

so are the exemptions from legal imposts just mentioned. By the Act of 1850 provision was made in the interests of Nonconformists for simplifying the titles of land for all their denominational purposes; so that they are indebted for the same special legislation as the Church of England. 2. But Nonconformists are indebted to the state for more than legislation; they have received *state grants* also. "There is an opinion sometimes held," said Mr. Gladstone in 1838, "that the consecration of funds by states and the support of religion, does not promote religion. Such an opinion is the very essence of paradox, and is contradicted by the nearly universal practice of mankind." Yet that paradox is the basis of the Liberation Society, and the contrary is declared to be "directly opposed to the Word of God." However, with this opinion, the English Church is not immediately concerned, as she receives no state contributions. With Dissenters it is unquestionably a novel doctrine. In 1722 there was a state grant to Dissenters called *Regium Donum*, which was elaborately justified by Calamy, their foremost man, as it was defended 122 years later on by Pye Smith, when assailed by the Liberation Society; and it is quite incredible that such men as Watts, Doddridge, Price, Robert Hall, &c., were not quite as enlightened and religious as our present day dissenters. The *Regium Donum* was given to necessitous ministers or their widows. Before 1840 the sums granted amounted to a total of £197,000 received by English Nonconformists. The grant was continued down to 1852; but in seven years after it ceased, under the assaults of the Liberation Society. 3. In Ireland the *Regium Donum* was given to the Presbyterians for 180 years, from 1690 to 1870. From 1690 to 1803 it amounted to £168,480. After 1803 the grant was increased and otherwise altered, reaching a total of £1,700,000 from 1803 to 1870. At the Disestablishment of the Irish Church provision was made out of the Church revenues for the liberal settlement of expectations in the nature of vested interests, and for the voluntary commutation of these claims as a Sustentation Fund for the Presbyterian ministry, by the addition of a bonus of twelve per cent. for that fund, if more than three-fourths of the ministers should commute. A further capital sum was paid in compensation for the loss of the gratuity to ministers' widows. Thus a total sum was paid from 1869 to 1855 of £768,929 8s. 11d., or, with the foregoing, of £2,687,409. Hence it appears that the Irish Presbyterians alone received from the public revenues a greater sum than the aggregate of £1,500,000 received by the Church of England for church building, and the £1,100,000 granted in aid of Queen Ann's Bounty. 4. The Irish Presbyterian Church Act of 1871 incorporated trustees for various endowments derived from commutation moneys and bonus, and the statutes of Mortmain were actually dispensed with in favour of gifts to the Irish Presbyterian Church. 5. The *Dissenters' Chapels Act* of 1844 was intended for the relief of Nonconformists of every sort. It excludes by a special law of limitation all inquiries into the conformity of the doctrines taught, or the ritual practised in any chapel with the intention of the founders, when such doctrine or ritual have been taught or practised for the last twenty-five years, some special cases excepted. The occasion of this Act is well-known. Many chapels were erected and endowed towards the end of the 17th century by Presbyterians. These in time lapsed into Unitarianism, and hence arose litigation as to the ownership. A particular case brought up the whole matter, and relief came in the way indicated. Lord Selborne has interesting quotations from the speeches made in discussing the Bill by Mr. Gladstone, Lord Lyndhurst, Lord Cottenham and Mr. Macaulay. I give a sentence from the last: "Are these the places which the British Legislature will consent to rob—for I can use no other word?" (The Unitarians had laid out a large sum on those chapels). . . . If we throw out this Bill we shall rob one party of that which they consider to be invaluable, to bestow it in a quarter where it can have no other value but as a trophy of a most inglorious war, and as an evidence of the humiliation of those from whom this property has been wrested." Let Liberationists apply their own measures to the church, and they will convict themselves, in Lord Macaulay's language, of robbery.

Port Perry,
Dec. 9th, '87.

Yours,
JOHN CARRY.

A MOST DANGEROUS BOOK.

