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WESLEYAN METHODIST MAGAZINE

OF CANADA.

AUGUST, 1862.

WORN-OUT PREACHERS.

We have seen aged and enfeebled men retiring from all ranks, and positions in society, to the quiet and seclusion that the evening of life demands, surrounded with its comforts and conveniences; a fruition which the world seldom fails to afford the faithful and industrious, as the pensioned soldier, the retired merchant, the aged farmer, and the prudent mechanic. There is something that you may almost envy in their lot, at all events you are not called to sigh over it; but if you have a tear to shed, you cannot withhold it from the lot of a worn-out preacher. War, commerce, mechanical genius,—civil society,—the quarrels and litigations of men, and their diseases,—earth—sea—sky, are more considerate, or the study and your devoted to them, are productive of more temporal benefit, in the Church of God, assigns on earth to its worn-out servants. Thank God there is another world, where services rendered the cause of truth and holiness, will be better appreciated, and more abundantly rewarded.

We do not like the application of "worn-out" to many of our preachers, it is rather a perversion of the term when applied to, probably, one half the men whom we have set aside as being in this dilapidated state.

A worn-out preacher!! yes, we have seen such, but not often, save on the bed of death,—and even then strictly speaking, he was not worn-out, his testimony to the power of Christ to save, and the faithfulness of God to preserve was never more explicit and vigorous,—nor was his influence for good ever more powerful though its sphere was more contracted. It can hardly be said of a faithful minister that he is worn-out, until he is laid by with his charge lays down and ceases to work and live. But a prevalent idea has obtained among us, and we have made such an extended and practical application of the idea, that we have become almost careless, and our recklessness has led to thoughtlessness and injustice.

The idea of "worn-out" is followed with the conclusion that that which

is worn-out is hardly deserving of either care or attention,—a worn-out body is scarcely worth either food or clothing,—and as economy must be practiced in the Church, he is hardly allowed enough to keep the old framework together until nature dissolves it

Then the mental powers are supposed to be worn-out, and consequently he is unfit for any Circuit or Station. Not but that he can travel, and think, and preach, but because he cannot preach three times each Sabbath, and do the full work of a man of mature age and vigorous health, he is declared to be *worn-out*. He may be able to do as much work as a regular minister in any other Church, but because he cannot come up to this standard he is thrown aside as *worn-out*. His christian experience and the graces of the Holy Spirit as inwrought in the heart and developed in the life,—very essential things to the Church and its Ministry,—are these worn-out?—not quite,—they are to be held in abeyance until he gets to heaven; but for all practical benefits to the Church on earth they may be placed in the category of the worn-out. We must be a very holy, spiritually-enriched Church to be able to dispense with these mature talents and graces.

Let us take a case as it presented itself at our last Conference, in illustration of the position of our aged Ministers in reference to our work as at present laid out. A venerable Minister came to Conference fully expecting to receive an appointment to a circuit, and an appointment is given him, but on inquiry he finds that the labour is such, that he cannot take upon him its performance, on account of his advanced age and the infirmities consequent thereon; another attempt is made to accommodate him, but with no better success; so he is compelled to rank with “Worn-out Preachers.” This brother has been in the itinerant ranks nearly 40 years—a period which has given birth to fully one-half of our present active labourers. He was engaged in the arduous toil of cultivating this field when he had to endure hardship and privation. He gave his youth, his manhood and his age to the work, he maintained an unspotted reputation, held a good position as a Preacher, and filled many of the most respectable pulpits of an early day. He saw the Church in its feebleness and its strength; when it was rent and divided; when it grew and expanded amidst all he was faithful, and now in his old age, this very Church denies him the privilege of a place, where he might still labour, and where he is as anxious as ever to labour. But because he cannot do what God in the order of his providence has ordered he should not do, he is cut off from nearly all participation in the work of the ministry. And yet his vows are still upon him,—vows presented by the same Church, that he should faithfully perform the work of an evangelist; not to a certain and defined extent,—not for a stated and limited number of years, but

that to the utmost of his ability he would give himself wholly and constantly to it.

Our present system with all its virtues, is defective and inconsistent in relation to the fathers in our Israel; for whilst we have a place for the young and inexperienced, the vigorous and the zealous, for embryo talent, and for talent more matured, we have no place for the rich and mellow experience obtained by long years of labour, study and reflection. The deepest graces and the richest wisdom, the most thorough knowledge of men and things,—of the temptations of sin, and of the remedy for the evils of our fallen nature,—is thrown away as useless, because the possessor has not in his old age the physical energy to enable him to ride as many miles, visit as many families, preach as many sermons, and attend as many other meetings, as when he was a young man of thirty; as though the standard of ministerial usefulness was to be solely judged by the amount of a man's talking, without regard to its wisdom or unction.

The evil lies in the first place in the yielding on the part of the authorities of our Church to a miserable desire existing among our people to have popular preachers who will attract large congregations, which the young or middle-aged are more likely to do than the aged, who have long learned the worth of frothy high sounding words, accentuated, uttered and measured, to please the ear, often without affecting the heart or converting the soul,—but which is preferred by many to the simple truth, truth attired, as it should always be, in plain and unostentatious garb.

