

fessed. She went into some smaller circles, visited most places where any work of Christian love was going on, and marked her path with benefits and acts of kindness. Another interesting visitor who came about the same time, was Mr. Van Lennep, the Swedish Consul at Smyrna. It is not often that the pleasure is granted to the Swedes to see Christian brethren from so distant lands. His visit, therefore, and the interesting details he gave of the state of the East, the fulfilment of prophecy, the spread of Protestantism, and various other subjects, closely connected with the stirring questions of the day, created deep intense interest. How very much closer this spiritual tie between Christians of all countries seems to become day by day! Even here in the distant north it is felt more and more. As to England, it seems as if we could hear the beatings of its heart.

Yours, in Christian love,

From the Christian Intelligencer.

POLITICAL RIGHTS OF MINISTERS.

A most pernicious and common error is at the bottom of it—the idea that religion is something separate from everything else, a department by itself, carefully defined, distinct from trade, amusements, politics, &c. It follows that the minister of religion must keep in his own department, and not cross the lines. He must confine himself to spiritual matters and not meddle with that which does not concern him. But if we understand religion, it is all-pervading. It has no one carefully-defined department. It meddles with everything. It claims the right to enter the places of trade, the halls of amusement, the family, the school, the work-shop, and to take its stand at the ballot-box and its seat in the council. When the minister expounds and applies the law of God in regard to what are called temporal and secular matters, he is occupied with things spiritual. Politics thus comes legitimately in his province, for it is not, as men foolishly imagine, in a domain to which the law of God doth not extend.

Besides, does a man, when he becomes a minister, lose his character as a citizen? Is he not, in the eye of the law, the same as any other citizen? Has he not the same duties to discharge, and the same responsibilities to bear as before, if not greater? Why should any distinction be made on account of his profession, and not on account of that of others? We say, let him be bound by the laws as other men, pay his taxes like others, be imprisoned or hung like others, when he deserves it. Give him not one iota of special favor because of his calling. On the other hand, take nothing from him because of that calling. Not a single right or privilege. Let the platform of citizenship be a perfect level.

But some one, affecting much concern for the honor of religion, will say: it will be a sad day when ministers become ambitious of worldly honor, and partake in the now sufficiently disgraceful scrambling for office. Certainly that would be a sad day, but our position will not hasten its approach. If any who are not ministers, are now ambitious of worldly honor, that is their sin; if any are scrambling for office, that is their shame. We have notions on that subject which probably would make a politician laugh outright. Probably he will say that we are a very green simple-hearted clergyman, ignorant of the ways of the world, when he hears that we do not think ambition for office is an innocent feeling in any man; that it is neither modest nor right for any one to propose himself for an office or work for it, much

less to trample under foot all the laws of morality in order to get it; and that the call must come to him from his fellow citizens, and then he must, in the fear of God, consider it. Moreover, they have the right, when they deem it proper, to make a similar call on a minister of the gospel, and he has no right to decline such call without a conscientious consideration of it. A call to some responsible office may come to him under such circumstances that he may feel it to be the call of God.

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Some go so far as to consider a minister decidedly out of his place when at the polls depositing his vote. They would not deprive him of the privilege perhaps, or deny his right, but think it very injudicious in him to exercise it. How can this be? We cannot accept the doctrine that to vote is not his privilege and right. Is it not his duty? Is not the elective franchise a talent to be accounted for? Can a minister neglect his duty to his country any more than to his family or church, and be guiltless? Is he ignorant of political questions? Then let him inform himself. Does he not know as much as the crowds who are blindly led to the polls on election day? Must he not practice what he preaches, and does he not preach the duty of Christian people to place power in the hands only of pure and trustworthy men? If he does not vote for such men he does not practice what he preaches. Must he not work for that which he prays God to give? And for what does he pray incessantly if he does his duty, but that God would give us upright rulers? And yet he refuses to vote for such when in his power. Does not this look hypocritical?

The great fundamental error in this matter is one to which we have alluded—the separation of religion from politics—whereas religious principle should completely control political action. Politics is regarded as a dirty puddle, and they who are in it up to their necks proclaim it to be so, and warn the pure against coming in. It is a baseless slander. They only are dirty, and are rubbing their filth on each other. It is a religious duty for the people to drive them out, and show that politics may be kept a clean and pure fountain. It is a noble science. And the right exercise of the elective franchise calls for study, investigation, self-examination, prayer. That talent is not to be tied up in a napkin, or buried in the earth, but used for the Master, for he will surely come to demand an account of it.

CAUSE OF CHANGES IN CLIMATE.

THE MAGNET AND COLD.

History informs us that many of the countries of Europe, which now possess very mild winters, at one time experienced severe cold during this season of the year. The Tiber at Rome was often frozen over, and snow at one time lay for forty days in that city. The Euxine Sea was frozen over every winter during the time of Ovid, and the rivers Rhine and Rhone used to be frozen so deep that the ice sustained loaded wagons. The waters of the Tiber, Rhine and Rhone, now flow freely every winter, ice is unknown at Rome, and the waves of the Euxine dash their wintry foam uncrystallized upon the rocks.

Some have ascribed these climate changes to agriculture—the cutting down of dense forests, the exposure of the upturned soil to the summer sun, and the draining of the great marshes. We do not believe that such great changes could have been produced in the climate of any country by agriculture, and we are certain that no such theory can account