

ling to tolerate secret scepticism as to its fasts and festivals, its relics and legends, if a man will keep rigidly within its pale, and cleave to the system. And there are many, very many, minds who are either unwilling to trouble themselves to think out and examine a system of truth; or who are so infirm of purpose, and have so little decision and self-reliance, that they dare not form a definite judgment, or stand upon a distinct conclusion. To all these, and their name is Legion, Romanism offers the allurements of an infallible authority. She undertakes to give them *the* truth, to settle their account with heaven, and to save them eternally. This attraction is great to many minds. To the imaginative and romantic she presents her ancient name, her marvellous legends, her pomp and splendour of ceremonial, and not a few of them yield to her magic spell. Linking herself with the governments of the earth, which often give to her their power and glory, and pushing her votaries into chief places of honour and influence, she offers golden baits to the avaricious, and the chaplet of honour to the ambitious. In short, no wise man will despise Romanism: it is a strong-hold of the adversary.

A further inference is justified. The adherents of Romanism ought not to be despised, quarrelled with, or oppressed. They are the victims of no despicable system. We wonder not that they are deceived. As our brethren of mankind, they have a claim on our love; and, as deceived ones, they rightfully demand our kind interposition for their illumination. Let not antipathy to a *system* be made a cloak of hatred of its adherents and victims: but rather, repudiating all intolerance, bidding away from the sphere of evangelicism all bigotry, let truth have free course and prevail.

This strong-hold shall be cast down. Its days are numbered. Its destruction is at hand. Great glory will that

catastrophe bring to the Monarch of Zion. The higher its walls—the more complete and well-appointed its defences—the more skilfully contrived its vast and ramified machinery—the greater will be the honour of its capture and demolition. The honour is too great for man. The chaplet of victory shall be placed upon Messiah's brow. This system is "that wicked whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Memoir of M. Jean Frederic Oberlin,

PASTOR OF THE BAN DE LA ROCHE.

The number of actively philanthropic individuals is but small, perhaps much smaller than most imagine. Many whose influence and property are advantageously employed for the benefit of their fellow-men, are unable to give their personal attentions. They may be ready to lend pecuniary aid, but excuse themselves from actual labour. The *onus* of benevolence lies upon the few. The consequence of this is, that there is a greater demand upon the zeal of the active than they are at all times prepared to meet; and, not unfrequently, the backwardness of those of whom better things had been hoped, and the overwhelming pressure of objects, somewhat tend to dishearten. In such circumstances, whatever facts or considerations may be useful to encourage the well-disposed, to animate the depressed, and to quicken declining energies, should be carefully sought after, and judiciously employed. And perhaps nothing can be more suitably adduced as a stimulus to action, than the examples of persons distinguished by the variety and extent of their philanthropy; and especially of those who, having had to encounter difficulty and opposition, have not suffered any obstacles to