The way our work is laid out as to the amount to be performed weekly is very objectionable; we have one standard—and only one,—as if there was a law in God's Book prescribing the limits. Is a man to be excluded from the ministry, in point of fact, and set aside because arbitrary arrangements, embracing preaching, three times on a Sabbath, and fulfilling prescribed number of duties, because it is custom to do so, and be deprived of his rights and his position, rights required by patient toil, and position attained by study and labour. We question the moral right of any man in the assumption of such authority. When he became a member of the Church a position was assigned him that the Church ought not to deprive him of, unless he be guilty of some violation of the law of God and the rules of the Church, and then, not until he has a fair trial. When he became a member of Conference, it was with the well understood idea that so long as he walked according to rule, and was instrumental in doing good, a field of labour should be assigned him. And the Conference look upon itself, the adaptation of the field to his power of culture. Why should it now after weary years of toil not assign him a place to cultivate? The want of adaptation is not in the man, but in the circuit, and if the

man cannot be adapted to the Circuit, why not the circuit to the man. Is it necessary that Circuits should have geometrical proportions,—a certain size and shape, embracing so many square miles,—no more or less, and that the statutory definition of a Preacher be, one who can preach three times every Sabbath.

If the case referred to was a solitary one, we would not complain loudly, but in looking at our superannuated list, we can point out, twenty at least, men useful in their day, and popular in the pulpit, who are left without any regular work. To meet such cases, there should be here, as we believe in England, certain circuits formed, and suitable for the aged, and partially infirm, of our Ministers, and to do it we can see no insuperable barrier.

It might be said that when they are located they have work assigned them, but this is to a very limited extent, resulting not in those benefits certain defined, independent field would produce. On nearly all our circuits the principal appointments are supplied every Sabbath by the regular Ministers; the Superannuated has perhaps an occasional appointment, or to attend at places where his services are scarcely at all needed.

But there is an other aspect of the case; his temporal wants and supply. We asked a venerable brother at our last Conference, where do you intend to settle, the reply was, I do not know. I have no place of my own—neither house or land,—nor have I money to purchase either. Such a state of things is scarcely to be found in any civilized society, let alone a Christian Church. Savages frequently knock their old people on the head when they can no longer support themselves; our ideas are of course more refined, and we would shudder at the thought of imitating such barbarous cruelty, but really there is something that contravenes common justice and scriptural teaching and injunction in allowing our aged Ministers to close their mortal career so harrassed with worldly care, or with downright penury and want.

OUR BACKSLIDERS.

Continued from Page 248.

DEFECTIVE PASTORAL VISITATION is another cause of our backslide.

We have strong confidence on the whole in our itinerant system, consider it the best; but because we do so, are we to suppose it to be without its defects? One of these we perceive is, its want of thorough adaptation to pastoral duties such as a settled ministry affords. We scarcely remain long enough on a circuit to be intimately acquainted with all the peculiarities and wants and requirements of our people. Confidence is a plant of

growth, and a stranger, though a minister, cannot have it in all cases at once, nor can he adapt himself to every case immediately, and when the necessary acquaintance with each of the members on his circuit, is just matured, he is called away to another field of labour.

There are also circumstances peculiar to his people and to himself, which prevent his performing this important duty as faithfully, and to as great an extent as in most cases the minister desires, and the necessities of his people demand. Look at his position and his multifarious employments during a year. He arrives on his circuit, say, in the last days of June. If there be no parsonage, or if there be a parsonage, which is generally out of repair, it takes some weeks before he is anything like being comfortably settled. He is a stranger amongst strangers. He has human feelings and sympathies; he may preach; but from fatigue, attending to his family wants, he is not in the very best mood, nor is he surrounded with the most favourable circumstances for pastoral visitation. On the other hand, harvest in all its pressing demands calls forth all the energies, and all the time possible, of the husbandman, when pastoral visits would be almost intrusive. Autumn presses on, and the minister has to commence holding Protracted Meetings; whilst this duty is confined to the neighborhood where the meeting is being held, all other places of necessity have to be neglected. These meetings occupy one half the year—together with Missionary Meetings, Tea Meetings, Temperance Meetings, and meetings without a name. Spring at last arrives, the roads become impassible or nearly so. The minister exhausted with six months steady and arduous labours, commences to prepare for District Meeting and Conference, and thus the tale of the year is told.

A great hindrance to pastoral visitation has been the giving up of week-day preaching appointments, through which there was a regular opportunity of seeing and conversing with most of the members, at these meetings and at their houses.

The plan of preaching three times on Sabbath is unfavourable; for unless he goes on the express intention of visiting, it is seldom the opportunity occurs in the regular work of attending to his appointments. With all these disadvantages, we are persuaded that many of our ministers are remiss in the discharge of this duty, and probably we are culpable in the manner of its performance.

We are prone to forget the relation we sustain, and although a visit might be made, we lose sight of duty—in instructing and admonishing, and we fear that a large share of the blame may thus rest on ourselves, in not being as active and as skilful as we should be in meeting the large additions made yearly to our backsliders.

This defect in our system has wisely been provided for by the appointment of class leaders, who are strictly and properly pastors of their own classes, and who by virtue of their office are as much bound to take oversight of their members, as they are to discharge any other duty of their office. The Leader is to report all delinquents to the minister, whose proper calling is to care for such, and endeavour to restore them to the Church. And wherever this mutual co-operation exists, and the relative and combined duties are faithfully performed, the number of backsliders is greatly diminished.

METHODISTIC DIVISIONS.

We no more question that souls have been brought to Christ through the instrumentality of ministers of all sects of Methodists, than we do that thousands have been converted at protracted meetings. Yet we are satisfied that many evils result from these divisions. One only, however, we shall now allude to, in connexion with our subject, viz: Laxity of Discipline; for where there is a feeble church enclosure, there cannot be otherwise than backsliders.

