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Religious Miscellany.

Mary Magdalene.

BY THE LATE FRANCIS S. KEY.
To the hall of the feast came the faint and fair,
She heard in the city that blazed on the board
She silently knelt at the feet of the Lord
The hair on her forehead so sad and so meek
Hung dark on the tresses that burned in her
And so sad and so lowly she knelt in her shame
It seemed that her spirit had fled from her frame.
The frown and the murmur went round them
That one so unhalloved should tread in that
And some said the Poor would be objects more
meet,
For the wealth of the perfume she poured on his
feet.
She heard but her Saviour, she spoke but in
sighs,
And she dared not look up to the heaven of his
eyes;
And the hot tears burst forth with each
And the words of her breast,
While her lips to his sandals were throbbing
pressed,
In the sky, after tempest, as shineth the bow—
In the glance of the sunbeam as melteth the
snow,
He looked on the lost one, her sins are forgiven,
And Mary went forth in the beauty of Heaven.

Walk in the Light.

There was profound philosophy in the
reply familiarly related to have been given
by a devout slave to his master, who, while
seeking salvation, perplexed himself with
the doctrine of election: "O, master, that's
over in Romans. Begin back here in Mat-
thew. 'Repent,' it says here. When
you've done what's in Matthew, it will be
time enough to see about Romans."
There is no more fruitful source of per-
plexity in regard to religious truth than the
neglect of religious duty. Speculative truth
may be successfully investigated, without
regard to moral character. But practical
truth—and every truth of religion is prac-
tical—can be satisfactorily known only by
the obedient. Those who would be "chil-
dren of the light," must walk in the light.
The most pertinent question that can be put
to one who is perplexed as to his duty is,
Are you ready to do your duty when it is
made known? Or, are you now honestly
doing your known duty?

From after salvation often go from one
adverser to another, and from one trial to
another, or from one minister to another, in
the vague hope that they will hit on some
one who will give them light. It is a vain
search, so long as they are in unbelief. The
promise is to the penitent; and while they
are unresponsive to the judgments of God,
seeking to justify themselves, they are
children of darkness, and while they
refuse to yield themselves to the Saviour
they must abide in darkness. Reading and
hearing, weeping and praying, will be all
unavailing. To the willing and obedient the
light is nigh, the peace immediate, the light
clear and joyous.

How beautiful is the beginning
of hope, it is overcast by perplexing ques-
tions as to the evidences of adoption. How
can it be known that one is a child of God?
Upon this the same round of application is
entered upon as to the Bible, to books on
religious experience, to ministers and Chris-
tian friends, and with much the same fruit-
less results. Perplexity increases with
knowledge. So many characteristics of
true piety are noted, so many attainments
are proposed, that like the pendulum in the
fable, which stopped through dread of hav-
ing to tick so many times, the inquirer is
discouraged. Now, the Divine declaration
is simple enough: "If ye love Me, keep
My commandments:—then shall ye know
if we follow on to know the Lord." Follow
on—doing each duty, improving each
means of grace, submitting to each self-
denial, as they come along, one by one.
If the light is dim, follow on as it
allows. More light will be given to those
who use faithfully what they have. "Unto
the upright there ariseth light in the dark-
ness."

In all this there is nothing mysterious
It is just the application of common sense
to religion. The body will not grow without
exercise. The agreeable sensation of health
of our physical powers. The intellect
cannot be vigorous or furnished with
knowledge without vigorous action. One
part of knowledge after another must be
wrestled with and mastered; one power
after another must be practiced upon, till a
good degree of intelligence and energy is
acquired. It is still true that our life and health,
our mental powers and requirements, are all
God's gifts. But all our conscious enjoyments
and benefit from them are attained on
the condition of our faithful activity. So in
religion: without spiritual life imparted
from above there is no spiritual action or
enjoyment. But the capacities given must
be exercised in order to their increase, or
even their existence to our own conscious-
ness.—*Christian Treasury*

Extrusion of Religion from Public Schools.

