

"Nothing in my hands I bring,  
Simply to the cross I cling."

"What a mercy," it was remarked, "that you feel thus." "Yes," she rejoined, "but we deserve nothing at the hands of God."

"A guilty, weak, and helpless worm,  
On thy kind arms I fall;  
Be thou my strength and righteousness,  
My Jesus, and my all."

After this she warned those about her to seek Jesus at once, and desired that her minister would continue to warn sinners to flee to the cross,—requesting, too, that mothers might be warned to be faithful to their trust, remarking, "Mothers are asleep over their work!" Thus did she warn and counsel, and on the verge of the shores of mortality, while her feet touched the brink of Jordan's river, she sang, with "joy unspeakable and full of glory." Still did we hope against hope that she might live to train her dear ones in the path she had chosen in her youthful bloom. The march of death had warned us; but we did not take the token. Slow, wasting sickness, because 'twas slow, was full of hope; but soon she was arrayed, kind and tender hands had dressed her for the grave!

They had sung their last song together!

The song is ended,—the music is past,—  
And the angels have borne her away;  
But the theme of that song she sang here last,  
She sings in eternity's day.  
Though the shadows of death were gathering fast,  
She sang a loud song,—the sweetest and last.

Now she shines above, in the light of God,  
And a crown adorns her brow,  
The shadowy vale her swift feet have trod,  
And she sings in glory now.  
But the song they sang, 'mid sorrow and pain,  
In the land of love they shall sing again.

—Mother's Friend.

Correspondence.

JUDGE MARSHALL'S LETTERS.

ENGLAND.

Agricultural Classes.

With reference to England, I may say, that from the personal intercourse and communications I had with the farmers, and with the working people, both in the agricultural and manufacturing departments, the impression is strongly fixed in my mind, that with regard to general useful information, especially in nearly all important and interesting matters relating to other countries than their own, and even, on such subjects, relating to their own, except so far as their particular occupations and interests were concerned, they are deplorably deficient, and very far behind the native inhabitants of these lower North American Colonies, in the same classes, and, perhaps, still more so, in those of the American Union, generally. As one instance, among several others which came to my notice, denoting such defect of general information and intelligence, among those classes in England, I may mention, that, as to this continent of America, they have, very generally, the most vague and incorrect notions regarding its extent; and in almost every other important particular. In general, when speaking of America, they seem to understand by the name, only the one country of the United States, or including Canada also; but of the other countries of this continent, many of them seem scarcely ever to have heard. They have little or no idea as to the relative distances from each other of even the principal countries and places in America; and frequently have questions been put to me, regarding persons or places in the American Union, or in Canada, which seemed to intimate the impression in the mind of the enquirer, that this Continent was, as it were, but one country, of some such limited extent as Great Britain; or some other separate territory of Europe; and as though each individual knew something of the names and residences, and circumstances of most other persons in the same supposed limited region. The like defects of correct information regarding the same or smaller particulars, are also, occasionally found, even among persons in the middle and tolerably educated classes.

As to the primary or elementary parts of literary instruction also, the farming and other working classes in England, are, I have found reason to conclude, almost equally as deficient as in regard to general infor-

mation; and equally as inferior to the same classes on this North American Continent. The reasons for this inferiority will clearly appear, when the causes of the neglect of imparting literary and other useful instruction and information to those English classes, and the hindrances which have been in the way of their obtaining those advantages for themselves, come to be stated and explained.

In a conversation which I had about a year ago with a very intelligent person, the Schoolmaster in a village in one of the finest and most populous agricultural parts of Yorkshire, and who was, also, the Clerk of the parish, and registrar of marriages; and was well acquainted with the State of the population around, in regard to education, he stated, that he had known several instances of the daughters of farmers, coming to the church, gaily attired to be married; and the sons also who could not even write their names, but made merely their marks in the books of registry.