In many neighbourhoods we find one or more rival sects,—to every interest and purpose, they are such—and although competition is the life of trade, is frequently death to religion, each sect of course is desirous of having itself strengthened. Now the strength or weakness of a sect is often viewed relatively. There is an anxiety not only to keep what we have, but to obtain more and also to have in view that we hold our own relatively. We talk frequently about sister churches, and fellow labourers, engaged in the same work, but these phrases are found to be mere figures of speech, and figures that often give a representation contrary to facts. There is rivalry—never always holy. There is antagonism, often bitter and real; and to prevent men from leaving us and going over to our rivals, we have to connive at what our judgment condemns, and what our discipline views as criminal, and thus we have our backsliders in the church as well as out of the church—and this little leaven often endangers the leavening the whole lump.

We write plainly, at whatever cost,—but we write calmly and advisedly—what we have seen and known we can testify. We do it with a sad heart; and if ever we have shed tears of bitter regret, (and we have many times) it has been over the rents made in Methodism, and the calamitous results to the cause of our holy religion.

THE MODE OF CLASS LEADING, AS FOLLOWED AT SOME OF OUR SABBATH APPOINTMENTS.

The original design of Class Meetings, in addition to carrying out financial arrangements was, in a word, to inquire how the souls of the mem-

bers prospered, and to give such suitable advice, admonition or encouragement, as the case might require.

Of all the peculiar institutions of Methodism we give the Class Meeting a first rank in point of importance and spiritual benefit. Whatever would set it aside, or even impair its vigour we would look upon as a sad, if not a fatal calamity to Wesleyan Methodism. Class Meeting had never more power than in its early days,—and in the history of Methodism wherever it retains its pristine purity and vigour,—there you have Wesleyan Methodism, powerful as in its primitive days. But wherever it has not due attention paid it, and due honour assigned it,—notwithstanding all our modern appliances of organs and choirs,—of colleges and degrees, of splendid churches and eloquent preachers; of Methodists it may be said, “What do ye more than others?” We need not go far for illustrations. We have only to look to the United States, and we fear that we live near enough to our neighbours, to see and copy from them, and unless we are more cautious, we may some day find that we have taken too many pages from their book.

1st. Our classes are generally too large, some having 30 or 40 members. Now it is impossible to inquire particularly into the case of each one in the time usually allotted to class meetings, nor can the time be well extended, in view of the many other duties of the Sabbath; as in nearly all rural settlements this is the day of *their* meeting.

There a strange plan that has been of late adopted, of having two or more classes—we have seen four,—meet in the same house, and at the same time, thus distracting the attention of all, and aiding the thoughtfulness of none. Class Meeting was designed to be more conversational than it is at present. Now it is in the form of an address and reply. The address is too often stereotyped; the reply is as formal,—the former deals in generalities,—looking to the past, it is the bright spot in the experience. The present is shadowy and doubtful, the future is merely hopeful.

The Class Meeting partakes largely of the sensational, it is a dry time without this element,—we have no fault to find with spiritual emotion, we love it, and we have it, when we have christian life; but our lack of external life is often supplied by an external element. How often to produce this is a verse or two of some hymn sung; one of your *Revival Hymns* of modern poetry, and refined taste. Now, it is not external excitement that is required, it is calm, deliberate thought, and cool, honest self-examination. It would be as appropriate for a preacher to give out a hymn during his sermon, when, to use a hackneyed expression, he has not a good time, as to throw out snatches of hymns at Class Meetings.

We have not noticed the manifold temptations of the world, the flesh,

and the devil, in their most common seductions and wiles. We have simply noticed a few of what we call evils grown up among ourselves, and for which we are more or less answerable. Some of them are so pleasing that we can hardly believe they are not indispensable aids to devotion and religious progress. In others we have found so much of what is really and truly good, that we look with distrust upon any one,—nay we are ready to view him as an enemy,—who may point out some evils which ourselves may not have noticed, or whilst we may have noticed, we shrink from the task of pointing them out.

There is not a principle or a usage of Wesleyan Methodism that we would wish to see changed; but honestly we think, that we are in danger, in our zeal to do good, to sap some of our most tried and most honoured usages. We live in what is called a *fast age*. Men complain of that which they call slow—they call us *fossils*, &c., &c. There is nothing new in christianity. There ought to be nothing new in Methodism. We should be careful of the introduction of any new element, or usage; and yet perhaps we have not so much to fear from these, as from a desire to modify and accommodate our plans and usages, if not our principles to the tastes or whims of the age.

We might enlarge on the topics embraced in these articles, but we do not feel justified in any further extensions. We were aware at the commencement, that we were about to treat of a subject, on which of all others many of our brethren manifest an extreme sensitiveness. We feel strongly on the subject, our convictions were never more sincere; our mode of expression may be sometimes too plain, and perhaps harsh. But we have written from personal experience and observation. We have laboured with success at Protracted Meetings, and have laboured without success; we have seen converts at such meetings live a uniform life of christian devotion and usefulness, and filling acceptably every position in the christian church, and we have seen them fall like leaves in autumn. We may lay the blame on individuals unjustly, but we are persuaded that if we were to labour more wisely, and more systematically, and with more patience, our success on the whole would be as great, and we would not have so much fruitless labour to lament, or so much backsliding to deplore.

CONSCIENCE.