The Princeton Review has an able article
on 'A Nation's Right to Worship God,'
from which we take the following extract:
"What must be the effect of the extrusion
of religion from the public schools, both upon
education itself, and upon the national char-
acter, it is not difficult to foresee. For the
great ends of education are, to communicate
the most important information, to train the
mind, and to form the character; and these
three are one. It is not possible to attain
any one of them apart from both the others.
Consequently, all sound education, whatever
is worthy of the name, must needs be an or-
ganic process. For the knowledge which is
of paramount importance is, of course, just
that which pertains to the moral and spiri-
tual world; the communication of this by
right methods is the most effectual way to
discipline, and impart strength and sound-

ness to the mind; whilst by these two, right
knowledge and right discipline, with respect
to the facts and truths of the moral and spiri-
tual world, and of the relations which these
bear to each other, the mind is fed, and
nourished, and invigorated, as the body by
appropriate food, and by healthy exer-
cise."
Ignorance is the want of intellectual food,
the famine and starvation of the mind. It
is that which is communicated in education
of trivial importance, the mind is dwarfed,
as the body by insufficient nourishment. It
is the relations between the facts and truths
communicated, by which the mind is trained
and nurtured, as the body with an overladen
stomach, and without exercise. It is, in the
training of these relations, and those pro-
cesses followed, the mind is warped, as the
body by unnatural exercise and contortions.
It that be given for fact or truth which is
untrue, the mind is poisoned, as the body by
wholesome food. It is only when the matter
of instruction in education is of the deep
significance—i. e., when it is just that
which pertains to the moral and spiritual
world—that which is revealed in the word
of God—and when the relations of the things
taught to each other are traced out by sound
processes, that the mind is adequately fed
and nourished, and invigorated—broadly
developed, and attains to the full growth
and maturity of all its faculties and powers.
In other words, the intellect of man is grad-
ed, in so to speak, upon a moral and spiri-
tual—that is to say, upon an infinite, ex-
haustless, and which is supported and re-
plenished, it is rendered capable, as dis-
tinguished from the brute mind, of culture,
development and growth, from generation
to generation, and from age to age. And it is
necessary that it should be trained with
special reference to this idea, in order that it
should be able to bear its golden fruit of
true wisdom.

This moral and religious training is indis-
pensable from the beginning to the end of
the whole educational process. To interest
the minds and hearts of children at the
dawning of their intelligence, and moral life;
to teach them all things most necessary
to be known, both for this world and
that which is to come; to accomplish them
in the most profound, abstruse, and infal-
libly correct processes and methods of rea-
soning; to imbue them with the knowledge of
history, eloquence, and poetry; to quicken
perceptions of the beautiful, and the grand;
to instruct them with sound prin-
ciples of right and justice; to purify their
affections, and fix them upon the most ex-
alted objects, to make of our sons men, and
of our daughters women, in the highest sense
of these words—in fine, to enable trans-
figure, and glorify the whole humanity—
to accomplish these things, the beautiful and
the grand, the sublime objects of the Holy
Scriptures alone are adequate, and indispen-
sable, throughout the whole course, as mat-
ter of instruction and principles of educa-
tion.

All this, of necessity, is lost to the educa-
tion of the masses by excluding the Bible
and religious instruction from the public
schools. Nor is it possible to provide a suf-
ficient remedy by placing our children in
private or select academies. For this great
public school system is an all-moulding
power upon the ideas themselves which are
entertained of education, among all classes
of society. The views of education which
prevail in the public schools, soon come to
prevail in the nation. Religious instruction
and influence, driven from these, soon cease
to form any part of the idea of education
in the community at large.