SIR,—One of the most fascinating and yet one of the most dangerous of little books—looked at from a theological stand-point—that I have ever met with in the course of my reading, is now before me. It is by Edward Clodd, F.R.S., and entitled "The Birth and Growth of Myth." The true ring of a certain section of the modern scientific school is about it,—*Litteræ divinal delendæ sunt*. At chapter xix. "Semitic myths and legends." Mr. Clodd says: "The mythology of the Aryan nations has had the advantage of the most scholarly criticism, and the light which

has been thrown upon the social connection of peoples between whom all superficial likeness had long disappeared, as well as upon the early condition of their common ancestors, is of the greatest value as aid to our knowledge of the mode of man's intellectual and spiritual growth. And the comparisons made between the older and cruder forms underlying the elaborated myth, and the myths of semi-barbarous races, have supported conclusions concerning man's primitive state, identical with those deduced from the material relics of the Ancient and Haver Stone Ages, namely, that the savage races of to-day represent not a degradation to which man has sunk, but a condition out of which all races above the savage have, through much tribulation, emerged." Then he goes on to point out that an exception to this has, however, been "claimed on behalf of at least one branch of the Semitic race," and to this exception he deals, as he supposes, a vital blow by saying: "Independently of the refusal of the student of history to admit that exceptional place has been of direct divine purpose accorded to any particular race, the discoveries of literatures much older than the Hebrew, and in which legends akin to those in the earlier books of the Old Testament are found, together with the proofs of historical connection between the peoples having these common legends," go far to prove that our revelation is a snare, a delusion, a lie. I am afraid Mr. Clodd is like unto a very great many people we missionaries meet with now—a days, they get more knowledge of a people in the students' room and in a wild vision than those get who dwell with the direct representatives of the aboriginal inhabitants of the globe. To Mr. Clodd and to all of his following I would strongly recommend these sentences from Kennedy, in his *Natural History of Man*: (John Cassell, London), "Every advance which is made in the knowledge of history, and of the remains of ancient empires and cities which are scattered on the face of the earth, adds to the grounds on which we believe that the first civilized nations of the world did not emerge, by slow degrees, out of barbarism, but were civilized in their origin and very foundation. Take, for example, the Egyptians. Neither the history nor the traditions of Egypt tell us of an Egyptian age of rudeness and barbarism preceding its age of wisdom and glory; while, on the other hand, writers on the movements of that land assure us that 'the more remote the antiquity of the records which have been preserved to us, the greater is the skill, the power, the knowledge and the taste which they reveal.' The same fact has now been ascertained in regard to Assyria, a nation more ancient still than Egypt. It will be shown," says Layard, "that in Assyria, as in Egypt, the arts do not appear to have advanced after the construction of the earliest edifices with which we are acquainted, but rather to have declined. The most ancient sculptures we possess are the most correct and severe in form, and show the highest degree of taste in the details." To "Clodd," however, and to his section, "Layard," "Rawlinson," the "Palestine exploration" men, are last, but by no means least, "Miss Emelia B. Edwards" are "myths" of the 19th century, and there is more music in a line of Sanscrit or a Chinese tone than was ever made by the harps of Zion" before they were hung on the willow boughs. Well may we again exclaim *tantane ira in celestibus animis*. I am, Sir, Yours,

Algoma, 31st Dec., '87. O. A. FRENCH.

P. S. According to "Clodd" we would have no real solution for the pre-historic civilizations of America. The savage nations of to-day do not as such show an evolution upward until the advent of the white missionary; can our adversaries prove the contrary. Let them.

MR. TAYLOR'S DEFENCE.

SIR,—Through the kindness of a friend I have just seen the letter from Rev. Dr. Jewett, which appeared in your edition of Jan. 5. The writer refers to an "open letter" from my pen which appeared in the *Mail*. He accuses me of giving a wrong quotation from Columella. My words were given at second hand as a quotation, in inverted commas; they were taken from a journal in the U. S. After they appeared their inaccuracy was pointed out to me by the Rev. S. C. Brace, late public librarian, Philadelphia. I at once mentioned this to my friends, and in my next letter to the *Mail* unreservedly withdrew the garbled quotation. At the same time I quoted abundant evidence from Columella and other writers to support my contention that the *must* was kept in an unintoxicating condition from year to year; that it was and is known as "wine," and that it was also used medicinally. I quoted standard authorities, like "Smith's Dictionary of the Bible," the "British Encyclopædia," Very Rev. Dean Church, and many others. Of this letter the Rev. S. C. Brace, spoken of above, writes to me on Jan. 11, "I have your *Mail* article, Jan. 7th; it is excellent." The Rev. Dr. Jewett writes to me in the following words:—

Norwich, Jan. 6, 1888.