What is conscience? Is it a distinct faculty of the soul? Is it the exercise of reason, or the moral sense on the subject of religion and morality, according to our light and favouring circumstances, by which we are able to arrive at certain conclusions in regard to our conduct?

and are capable of certain affections in reference to the quality of our actions? Some say that it is the secret judgment of the soul, under Divine influence, which approves things that we believe to be good, and disapproves and condemns things that we believe to be sinful and contrary to correct principle. Conscience must carefully and impartially compare human conduct with some acknowledged and respected rule, and there draw its own conclusions, pronounce its own judgment upon what is good or bad; and thus condemn or approve. That rule is the Word of God. Conscience reproves when we depart from the admitted standard of human conduct, and acquits us of all intentional sin, when we act in accordance with the rule laid down. Hence some men have a good conscience when they sincerely walk according to the light of nature; the light of reason; the light of Divine truth; especially when influenced by the Spirit of God. This greatly relieves the mind from all internal censure and blame, when we are exposed to the scandalous censures of wicked men, and the unfeeling and unmerited reflections of false friends, and affords much support and consolation when we are placed in suffering circumstances. We may not always do what we would, but if we have done that what we could under the circumstances, we are relieved from the internal charge of intentional wrong. Not many can say, "I have lived in all good conscience before God until this day." But a pure conscience is only obtained through the blood of Christ. This pure conscience is the very opposite of an evil conscience; which is condemned by its own self-reproaches and severe censures, and is loaded with guilt and pierced with reproofs and wounded with regrets. If we have sincerely obeyed the dictates of conscience, and have carefully and successfully resisted sin, and have warded off every impulse at variance with conscience, then we will be conscious of our innocence, and enjoy a good conscience. But if we have disobeyed the commands of conscience, and have departed from the rule laid down for the guidance of human conduct, our conscience will become polluted and defiled, and by continuing in such a course of conduct, we become hardened in sin and deep in iniquity. Conscience has supreme authority among the faculties of the human mind. This supremacy of conscience is necessary to the happiness of man and the safety of society. It is conscience that enables us to discern the moral qualities of actions, and impels us to do what is right, and to avoid what is wrong. And it becomes a source of pleasure when we have done what is right, and of pain when we have done wrong. Conscience is improved by reflecting on the moral character of our actions, when they are in accordance with the admitted rule, and in accordance with the actions of good men;

and, on the other hand, greatly injured by frequently meditating upon vicious character, and bad actions; and by being frequently in the society of those who are reckless of the claims of conscience. Hence our reading should be select and pure, and our society moral and spiritual. The impulsive power of conscience is improved by honoring its demands upon us in regard to our conduct; and, on the other hand, weakened and injured by repeated violations of its requirements. Hence it becomes important to inquire how we should conduct ourselves before God, and before our fellow men, in order that conscience may become a source of pleasure, and not a source of pain and regret. Piety towards God must be maintained. All motives, thoughts and desires are known to Him; and he judges not according to the appearance, but he judges righteous judgment. We must love God supremely, and serve him acceptably, with reverence and godly fear. And if we neglect the duties of religious worship and homage, whatever may be the nature of our moral character, conscience will speak and may reprove and condemn, and become a source of pain to us.

But let us view the subject in connection with the duties of life; these duties are plain and obviously recorded for our guidance. And in regard to our conduct to our fellow men, we should do to others as we would that men should do unto us. We should injure no man in his property, or in his person, or in his character, but do good unto all men, especially unto those who are of the household of faith. And before we have made up our minds upon a certain action, or certain course of action, we should cultivate the habit of deciding our own mind upon its moral character, and probable consequences. We should ask the question, Is it right? Will it do good or harm? Will it promote the glory of God and the good of man? And if the action be a mixed one, or doubtful; some good and some evil in it, the benefit of the doubt should be given in favour of the claims of conscience, the glory of God, and the good of men.

Conscience may become imperfect through the abuse of it, and there will sometimes be a doubt in our minds in regard to duty; then we should go to the fountain of light and truth, and remove doubt from the mind. It is dangerous to disobey the commands of conscience, and to violate its just and reasonable requirements, for then we obtain strength and power to resist the claims of the monitor within; and these claims are urged with much less force and power with every repeated violation of them. The very appearance of evil should be avoided, lest we become familiar with sin, and thus look upon it with allowance, and then be incapable of resisting its influence.

should guard against secret sins, and an assumed character; and be careful that there be a correct correspondence between our profession and our understood character. We should frequently reflect upon our past actions, and weigh the motives by which we were influenced, and thus view the principle embodied in our action. Have we done right? Would we have acted thus in view of death and the judgment? Are we prepared to meet our actions and their consequences at the bar of God? We should make this inquiry deliberately and impartially, and if conscience convict, allow it to speak and to reprove, and to condemn; and if we feel that we have done wrong, and injured any one, especially a brother in his person, or in his family, or in his property, or in his character, we should make restitution immediately, for there is no pardon without restitution. Let conscience speak! Let memory speak! Let reason and the Word of God speak! There is a God, and a just and jealous God.

IOHA.

THE POWER OF THE GOSPEL.

Intellectual and sentimental religion has become one of the most fashionable acquirements of the age. No man can occupy a position of respectability in society who is not acquainted with the great moral principles of the word of God, and who is not to some extent influenced by them in his life and actions. This influence, the simple power of truth commanding the assent of the understanding, and awakening some degree of moral sentiment, and thus partially influencing the conduct, is very frequently mistaken for the genuine power of religion. Especially is this to be the case when these intellectual convictions and moral sentiments are combined with the profession and some small degree of the enjoyments of religion, and nothing is more common than to confound that increase of the power of these sentiments which is the mere result of habit, with the sanctifying grace of the Holy Spirit. The power of the Gospel in its convincing, converting, and sanctifying work is something more than the mere power of truth. It is the direct, the Almighty power of the Spirit of God. It is true that the Spirit in the prosecution of his saving work, uses truth as his instrument. But if we look at the mere instrument, and not at the Being who uses it, we are very liable improperly to limit the power of God. This becomes an important practical question when the doctrines of instantaneous conviction and entire sanctification, so firmly believed and enjoyed by the early Methodists, are looked upon by many with so much suspicion. A few thoughts upon the