How beautiful is the religion
which teaches me to love God above all things,
and my neighbor as myself! Religion is
benevolence, and benevolence includes every
virtue. The benevolent cannot be unchari-
table, cannot be unfaithful, cannot be cov-
aricious, cannot be selfish; they love God and
their neighbors, and they do as they would
be done by. But who is religious? who is be-
nevolent? who is at all times pure in thought
or deed? who is at all times free from con-
sciousness, from uncharitableness? None.
The precept taught us as
"the love of God and the love of thy
neighbor, may be impressed upon the heart,
and have the whole undivided assent of the
understanding; while the mind is in this
state, the individual is religious. But the
care of the world and their jarring collisions
most at times occupy the thoughts, and
divert the mind from this wholesome state.
The passions which have been cherished
by bad education—the indulgence that have
become habitual before the beauty of wis-
dom was perceived by the thousand and ten
thousand occurrences which tempt the rich
and malice, all by turns, banish the truth
from the mind. This has led men to the
desert and to the monastery, to become her-
mits and monks, forgetting that religion re-
quires us to do as well as to suffer. Truth
becomes effective by frequent contention with
the world, and the habitual recurrence of its pre-
cepts induces practice.

The Ministry.
To a life of prayer must be added deep,
constant study of God's word, for our own
spiritual growth. It is not a superficial
reading of it for the sake of others which
will do. If we limit ourselves to this, we
shall but defeat our own purpose; we shall
grow shallow, self-repeating and unreal.
Our own souls must be continually bathed
in the living streams if we would keep
them apt and ready for heavenly visitations.
Thus only will our ministry have that har-
mony and compass, and our doctrine that pro-
portion of several truths which is their due
do here. The very best books are separated
by an impassable gulf from the Book of
God. It is only by daily reading and med-
itating the scriptures, "the heavenly assistance
of several truths and stronger in our
ministry" it is only by studying God's
word for ourselves, and not merely to teach
out of it, that our faculties for teaching can
be in any measure perfected. On the great
of Holy Scripture we flout away from our
prejudices and preconceptions, and stir

from the creeping mists and rocky barriers
of the narrow coast, and alone with God,
can see in open vision the vastness of His
loving purposes. They who hunt these
mighty tides—see the works of the Lord
and his wonders in the deep.—[Bishop of
Oxford's Addresses to Candidates for Ordina-
tion.]

Christ's Look.
When Christ looked upon Peter, he went
out and wept bitterly. That reproachful,
tender, appealing look, went to the heart of
the faithless disciple, and he departed from
the place, where he had so grossly sinned,
to seek bitter tears of penitence, and doubt-
less, to offer earnest humble prayer for for-
giveness. He received forgiveness, and
strength to become Christ's holy martyr but
we suppose that never, while life lasted,
could he forget that look which had pierced
his heart, and bowed him down in penitent
grief.

Other Christians have felt that Christ had
looked upon them, but with a far different
purpose and effect. "Since Christ looked
upon me," said Holy Samuel Rutherford,
"my heart is not mine own." It was to him
an attractive look, by which his heart was so
drawn to Christ that his highest desire and
hope was to be Christ's wholly, and to live
only as Christ's servant in the world. In
that look was revealed to him the love of
Christ, and so full and free did that seem
that his own heart passed away from him
and became forever Christ's. He felt
that he was no longer his own, but bought
with a price and that he could keep nothing
back from him, who was his Redeemer. It
was his whole soul.

Another case, the look of Christ upon the
disciple—by the one seen, by the other
felt—was powerful, and productive of good.
It broke one heart, and another. Would it
not be well if all Christians should remem-
ber that Christ's gaze is ever upon them?
It might startle us, as it were, in the midst
of worldliness, and sin, to think of that eye,
looking upon us, as it were, in sadness and
love. And when, because of our sin, we are
ready to think upon the power and glory
of God, and to distrust the power and grace
of Christ himself, a thought of his com-
passionate heart, might bring us back to
the mercy seat, and to the foot of the cross,
to feel that we are still Christ's and that
Christ is still ours.—*S. S. Times.*

An Impressive Narrative.
A few years ago, I was reporting in my
text in California, at about 12 o'clock at
night, a man came to the door of an adjoin-
ing tent and called out:
"Are there any Christians here, gentlemen?"
"Ooo man sprang from his bed: 'I love
my Saviour,'" said he.
"Come with me then," said the stranger,
"there's a man dying out here, just beyond
the walls of Captain 's' fort; he says he
wants to talk with a Christian."
They ran out together, although the rain
was pouring down in torrents, until they
came to a man dying in pain. He was
stretched on a couch, I was going to say, but
I hardly know what to call it, for it was
made up of broken branches. On these he
lay, while a few bedspreads were thrown
over him. He was dying. Let us hear his
testimony.