In citing authorities regarding the defect of literary attainments among the working classes, I may, appropriately, first introduce the following passages relating to the rural districts, contained in the Work written by a talented Englishman, and published in London only the last year, entitled—"The Age and its Architects," and from which, in the course of these letters, I have already given several extracts.—"Two hundred years since, Bishop Earle described the English yeoman of his day, and the character, as drawn by him, has changed but little since:—A plain country fellow, is one that manures well, but lets himself lie fallow and untilled. He has reason enough to do his business, and not enough to be idle or melancholy. He seems to have the punishment of Nebuchadnezzar, for his conversation is among the beasts, and his talons none of the shortest; only he eats not grass, because he loves not salads. His hand guides the plough, and the plough his thoughts; and his ditch and landmark is the very mould of his meditations. He expostulates with his oxen very understandingly, and speaks *gee* and *ree* better than English. His habitation is some poor thatched roof, distinguished from his barn, by the loop-holes that let out the smoke. His dinner, is his other work, for he sweats at it, as much as at his labour; for he is a terrible fastener on a piece of beef, and you may expect to stave off the guard sooner. His religion is a part of his copyhold, which he takes from his landlord, and refers it wholly to his discretion; yet, if he gave him leave, he is a good christian to his power; that is, he comes to church in his best clothes, and sits there with his neighbours; where he is capable of only two prayers,—for rain and fair weather. His compliment with his neighbour, is a good thump on the back, and his salutation, commonly, some blunt curse. He is a nig-gard all the week, except only on market day, when, if his corn sells well, he thinks he may be drunk with a good conscience.—For death, he is never troubled, if he but gets in his harvest before bad weather, let it come when it will, he cares not.—No man has to travel far in the rural district, even at the present day, without feeling, that this portrait has not lost its faithfulness." "We find in Norfolk, a rich agricultural country, a population of about 500 souls, averaged to 750 parishes; in every one of which, churches lie beautifully contiguous to each other, suggesting the idea of the religious supervision and education these persons are likely to receive; a slight glance, however, at the Report of the Inspector of the Church of England, reveals an amount of ignorance, not to be paralleled in the whole of England. The Inspector says:—"Very few adults, of either sex, can read or write. An opinion prevails, that those who remain of the preceding generation, more commonly possessed these acquisitions. A female has officiated as clerk in a parish, for the last two years, none of the adult males being able to read. In another parish, the present clerk, is the only man in the rank of labourer, who can read. In another, of 400 souls, when the present school was established two years ago, no labourer could read or write." The author of the Age, &c., further writes as follows,—

"Yet there is a marked difference in the life of the English peasantry; there is an immense superiority observable between the northern and southern portions of the Island; and the statistics of education exhibit the higher average of education and intelligence in the northern portions of the country; and in this particular, at least, their equality with the large manufacturing towns of the land. In Cumberland, of 100 men married, only 16 signed the register with marks; 19 in Westmoreland; 19 in Northumberland; 19 in the East Riding of York; 23 in the North Riding; while there were 46 in Cambridgeshire; 46 in Worcestershire; 47 in Suffolk; 47 in Essex; and 52 in Bedfordshire. The difference will be more apparent, if put as follows:—

In Cumberland,	84	men out of 100, can write,
In Westmoreland,	81	" " " "
In Northumberland,	81	" " " "
In North East Riding,	81	" " " "
In Yorkshire,	77	" " " "
In North Riding, do,	77	" " " "
In Cambridgeshire,	54	" " " "
In Worcestershire,	54	" " " "
In Suffolk,	53	" " " "
In Essex,	53	" " " "
In Bedford,	48	" " " "

Another passage of the same work states,—"Thus the peasantry sink from misery to misery; their occupation calls for no thought; the mind is never developed; the powers are sluggish; and inert ignorance, is, for the most part, not as in towns, the characteristics of some, it is the property of the class, masters and servants. The farmer and the labourer are, frequently, alike ignorant of all which it concerns them most to know."

The prize Essay on Juvenile depravity, so often referred to, in treating of the condition generally of the agricultural classes in England, comprising farmers and labourers, states as follows:—"The condition of the Netherlands is thus far strikingly parallel to our own, in the last century; but it must be confessed, that in the momentous article of education, it is so superior as to be above any sort of comparison."

Concerning the work-people of the manufacturing class, the same Essay contains these passages—"The following extracts will convey some idea of the destitution of the manufacturing districts, in regard to education:—The best Commissioner, (on the part of Government,) states, that three-fourths of the children examined by him, even in those places in which the means of instruction are the most abundant, could neither read nor write, that the ignorance of the young people throughout the districts is absolute; that this is proved by the testimony of the ministers of religion, of all denominations; and by that of the employers and their agents of all classes."