distinction between the natural or ordinary power of truth and the power of the Holy Spirit working by, or with the truth, may perhaps open the way for the removal of many of the objections to the work of God, as sometimes manifested among us in seasons of revival, and show us that all religious experience, the progressive steps of which will not admit of minute philosophical analysis, is not necessarily religious quackery. The development of truth to the human mind is naturally a progressive and generally a very slow operation. We can comprehend but little at a time, and it often requires the reflection of weeks, months, or even years, to make us acquainted with one simple truth in all its importance and relations to our various interests and duties in time or eternity. Take as an illustration that simple and fundamental truth, "I am a sinner." Of course the very moment I commence candidly to consider it, it must to some extent affect me; but how long a period would be requisite to enable me fully to realize and appreciate it, I must consider carefully and separately each of my sins with all the aggravating circumstances under which it was committed. I must by a long course of study become fully acquainted with the character of the Being against whom I have sinned and with all my various relations and obligations to Him; and I must also form some conception of eternity, and of the terrible reality of eternal misery, and even after all this light and influence of truth, the additional power of the Spirit of God would be necessary to enable me to repent of my sins, and take the first step towards seeking salvation. But the power of the Spirit we cannot suppose to be thus limited to a slow and progressive development. We do not by any means say that he never works thus guilty in the human heart, but we do most earnestly dispute the ground with those who say that no work but such as this is genuine. We will not pretend to say how God performs it; but we appeal to the history of the churches in all ages to prove that in thousands of instances perhaps in the case of the greater part of those of whom we have any record, the Spirit has in a single short hour, by the application, perhaps, of one simple truth, fastened upon the careless heart all the alarm of the most powerful conviction. Thus it was on the day of Pentecost. Peter did not wait carefully to prepare his ground by a long course of previous instruction. Depending not upon the power of truth simply, but upon the power of that Spirit which had in an instant filled his own heart with flaming zeal and love, he goes out and tells the assembled thousands that they had crucified their Lord and Christ, and they were pricked in their hearts, and cried, "Men and brethren, what shall we do?" Such was also the case in the conversion of Saul, and of the jailor at Philippi. We think from the history of religious experience that convictions thus

brought by the Spirit are even more likely to result in active, devoted, and stable christian character, than those accomplished by a slower method. For this we might assign many reasons did space permit. But it is with reference to the entire sanctification of believers and their preparation for usefulness in the work of God, by what is generally termed the "baptism of the Holy Spirit," that the greatest amount of incredulity exists as to the immediate operation of the Spirit of God. Here, as is implied in the prayer of our Saviour, "Sanctify them through thy truth," the Spirit works through the instrumentality of the truth; and here, too, the very instrument used seems to possess in itself a power or fitness for the work; a careful study of the nature of sin would seem to lead to produce a perfect hatred of it; a careful consideration of the faithfulness of God, and the verity of his promises would have the same tendency to perfect our faith; a knowledge of the love of Christ would increase our love to him, and the same might be said of the other christian grace. But must the power of God to save wait for this slow comprehension of truth by our feeble minds? Cannot, as in the case of conversion, nay, does not the Spirit frequently apply the simple fundamental truth to the mind with such instantaneous realizing power, that its glorious work is at once matured? We do not pretend in this instance again to analyze the work of God, or say what he does which makes the truth efficacious, but we know that by the instrumentality of truth, not long considered, and gradually impressed, but which passed before the seeking soul in a few moments with vivid power, God's Spirit has filled that soul with perfect faith, and love, and joy, and peace.

The power of the Gospel of Christ, in all its various saving operations—the Almighty, the Holy Spirit. Let no man, either in his individual or public teachings, limit that Spirit as to time or means or previous preparation. A day with him is as sufficient as a thousand years. Whatever truth he may require he can supply. The same power that can reveal can also prepare the heart for his works. He asks only your consent.

N. B.

THE QUESTION OF FUTURE PUNISHMENT.

BY NORMAN MACLEOD, D. D.

Does any one honestly believe that eternal blessedness must be bestowed on him, and upon every man immediately after death, irrespective of character? I question whether such faith in a falsehood exists. Were faith in a fact, then suicide would be wisdom, and the murderer a missionary! But the belief in future punishment of some kind is almost an instinct in man. The only question connected with future punishment

which perplexes them is its duration. Many repudiate with abhorrence the thought of its being endless. Let us consider one aspect of this momentous subject.

The idea which they have formed of punishment is that of a mere arbitrary annexation of a certain amount of suffering in the next world to a certain amount of crime committed in this—so many stripes for so many sins; and, as if obvious injustice were inflicted on men, they exclaim, "Surely such sins do not deserve such punishment!" But if sin itself by an eternal moral necessity, carries with it its own punishment, even as the shadow accompanies the substance, then the real question in regard to the possible ending of future woe is reduced to the deeper one, of the possible ending of future sin. And if so, what evidence have we from any one source to inspire the hope, that the man who enters the next world loving sin, and therefore suffering punishment, will ever cease to sin, and thereby cease to suffer? It must, remember, be admitted as an indisputable fact, that life eternal can only co-exist with a right state of the soul. "This is life eternal, to know thee, and Jesus Christ whom thou hast sent." Up to the moment in which the spirit turns with filial confidence and obedience to God, there cannot be a cessation either in the curse that must rest upon enmity and disobedience, or in the pain which must be produced by so terrible a malady. Some time or other, be it near or remote, in one year or in a million, there must be repentance in the sinner, a turning away *from* sin and *to* God, as the only possible means of bridging over the otherwise impassable gulf that separates the bad from the good, or hell from heaven. There is no salvation for man but from sin; there is no restoration for him but to love.