He said to my Christian friends who
gathered around him:
"I have now reached a point at which
I have committed every sin, every crime that
I have perpetrated before God, seem to stare
back at me. I can see my way clear
and that I am now, I was going to say, the
center of inquiry and guilt in which I have en-
gaged, pass one and another before me in
terrible review.
They sang with him, prayed with him,
and endeavored to console him and point
him to Jesus; but said he:
"It's all over now; all over! I have re-
ceived Christ, and there is no salvation for
me."
He ceased speaking. They sung and
prayed with him again, and whilst thus en-
gaged he closed his eyes in death. His im-
portant spirit passed into the presence of
God, whom he acknowledged to have sinned
against, and rejected all his life.
Unconverted friend, you will reach that
point by-and-by, when every scene of your
life, like the life of this dying man, will pass
before you. Then your anguish and your
agonies will be terrible to witness, when you
reflect that you have rejected Jesus Christ,
and that he has about to leave you to perish
in your sins!

Contriving to do Good.
When Jonathan Edwards was a young
man he formed a series of resolutions con-
cerning the principles upon which he in-
tended to act and govern his future conduct.
One of these was to be continually endeavor-
ing to find out some new contrivance to
promote the glory of God. Should such a
determination as this exist in the heart
of every Christian, and particularly every
minister of the gospel? If the men of the
world exercise their powers of invention in
devising new and efficient methods of ad-
vancing their temporal interests, should those
who belong to the kingdom of heaven do
the same thing in reference to the spiri-
tual welfare of mankind? For what pur-
pose are the faculties of skill and contrivance
given us, but to use them to the best
advantage in doing the work of the Lord,
whom we are and whom we serve?

Domestic Life.
He cannot be a happy man who has not
the love and smile of woman to accompany
him in every department of life. The
world may look dark and cheerless without
it, and he may gather in his path, but when
he returns to the bedside, and feels the
love of woman, he forgets his cares and
troubles, and is a comparatively happy man.
He is but half prepared for the journey of
life who takes not with him that friend who
will forsake him in an emergency—who will
divide his sorrows with him, and who will
veil from his heart, and throw sunshine
into the darkest scenes.

Religious Intelligence.

Decline of Quakerism.

Two years ago, a prize was offered by an
English gentleman, for the best essay on the
cause of the decline of the Society of Friends.
Of the essays presented, there were two,
which the umpire recommended should be
put on an equal footing as to compensation.
One of these, by Mr. J. R. Motteux, views
the question from a practical, the other, by
Mr. Thomas Hancock, from an ecclesiastical
stand-point. From the two we will take
some of the more prominent points.
First, as to the facts:—"In 1690, after
forty years of incessant persecution, it could
point to an organized body of sixty or seventy
thousand adherents in Great Britain and
Ireland, to flourishing congregations in other
parts of Europe, and to more than one great
colony it had founded in the Western World."
Soon comes a change. "The Society of Friends attained its numerical
maximum in this island about the year 1680,
and in the next one hundred and twenty
years its decline was continuous, reducing
its numbers by the year 1800 to one half of
what they had been at their highest point.
During the present century, this decline has
advanced still further, and there are now not
less than twenty-five thousand persons in
Great Britain and Ireland professing with
Friends. Within the last one hundred and
eighty years, the population of the United
Kingdom has trebled, but the Society of
Friends has diminished nearly two-thirds."
In America the decline has been proportion-
ately the same.