The Rev. W. J. Taylor,
Huron Dio., Sec. C. E. T. S.

MY DEAR SIR,—Your favor of the 3rd inst. has reached me, and I am much obliged for its kind spirit. I am not aware that there was anything in my letter to the *Mail* which could justly be regarded as an imputation of your motives. The manly, honest, and straightforward course taken by you in the letter of which you write raises, allow me to say, and places you above all connection with such men (perverters of fact) and their deeds. It will give me much pleasure to receive from you a copy of the letter when published. Reciprocating most sincerely your kind wishes by the compliments of the season.

I remain, yours truly,
EDW. H. JEWETT.

Two or three words in addition will suffice for me to present my case to your readers. I have neither a "craze" nor a "hobby;" what I hold I believe to be truth, crystallized into the shape of deep convictions which I desire to place courteously, lovingly, wisely and firmly by God's help before others, as duty calls and leads me so to do. I respect all, both moderate drinkers and total abstainers, who desire to lead a godly, righteous and sober life. I earnestly deprecate the use of harsh language and bitter thoughts, from whatever source they come; they are not of Christ. I would sooner forfeit my right hand, yea life itself, than knowingly pervert fact and God's most Holy Word. In the battle against intemperance and strong drink I have one object only—God's glory and man's welfare. Personally I have nothing to gain. I have never received one penny from the temperance cause and I never expect to do so. The work has been pressed upon me from various quarters, as has been the office I so unworthily fill. Each step on the way I have sought the guidance of God's Holy Spirit. My great longing is that lip and pen may be consecrated to Him. All that I have done has met with the commendation of my revered bishop who, a day or two ago, volunteered to me words of hearty good will and cheer and bade me God speed.

Faithfully yours,
W. J. TAYLOR.

SKETCH OF LESSON.

The Faithful Servant.

SEPTUAGESIMA. JAN. 29TH, 1888.
Passage to be read.—Joshua xiv. 6-15.

The greater part of the fighting been finished, as we saw in last lesson, the Children of Israel could now enter upon their possessions. In the 2nd verse of this chapter we see how this was done. "By lot was their inheritance." Our lesson to-day gives an account of the confirmation of a grant made many years before to a brave, good man.

I. *Caleb's Service*.—See a party of men going up to Joshua's headquarters at Gilgal. At their head an old man, strong and healthy. He is an old friend of Joshua's; and together they have seen stirring times. Remember the two faithful spies. Both are alive still,—for this is Caleb. He is now eighty-five years old (v. 10), yet he is as strong and vigorous as ever (v. 11). Why? "The Lord hath kept me alive, as He said." How grateful we should be for the blessings of health. Let our hearts be in the General Thanksgiving when we say, "We thank Thee for our creation, preservation, and all the blessing of this life." Caleb had diligently served God all these years (v. 8). He quotes God's own words. (See Num. xiv. 24). Happy is he who, at the end of a long life, has an approving conscience. (See 1 St. John iii. 21).

II. *Caleb's Reward*.—How brave it was of him, forty-five years before, to stand up before all the angry multitude, and assure them of God's protection (Num. xiv. 9). His name (Caleb), means the valiant one; and now he asks that the promise made then by Moses may be fulfilled (v. 9). He is brave still. The portion he asks for is in possession of the giant race of *Anakims*; but Caleb fears nothing (v. 12). His request was granted by Joshua, who blessed him (v. 13), and confirmed him in the inheritance of Hebron.

III.—*The Christian Service*.—Does not this lesson give us a picture of what our service should be?—faithful, loving, earnest, brave, in our Master's service. How many there are who bring a disgrace on the name of Christian: they are afraid of the scoffs and sneers of their companions, and instead of standing up boldly, so that there can be no mistake as to which side they are on, they try to serve two masters. (See S. Matt. vi. 24.)

IV.—*The Christian Reward*.—God always re-