But if this change in the sinner is not accomplished in this world, what evidence have we that it can be accomplished in any place of even limited punishment? In what conceivable way, we ask with deepest awe, is a moral and responsible being, who ends this life and begins another at enmity to God, rejecting Christ, disbelieving the gospel, dead in trespasses and in sins, hateful and hating, to be made holy after death, and before entering heaven, by a temporary discipline of mere suffering?

What advantages, for example, will such an one possess elsewhere for the attainment of piety that are denied him here? If all that God has done to gain his heart has so far failed up till the hour of his death, that he is morally unfit by his habits or even desires for the society of God and his people, what appliances can we conceive of more likely to influence the will and gain the affections in a prison-house set apart for the reformation of the impenitent? Does any reader of these lines despise God's counsel now, and reject all his reproofs, from the infatuated notion that some limited course of suffering and of discipline hereafter will change his heart, and prepare him for the fellowship of heaven? If so, let me address him personally, and beseech of him to examine well the ground on which he intends to build a house so high, whose ruin, if it fall, will be great indeed. You tell me, I shall suppose, that you would not utterly despair if you even died impenitent. This is your forlorn hope, because you have made up your mind, that, though there must be suffering awaiting you, it cannot be endless, and that some time or other your character will be so much changed as will warrant the Saviour to say, what it is acknowledged he could not say to you before death, "Well done, good and

ful servant!" If these are your expectations, do consider on what evidence they are founded. Do you, for instance, expect to meet, in this supposed place of punishment and consequent reformation, more loving friends to win you by such solemn counsels and tender ministrations as earth did not afford? Do you look for daily returning mercies and sources of enjoyment, more rich and varied than those possessed here, in order to bring you back to God? Will you possess a healthier body, a happier home, holier society, a more beautiful world with fairer skies and lighter landscapes, or any of those innumerable blessings which have such a tendency to tame and soften the rudest nature? Do you anticipate means of grace more powerfully calculated to enlighten the mind, convince the understanding, influence the will or draw the affections of the heart towards God? Shall Sabbaths of more peaceful rest dawn upon us, or sacraments of more healing virtue be administered? Can retreats be afforded where God's Word may be read and prayer enjoyed with more undisturbed repose? Will the Gospel be preached more faithfully, and a people be found more loving and pious to assemble for public or private worship? Shall a Saviour be offered more able or willing to save, and the Spirit of God be poured down upon the burning soil in more plentiful life-giving pentecostal showers? Is this what you picture to yourselves the place in which you expect to atone for past sins by limited suffering? Impossible! You are thinking of a world better and more glorious than the present;—not of a hell, but of a heaven!

But even if there be such a place prepared for the impenitent and wicked, what conceivable security is there that a new mind and spirit will be the necessary result of those new and enlarged benefactions? We must assume that the power of sinning remains, or otherwise man's responsibility ceases, and punishment thereby would become mere cruelty. But if sin be thus possible, then why may not the sinner there indulge in the same selfishness, disobedience, and rebellion which characterized him here? Why may it not be with him as with many a man who loves sin in the low haunts of profligacy and crime, but loves it still though brought to circumstances of greater comfort and among society of greater godliness? But should it be otherwise,—should the supposed place of future punishment have none of those advantages, and we are forced by the necessity of the case to assume their absence, at least for a limited period, and to admit, in some form or other, the presence of a dread and mysterious sorrow,—ask again, on what grounds do you conclude that this anticipated punishment shall itself possess a healing virtue to produce, some time or other, that return to God which, up till this moment, has never been produced in you, and which, arguing from your own past experience, will never be produced so long as you live on earth? You attach, perhaps, some omnipotent power to mere suffering, and imagine that if hatred to sin and love to God be all that is needed, then a short experience of the terrific consequences of a godless past must insure a godly future. Why do you think so? Is this the effect which mere punishment generally produces on human character? Is it tendency to soften, or to harden the heart—to fill it with love, or with enmity? It cannot fail, indeed, to make the sufferer long for deliverance from the pain; but does it follow that he thereby gains deliverance from the sin, and for possession of the good? It is certainly not the case in this world, that bad men are disposed to re-

pent and turn to God, in proportion as they suffer from their own willfulness, and become poor from idleness, broken in health from dissipation or alienated from human hearts by their selfishness or dishonesty; and pass, with a constantly increasing anguish, through all the stages of our casts from the family; dwellers among the profligate; companions in crime; occupiers of prisons; chained in convict gangs, till the scaffold with its beam and drop ends the dreadful history. Such punishment as this, constantly dogging the crime, which at first created it and ever preserves it, only makes the heart harder, fans the passions into a more volcanic fire, and possesses the soul with a more daring recklessness and wilder desperation. And arguing from the experience to which men appeal from the Word of God, what special virtue will punishment have in the next world more than in this? What tendency will there be in this long night of misery to inspire a man with the love of that God whose very character, and whose holy and righteous will has annexed the suffering to the sin? And if the character is not thereby reformed, and yet the sinner all the while retains his responsibility—as he must do on the assumption that reformation is possible—and if he continues to choose sin with more diabolical hatred to the good, is it imagined that such a process as this of continued sin, accompanied by continued mental suffering, will, at any period, render him more meet to enjoy the holiness of heaven than when he first departed from the world to enter upon this new and strange probation? Of the more we think of it, the darker does the history grow; the faster does the descent of the evil spirit become, down that pit which, from its very nature, seems to be bottomless! If means are discoverable there more suited to gain the end of moral regeneration than any that exist here, let them be pointed out! We have searched in vain to discover them with the eye of reason, or to find them in the mind and history of man. And yet upon the mere “maybe” that future punishment does not exist, and at all events is limited in the period of its duration,—a supposition for which there is no evidence whatever from what man knows or can himself find out, and which the Bible everywhere contradicts,—men risk their mortal souls in the pursuit of sin, that even here is vanity and vexation of spirit!