There is to the cause of this, with the help
of the writers above named, we will men-
tion the following:
I. Want of a Ministry.—The public
preaching is, in the main, uncultivated and
unrefined. As education progresses and
the literature becomes more widely
diffused, the public mind becomes more
conscious. Nor can it be helped. No "hiring"
support can be received for ministers, therefore,
there can be no class set apart for the care
of souls and religious instruction. From
the following two consequences:
(1) Dependence on the laity.—First im-
pressions are laid to be divine impressions,
though often crude and ignorant. Hence
Hickman, Free Quakerism and His
Lawson, so far as the latter concerns "Pro-
gressive Friends."
(2) Covering of the Written Word.—
It is thought that the written word, as
the text, as judged by the laws of criticism,
really means. The literal meaning is
made to bend to what is considered the
intent of the spirit.

II. Cutting Away.—No society turns out
so many "female Friends" who be-
cause attend a concert. In time of war, all
the young men who go to a militia training
are read out in a mass. "Marrying out
of meeting" is punished in the same way.
"Within a considerable proportion of the
present century, the Society of Friends in
England has diminished one-third of all
its members who have married, a total
of not less than four thousand persons."
III. Cramping.—Nowhere is there so
expansive a compression. The rubrics of
the tailor and the milliner are inexorable.
If you do not wear this coat or this hat,
you must. The same is true of many other
matters of mere taste. Now, rubrics have
been called the hoops of the barrel, but here
we have a series of hoops which squeeze the
barrel so tight that its contents are all forced
out.

IV. A Conscientious Mussulman.
Some weeks since, says a missionary at
Aleppo, during service on the Sabbath,
Mussulman was seen to enter the chapel.
Looking round for a suitable place, he turned
round towards M. Co., and went through
his devotions with all the genuineness and
prostrations in due manner and form. He
sat on the floor, and then went out. Or
rather than a Protestant Church, for others
are polluted by pictures. After he had fin-
ished his prayers, he sat down and listened
to the sermon; but before he had finished,
wishing to leave, he got up, and in a loud
voice repeated the Mussulman profession of
faith in Arabic, and then went out. But
the prayer was much disturbed, and the
brethren wished to complain to the gov-
ernment, but the preacher said, "Leave him
in the market, he accented and demand-
ed the reason of such an outcry, and what
his words meant."
"Well, why did you say them?"
"Why, I thought I might be asked at the
judgment what I was there for, and now I
could say I performed my prayers, and was
contented to them the true faith."
Would that all Christians were as careful
about the places where they are found.—*Journal of Missions.*

Spanish Persecution.
Evangelical Christendom refers to the
continued imprisonment in Spain, for citi-
zenship of the Bible, of our fellow-soldier
and fellow-laborer, the Rev. Mr. Martin
Escalante, the following appeal:—"To the
Church of Christ—Beloved Friends—For
several long months Martin Escalante, a British
subject, has been imprisoned, through
Papal tyranny, at Cadix, for circulating the
Word of Life in Andalusia. Appeals have
been made, but hitherto they have not pro-
duced release. We are told, in Scrip-
ture, 'To remember those that are in bonds
as bound with them.' Shall we not obey
this command? Is the God who opened
the prison door for Peter dead, or is He
not yet returned to the British Government
the Church unto God for Escalante
until his person be opened, or is he to
die in his prison-house? Is the Spirit of
the Lord straitened? Assuredly not. Then
neither shall the faith of the Church be
straitened. Arise, brethren, and let holy
bonds be lifted up without doubting in
his behalf. Let us all stand in the same
cause.—W. G."

The Jews in New York.