With reference to education among the working classes generally, in England, both the town and country, and throughout all the divisions of labour, I will here first introduce some extracts from the Report of a Commissioner appointed "to enquire into the social condition" of those classes in the large trading town of Hull, which, it is not probable, is in a worse situation in this respect, than other large towns in the same country. He states as follows:—"Only one third of the children of the working classes in Hull attend any school. I make this extraordinary statement, on the authority of a return furnished me by Mr. Dixon, the zealous lay assistant to the incumbent of St. James's. Mr. Dixon, in entering upon his engagement in the St. James's district, carried out, a house to house visitation and enquiry. Amongst other facts, he ascertained, that in 1981 families, the number of children between the ages of two and ten years, was 2279; namely 1198 boys, and 1081 girls; whereas, the number of children in the same families, attending school between the ages of two and fourteen years, was only 957. It is somewhat unfortunate, that the number of children in those families, between the ages of two and fourteen years was not ascertained; but any one who is acquainted with the laws of population, will know, that in 1981 families, there would be upwards of 3000 children between those ages. This enquiry, I believe, to have been one of the first of its kind ever made; and such is the mournful result, that in a new and comparatively flourishing district of the town,—in a district where there was confessedly plenty of schools, (and of excellent schools too,) and where the charges for education are little more than nominal, two-thirds of the children are not, by the admission of their own parents, receiving any school education."

In another part of his report, he writes:—"Before dismissing this class of statistics, I must adduce a very important branch, illustrating the connection between vice and ignorance. Of the 3700 prisoners in 1848, only one had a first class education; and only 498 could read and write well; whereas 1325 could neither read nor write; and the remaining 1876 could either read only, or read and write with manifest difficulty."

For the Wesleyan.

The Christian Church.

SUPPORT OF ITS MINISTRY.

No. 4.

The Christian Ministry is not, and ought not to be a *sinecure*; but it is a *work*; a *labour*, in which a man should employ all his time, all his talents, all his strength, all his life; and to perform which, he should forsake every other employment, give himself to God, and to the study of the word of God; so that he may be extensively useful in spreading religious knowledge, and in saving souls from death. But if a man forsakes every earthly prospect in order to give himself wholly to the work of the Ministry, and becomes to the Church, a "servant for Jesus' sake"; it is certainly not a matter of "charity" or even of option, that they "SHOULD GIVE HIM SOMETHING"; but it is strict justice and equity, to which sentiment every enlightened and conscientious mind will readily accede, that the people among whom he labours should supply his wants and liberally contribute to his support.

It is a wise arrangement of Almighty God, that by the lawful employment of every man, he is to obtain a subsistence for himself, and for those that are dependent upon him. This is the case with every employment upon earth: whether literary, scientific, or mechanical. There is a maxim among the Jews: "that the inhabitants of a town where a wise man had made his abode, should support him; because he had forsaken the world and its pleasures, to study those things by which he might please God, and be useful to men." There is a declaration of the inspired Apostle; "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. ix. 14.

Under the Old Testament and from the earliest times a "tithes," or a tenth part of all property was consecrated to the cause of God. Abraham when he was returning from the slaughter of Chedorlaomer "and the Kings that were with him," met Melchizedek King of Salem and "Priest of the most High God," "And he gave him tithes of all." Gen. xiv. 20. Jacob at Bethel vowed; "Of all thou shalt give me I will surely give the tenth to thee." Gen. xxvii. 22.

Under the Law it was enjoined—"And the Lord spoke unto Aaron, thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And behold, I have given the children of Levi all the tenth in Israel, for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Numbers xviii. 20, 21.

Thus while God chose the tribe of Levi to do the service of the burden in the tabernacle of the congregation; (see Num. iv. 47) he also designed that they should live by their ministerial labour: for it was not man, but God himself that gave them "all the tenth in Israel": even that Being that has said; "For every beast of the forest is mine, and the cattle upon a thousand hills."

Under the New Testament dispensation nothing whatever is said about tithes; yet it is a principle distinctly recognized and universally enforced both by Christ himself, and His Apostles, that Ministers of his Gospel should be maintained by those among whom they labour.

When our blessed Lord called his Apostles to their Apostleship, he first commanded them to leave their former occupation and employments. To Peter and Andrew who were occupied in their business of fishermen on the sea of Galilee; he said, "Follow me and I will make you fishers of men." While they were with him he provided for them, but when he sent them away to "Preach the Gospel, he told them that from thenceforth, they were to be provided for, and supported, by those unto whom they were sent. For when he commissioned his twelve Disciples, he said unto them; "Provide neither gold nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." Mat. x. 9, 10.

The word "worthy" signifies "meriting" or "deserving." Parkhurst, when explaining the word "AXIOS," "worthy," says, it refers to a pair of scales, in which when the weights on each side are equal, they bring down the beam to a level or horizontal position." The word "meat" signifies support or "maintenance."

Thus from the above we learn the gross impropriety of those persons, who, when they pay anything towards the support of the Ministry, flatter themselves that they have given something, or bestowed some charity. It is evident there is no gift in the case, as they have received value: for our Lord has shewed us, that the sacrifices