God knows we have no wish to “dogmatize” upon this subject. There is no living man who attaches a meaning to crime or to punishment who would not rejoice to discover a single plank floating in the eternal sea in which a lost soul could at any time float to the shore. But we protest against the dogmatism, on the other side, which alleges with such confidence the certainty of man’s deliverance; and we ask with pain, On what evidence is it founded? Let it be admitted that in the vast resources of Deity deliverance may ultimately be discovered—yet, surely the thought is a very solemn one, that the Christian Church, as a whole, with all its human sympathies, has never been able to discover any revelation of the supposed boon. Let it be remembered, moreover, that the happiness of every member of the human family, here or hereafter, is not the highest end of creation, but rather the righteousness of God’s government. On this depends the good and consequent well-being of the whole universe.

But, apart from the difficulties felt by the noblest and most holy in attempting to reconcile suffering hereafter with the infinite number of cases in which those conditions of salvation could not be fulfilled that involve

anything like love to God as revealed in Christ,—difficulties with which we heartily sympathize, and on which we can as yet see no light,—yet we believe most people are repelled by the thought of future punishment from associating suffering with terrific bodily pain. But what if there is to be no bodily pain? What if the wicked shall be punished only by permitting them to have “their own way, and to be filled with their own devices?” What if, instead of the wrath of God being poured upon them to the utmost, it is inflicted in the least possible measure, and only in the way of natural consequence? What if the sin which makes the hell hereafter, is in spite of all its suffering, loved, clung to, as the sin now is which makes the hell here? Nay, what if every gift of God, and every capacity for perverting his gifts, are still continued; and that the sinner shall suffer only from that which he himself chooses for ever, and forever determines to possess? I do not say that it shall be so; but if it were so, then might a hell of unbridled self-indulgence, be preferred then as now to a heaven whose blessedness consisted in perfect holiness, and the love of God in Christ, forever and ever.

Let the fairest star, therefore, be selected, like a beautiful island in the vast and shoreless sea of the azure heavens, as the future home of the criminals from the earth, and let these possess what they most love, and all that it is possible for God to bestow; let them be endowed with undying bodies, and with minds which shall forever retain their intellectual powers; let no Saviour ever press his claims upon them, no Holy Spirit visit them, no God reveal himself to them, no Sabbath ever dawn upon them, no saint ever live among them, no prayer ever heard within their borders; but let a society exist there forever, smitten only by the leprosy of hatred to God, and with utter selfishness as its all-prevailing and eternal purpose, then, as sure as the law of righteousness exists, on which rests the throne of God and the government of the universe, a society so constituted must work out for itself a hell of solitary and bitter suffering, to which there is no limit except the capacity of a finite nature! Alas! the spirit that is without love to its God or to its neighbour is already possessed by a power which must at last create for its own self-torment a worm that will never die, and a flame that can never more be quenched!

AN ILLUSTRIOUS EXAMPLE.

At a meeting of the army Scripture readers, the Rev. H. Huleatt narrated the following incident, which he received from one of the actors in the scene. The clergyman of Osborn—Isle of Wight, where the Queen of England has spent the most of her time since the death of the prince—had occasion to visit an aged parishioner. As he entered the room where the invalid was, he saw by the bedside a lady in deep mourning reading the Word of God. He was about to retire, when the lady exclaimed,—“Pray, remain; I would not wish the invalid to lose the comfort which a clergyman might afford.”

The lady retired, and the clergyman found lying on the bed a book with texts of Scripture adapted to the sick; and he found that out of that book portions of Scripture had been read by the lady in black. That lady was the Queen of England.

Portfolio of Select Literature.

REMNANT OF THE SAMARITANS.

Priest Amran took me one day (says Miss Rogers) to the Samaritan quarter of Nablus. It is an irregular cluster of two-storied houses in the most crowded part of the town. We passed through whitewashed passages, and ascended a crooked, uncovered steep stone stairway leading into an open court, where a large glossy-leaved lemon-tree grew close to an arched door, through which we passed after "putting off" our shoes. I found that I was in the synagogue. It is a simple unadorned, vaulted building, in a rather dilapidated state. Amran introduced me to the chief priest, his aged father, Selameh. He received me very courteously. After a short conversation about Jacob Mesh Shellabi, (the only Samaritan who ever travelled so far west of England,) he said, "I am very old; but I shall die in peace, thank God that he has let me live to see my people under the protection of the English government."

A mat was spread on the stone floor and there I rested, listening to the slowly and earnestly uttered words of the aged priest. He wore a loose blue cloth robe, lined with crimson, over a yellow and red striped satin kumbaz, which is made like a dressing-gown. His large turban and his long beard were white. He directed my attention to the vail of the temple. It was a square curtain of white damask linen, ornamented with *applique* work; that is, pieces of red, purple and green linen were sewn on to it, forming a beautiful pattern of conventional ornament. He supposed it was six or seven hundred years old; but I imagine it cannot be more than half that age. After I had copied the design of the vail carefully Amran drew it aside, and revealed a deep recess where the rolls of the law are kept. Then his father rose, and with trembling hands brought out the celebrated copy of the Torah, or Pentateuch, which is said to have been written by Abishiu, the son of Phinehas, the son of Eleazer, who was the son of Aaron. It is kept in a cylindrical silver gilt case, which opens on two sets of hinges; and on its red satin cover Hebrew inscriptions are embroidered with gold thread. When Selameh had carefully returned this precious roll to its place, he showed several later copies of the Pentateuch, some in the Samaritan and others in the Arabic character; a printed collection of psalms and hymns; several commentaries on the law, of different periods; a history of the community from the Exodus to the time of Mohammed and a very curious manuscript, called the Book of Joshua, which begins with an account of the journeyings of the company of spies who were sent into the promised land by Moses, and concludes with fabulous stories of the life of Alexander. This seems to be rather a favorite book. It is written in Arabic, but the proper names and certain other words are in the Samaritan character. It is said to be of Syriac or Hebrew origin.