The Jews in the city of New York
amount to about forty thousand. They
have ten synagogues; and during
the period of their principal attendance on
religious meetings, thirty or forty additional
halls, which are resorted to in a greater or
less degree. In the United States there
are believed to be about two hundred thou-
sand Jews; while, according to a recent
statement in an English publication, there
are in all England only thirty-five thou-
sand.
The Jews have always been friendly to
learning, and wherever and whenever they
were able, had schools for their children
and youth, and seminaries for the pro-
fession of advanced studies. Their first
thousand adherents in Great Britain and
Ireland, to flourishing congregations in other
parts of Europe, and to more than one great
colony it had founded in the Western World.
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Protestants and Roman Catholics
in Prussia.
A comparison of the ecclesiastical statistics
of Prussia from 1849 to 1859 establishes
the fact that the increase of Protestants dur-
ing this period has been considerably larger
than that of Roman Catholics. The num-
ber of Protestants has increased from 10,
016,795 to 12,561,965, or about 8 1/2 per
cent. The number of Roman Catholics from 5,073,
613 to 5,656,827, which is less than 12 per
cent. In 1849 there were for every 1000 Protes-
tants 606 Roman Catholics; in 1859, only
603. The larger increase of Protestants is,
however, almost limited to the time from
1849 to 1855; from 1855 to 1859 the nu-
merical proportion of the two Churches re-
mained almost unchanged. The official
censuses, which are taken every third year,
give also the complete ecclesiastical statistics
of every province and district. Children, as
in all European censuses which include the
statistics of the parents, are counted to the
denomination of the parents. The New
Evangelical Church Gazette, of Berlin, gives
many interesting details on the proportional
increase of the two Churches in various pro-
vinces. In two provinces, Brandenburg and
Silesia, and in particular in the capital of
the State, Berlin, the Roman Catholics have
been reduced by immigration, increased by
a larger ratio than the Protestants. In the
other six provinces, especially in Posen, the
Protestants are ahead. A great many false
statements and rumors (for example, con-
cerning the extraordinary progress of the
Roman Church several districts) have
been refuted by the statistics; and it has
been generally apparent that a more care-
ful study of the ecclesiastical statistics will
not furnish the most reliable informa-
tion on the history of religious denomina-
tions, but that it will call the attention of
the Churches to many wants and imperfec-
tions of the Church that had formerly been over-
looked. In Prussia it has in particular given
a new impulse to the support of many new
congregations which have been of late found-
ed in Roman Catholic districts.—*Christian
Advocate & Journal.*

Toleration in Russia.
The law on toleration, which the Secre-
tary of State has recently prepared for
the Council, was submitted to that body
in March, and subsequently adopted. It is
clearly better than the old intolerant law.
It respects to punishment persons guilty of
the "crimes" of "propagating heresy and
schism among those separated from the Or-
thodox Church, and who found new rec-
tification to the faith." But we are not
worship of the law is the one which
provides that those who quit the Orthodox
Church and fall into any heresy whatever,
are to be sent to the Ecclesiastical authori-
ties to be instructed and persuaded." This
opens the door to innumerable vexations to
both Protestants and Catholics.

The Jews in New York.
The Jews in the city of New York
amount to about forty thousand. They
have ten synagogues; and during
the period of their principal attendance on
religious meetings, thirty or forty additional
halls, which are resorted to in a greater or
less degree. In the United States there
are believed to be about two hundred thou-
sand Jews; while, according to a recent
statement in an English publication, there
are in all England only thirty-five thou-
sand.
The Jews have always been friendly to
learning, and wherever and whenever they
were able, had schools for their children
and youth, and seminaries for the pro-
fession of advanced studies. Their first
thousand adherents in Great Britain and
Ireland, to flourishing congregations in other
parts of Europe, and to more than one great
colony it had founded in the Western World.
Soon comes a change. "The Society of Friends attained its numerical
maximum in this island about the year 1680,
and in the next one hundred and twenty
years its decline was continuous, reducing
its numbers by the year 1800 to one half of
what they had been at their highest point.
During the present century, this decline has
advanced still further, and there are now not
less than twenty-five thousand persons in
Great Britain and Ireland professing with
Friends. Within the last one hundred and
eighty years, the population of the United
Kingdom has trebled, but the Society of
Friends has diminished nearly two-thirds."
In America the decline has been proportion-
ately the same.

There is to the cause of this, with the help
of the writers above named, we will men-
tion the following:
I. Want of a Ministry.—The public
preaching is, in the main, uncultivated and
unrefined. As education progresses and
the literature becomes more widely
diffused, the public mind becomes more
conscious. Nor can it be helped. No "hiring"
support can be received for ministers, therefore,
there can be no class set apart for the care
of souls and religious instruction. From
the following two consequences:
(1) Dependence on the laity.—First im-
pressions are laid to be divine impressions,
though often crude and ignorant. Hence
Hickman, Free Quakerism and His
Lawson, so far as the latter concerns "Pro-
gressive Friends."
(2) Covering of the Written Word.—
It is thought that the written word, as
the text, as judged by the laws of criticism,
really means. The literal meaning is
made to bend to what is considered the
intent of the spirit.

