through his Word, with such Divine bless-
ings as have thus far attended upon these
efforts and plans, with such common glorious
prospects of success, we cannot believe that
these nations of Bibles, and Churches, and
preachers, and benevolent exertions, will be
allowed to introvert their power for mutual
destruction, while a waiting world stands by
in imploring watch and overwhelming amazement.

The Wonderful Works of God.
The following notice of some of the mighty
works of God, was published nearly three
years ago. Since then, the gold regions of
California have furnished it, it is stated, four
hundred millions of gold, in one year.—
This is ten times more than the sum named
before. Other specimens of the power and
wisdom of the Infinite One could also be
adduced, if necessary. These may suffice for
the present. T. D. M.

The highest mountain in the world is
Dhaulagiri, one of the Himalayan range in
Asia; it is 26,262 feet above the level of
the sea. There are many volcanoes, or burn-
ing mountains, and some of these have cast
ashes, and lava, and, in some instances, have
fallen to such a degree as to overwhelm
whole cities. Herculaneum and Pompeii,
are cities in Italy which have been under
ground for more than seventeen hundred
years.

Earthquakes are said to be occasioned
by fire and vapors in the earth. An earth-
quake took place at Lisbon, in Portugal, in 1755; it
destroyed not less than thirty thousand people.
Every church and convent, and one-fourth
of the private houses, were shaken to the
ground. Several hundred people were swal-
lowed up, at once, alive, and their bodies
never afterwards discovered. The city of
Albany, in 1822, was, in a few seconds, over-
turned. "He looked upon the earth, and
it trembled."

There are very large caverns, at a great
depth under ground, in different parts of
the world. One in Kentucky is of several
acres in extent, covered over with one solid
arch of rock, without a single pillar to sup-
port the roof. In India, there are many
large caves and caverns; some of them are
doubtless the very same as are mentioned in
the sacred narrative of David. The grotto
of Antiparos, in the island of Paros, is pro-
portionally large, and deep in the earth. It
is seen by torchlight, and the roof and sides
are hung with icicles of white marble, sup-
ported by pillars of the same material, and
different kinds of petrifications, which glitter
like diamonds. The floor is paved with
crystals of red, blue, green, yellow, and
others colors, dazzling beyond description.

is of less consequence to ours. Much
more certainly than England could live
without us could we prosper without Eng-
land. As more citizens, anticipating the
final results of years upon our own nation,
we should have none other than hopeful
views of the issue of a protracted war of
self-defence.

In regard to the alleged inequality of pre-
sent armaments, we could allow ourselves
to entertain no fears. It were to be an
adopted principle of such warfare, as the
English press declares, to maraud upon the
property, and destroy the lives of the peace-
ful and the unarmed, either upon the sea or
land, in this mere strife of murder and rob-
bery, we doubt not the power and means
of our people would be found fully equal
to those of England. Which nation could
do the other the greatest injury, in the pro-
cess of a mere rough-and-tumble fight, a
mere brutal effort to steal and destroy, we
think it would be very difficult to pronounce.
But which nation would come out of the
contest the most elastic, vigorous, and hope-
ful could not be a question for a moment—
If our only feeling was a proud desire for
national glory, and a desire to destroy the
pride and glory of England, we should be
able to see no final difficulties or discouragements
in the prospect of a war with that nation,
which would lead us to look upon with
dread. We do not think it just or expedient
to awaken or cultivate the least feeling
of fear in regard to future national results
to ourselves. Let us be true to the will of
God in the stand and principles which we
adopt, and we have nothing, as a nation, to
fear from any nation on the globe. War with
the United States, beyond all just question,
will be a certain ruin to England, and a certain
destruction to the British Empire, as it would be
a growing greatness and power to all the elements
of this country.

It is not possible to describe the ruin and
desolation occasioned by a hurricane, as it
was in the month of September, 1855, in the
Caribbean Sea, and the damage done, are all
in dreadful commotion at the same time.
The West Indies are particularly liable to these
visitations. The hurricane which took place at
Barbadoes in 1831, was of a most fearful
description; the churches, the public buildings,
and private houses, were all blown down upon
the heads of the terrified inhabitants.