II. Cutting Away.—No society turns out
so many "female Friends" who be-
cause attend a concert. In time of war, all
the young men who go to a militia training
are read out in a mass. "Marrying out
of meeting" is punished in the same way.
"Within a considerable proportion of the
present century, the Society of Friends in
England has diminished one-third of all
its members who have married, a total
of not less than four thousand persons."
III. Cramping.—Nowhere is there so
expansive a compression. The rubrics of
the tailor and the milliner are inexorable.
If you do not wear this coat or this hat,
you must. The same is true of many other
matters of mere taste. Now, rubrics have
been called the hoops of the barrel, but here
we have a series of hoops which squeeze the
barrel so tight that its contents are all forced
out.

IV. A Conscientious Mussulman.
Some weeks since, says a missionary at
Aleppo, during service on the Sabbath,
Mussulman was seen to enter the chapel.
Looking round for a suitable place, he turned
round towards M. Co., and went through
his devotions with all the genuineness and
prostrations in due manner and form. He
sat on the floor, and then went out. Or
rather than a Protestant Church, for others
are polluted by pictures. After he had fin-
ished his prayers, he sat down and listened
to the sermon; but before he had finished,
wishing to leave, he got up, and in a loud
voice repeated the Mussulman profession of
faith in Arabic, and then went out. But
the prayer was much disturbed, and the
brethren wished to complain to the gov-
ernment, but the preacher said, "Leave him
in the market, he accented and demand-
ed the reason of such an outcry, and what
his words meant."
"Well, why did you say them?"
"Why, I thought I might be asked at the
judgment what I was there for, and now I
could say I performed my prayers, and was
contented to them the true faith."
Would that all Christians were as careful
about the places where they are found.—*Journal of Missions.*

Spanish Persecution.
Evangelical Christendom refers to the
continued imprisonment in Spain, for citi-
zenship of the Bible, of our fellow-soldier
and fellow-laborer, the Rev. Mr. Martin
Escalante, the following appeal:—"To the
Church of Christ—Beloved Friends—For
several long months Martin Escalante, a British
subject, has been imprisoned, through
Papal tyranny, at Cadix, for circulating the
Word of Life in Andalusia. Appeals have
been made, but hitherto they have not pro-
duced release. We are told, in Scrip-
ture, 'To remember those that are in bonds
as bound with them.' Shall we not obey
this command? Is the God who opened
the prison door for Peter dead, or is He
not yet returned to the British Government
the Church unto God for Escalante
until his person be opened, or is he to
die in his prison-house? Is the Spirit of
the Lord straitened? Assuredly not. Then
neither shall the faith of the Church be
straitened. Arise, brethren, and let holy
bonds be lifted up without doubting in
his behalf. Let us all stand in the same
cause.—W. G."

Protestants and Roman Catholics
in Prussia.
A comparison of the ecclesiastical statistics
of Prussia from 1849 to 1859 establishes
the fact that the increase of Protestants dur-
ing this period has been considerably larger
than that of Roman Catholics. The num-
ber of Protestants has increased from 10,
016,795 to 12,561,965, or about 8 1/2 per
cent. The number of Roman Catholics from 5,073,
613 to 5,656,827, which is less than 12 per
cent. In 1849 there were for every 1000 Protes-
tants 606 Roman Catholics; in 1859, only
603. The larger increase of Protestants is,
however, almost limited to the time from
1849 to 1855; from 1855 to 1859 the nu-
merical proportion of the two Churches re-
mained almost unchanged. The official
censuses, which are taken every third year,
give also the complete ecclesiastical statistics
of every province and district. Children, as
in all European censuses which include the
statistics of the parents, are counted to the
denomination of the parents. The New
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