Glimpse of Heathen Lands.
TARTARY AND CHINA.
There is scarcely anything in the world
more mysterious, or more wonderful, than
the progress of some of our modern agents
of agents most dreadfully hurtful.—
Mice and spiders attend men in all their
rambles over the world. Everywhere they
are present, and everywhere they are pests,
yet they destroy innumerable insects, and,
to a certain extent, they are a blessing to
mankind. The insects which they destroy, are
in whose dwellings they so impudently take
up their quarters. Even the Jesuits have
done good service to mankind. They in-
troduced Peruvian bark into Europe, and
probably Turkey. They had forced Ro-
manism to its ultimate completion as a sys-
tem of falsehood, and driven error to its
practical demonstration in open and intol-
erant wrong. They had ingeniously filtered
out from it whatever remained of traditional
truth and inconsistent virtue, and presented
it before the world in its unmasked and un-
disguised severity of wickedness. In the per-
secution of the Christians they were beyond
the falsehood of their religion; in their zeal
for the prosperity they have manifested the
extent of the pretensions and the danger of
the power of Rome. The Jesuits, like the
elephants of Pyrrhus, are more dangerous to
the power which employs them than to
the opponents which they are brought to destroy.

We take this occasion to acknowledge our
obligations to M. Hue, Lazarist monk, for
two interesting and instructive books, giving
an account of journeys in Turkey, Tartary,
and China, published in New York by Ap-
pleton & Co.
Many ages ago the Jesuits made a lodg-
ing in China, and gained considerable influ-
ence at court. As usual, these reverend
gentlemen could not content themselves
with spiritual functions. They intrigued
and wriggled until, as has happened almost
everywhere else, they were driven out of
the country, and their bones were scattered
in again. Of course their ecclesiastical edifi-
ces, being based on the sand, fell down un-
der the storm. They had taught the people
only formulas and rites. They had not led
them to Jesus, and brought them under the
renovating influence of the Holy Spirit. Their
Christianity had no root, and when the
sand was up it was scorched, and because
it had no root, it withered away.—
This only result of the famous Jesuit mis-
sion to China has been a mingled feeling
of contempt and fear of Christianity, which
has barred the kingdom, and, what is worse,
the hearts of the people, against the Gospel
of Christ.

Since the revival of gentility in Europe,
the order has made great efforts to re-
animate themselves in China. To effect this they
have laboured with a zeal, intelligence, and
self-denial worthy of a better cause, and
they have met with considerable success. In
some places they have succeeded in getting
the people to submit to baptism, say prayers,
and regard the priests with superstitious
reverence, may be considered success. They
have made converts, in short, of the same
kind as their converts in Paraguay and Cal-
ifornia. A pious preacher once told his
congregation an anecdote which was that St.
Paul went about the Roman Empire con-
verting people from heathenism to Judaism.
The Jesuits go about the world converting
people from heathenism to a soulless, ridicu-
lous, and debasing superstition, to which even
the Popery of intellectual Europe is spiri-
tually and sublimely inferior. It is melancholy
indeed to find such men as M. Hue spending
themselves in such a work.

All over China, as M. Hue informs us,
there are Romanist missionaries living in
disguise, and surrounded by little com-
panies of concealed converts. In spite of the dan-
ger of their situation, and the unpleasant
nature of their work, they have not been
driven out of the country. The great advan-
tage of being single men, connected with the
world, is that they have no family, and
which is their only aim, and the honour of
which is their only reward. Protestant mis-
sionaries are almost all married men, with
families; for some reason or other, our mis-
sionary boards have preferred that a mis-
sionary shall be composed of a man, woman,
children and servants. This is far from
being a wise policy, especially where concealment
of the missionary character is absolutely neces-
sary. None can possibly have a higher ap-
preciation of the married state, or a more
thorough abhorrence of clerical celibacy as a
rule, than we; yet there are ministers of
the Gospel who prefer a single life, as Paul