A number of the neighbors came into the synagogue to see me, and invite me to their houses; and fair little children crowded round. I took leave of the aged Selameh, and he gave me his patriarchal blessing..... I visited several houses, and on the whole was favorably impressed with the appearance of the Samaritan community. The men were generally handsome, tall, healthy-looking and intelligent; but very few of them could read or write. The women are modest, and the children very pretty and thoughtful, yet full of life and activity. I am told that the Samaritans live to a great age, and generally escape the epidemics which break out in Nablus. Perhaps this is owing to the simplicity of their lives, and their scrupulous cleanliness. They observe the ceremonial laws of Moses. Three times a year they go in solemn procession to the summit of Gerizim, (Jebel-el-Tor,) reciting portions of the law as they ascend; and they still proudly proclaim to pilgrims and travellers, "Our fathers worshipped in this mountain."

They do not receive any part of the Bible, except the Pentateuch. They say the other books are forgeries, and regard 2 Kings xvii as a cruel calumny. The Jews, on the other hand, declare that this portion of the Bible is rejected by the Samaritans simply because it records their true history, and testifies against them.

The Samaritans declare themselves to be the children of Manasseh and Ephraim; and their priest is said to be lineally descended from a branch of the tribe of Levi, by whom their services have been conducted throughout all generations. Amran explained this to me, and then said, "Alas! I have no son! I have no son to whom to teach the holy language, no son to assist me in the services, no son to inherit the priesthood. God forbid that I should be the last of my race, and leave my people without a priest!"

It was a cause of bitter sorrow to the Samaritans when, some time ago, the last male representative of the Aaronic family died: for he was the last of their hereditary high priests—the last to offer sacrifices for them. They are obliged now to limit their ministrations to such rites as may legally be performed by Amran and his father, who represent the tribe of Levi; of whom it is written, that the Lord spake unto Moses saying, "Present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. And they shall keep all the instruments of the tabernacle." (Num. iii, 6-8.)

Knowing the character of the Samaritans, their belief in the true descent of their priests, their implicit faith in the divine inspiration of the Torah, and their reliance on the efficacy of ceremonial services, I can well imagine their desolation when they buried the last of the appointed sons of Aaron. With that house, the celebration of the highest offices of their religion ceased. No sacrifices can be offered now, and there is no one "to make atonement for the people."

During the days of unleavened bread the Samaritans live in tents on the mountain near to the ruins of their ancient temple. "On the fifth day of the first month"—the whole congregation, men, women, and children, (except such as are ceremonially unclean,) being assem-

bled—the priest stands forth on a mound and reads with solemn and impressive voice, the description of the exodus.

In a trench ten feet long by two feet wide, previously prepared by laborers, a fire is kindled, and two caldrons of water are placed over it. A round pit is dug in the form of a well, and it is heated to serve as an oven. Then lambs are brought in sufficiency for the whole community. Seven is now the usual number. At sunset seven men in white dresses, take each a lamb before him, and at the utterance of a particular word in the service appointed for the day all seven lambs are slain at the same instant. Every member of the congregation then dips his hand in the blood of the dying victim and besmears his forehead with it.

Boiling water from the caldrons is poured over the fleece, which causes the wool to leave the skin without much difficulty. It is plucked off with great nicety. The bodies of the lambs are examined lest there should be any blemish. The right shoulder and the hamstring are cut off and thrown upon the heaps of offal to be burned with the wool.

The seven bodies are then spitted and forced into the hot bake-oven. A trellis-work is then placed over the top of the oven, which is covered with grass and mud to keep in all the heat. A few hours after sunset they are withdrawn; and the Samaritans, each "with his loins girt and a staff in his hand," eat hastily and greedily of the food thus prepared. The scraps of meat, wool, and bone are carefully sought for and burnt on the hearth, that not a morsel may remain.

The Feast of Tabernacles is also kept "in this mountain." It happens in the early part of autumn, when tent-life is very pleasant and refreshing. The people "take the branches of goodly trees, such as the evergreen oak and the arbutus, and they "make booths," roofing them with interlacing willows, pliant palm fronds, and boughs of the glossy-leaved citron and lemon trees, with the green fruit hanging from them in clusters. For seven days the people dwell there, rejoicing and giving thanks to God.

Sometimes the Samaritans, to their great distress have been obliged to celebrate their festivities elsewhere and in secret, owing to the fanatic and persecuting spirit of the Moslems of Nablus. But Priest Amran said: "Now that the English word has been spoken for us—we shall no longer have any fear; and, notwithstanding the civil war, the Paschal lamb will this year be slain on the mountain where our fathers worshipped. The time is now at hand, O lady. Tarry with us until the Passover, and we will make you a pleasant tent for you on the mountain, that you, with the consul, may witness the celebration of the festival and eat of our unleavened bread."

The women were simply dressed, in trousers and jackets of Manchester prints, and colored muslin headkerchiefs and veils. When out of doors they shrouded themselves in large white cotton sheets; and, though the former were faded and the latter patched, their poorest garments looked clean. I saw very little jewelry, except on the head-dresses of the most recently married women. They nearly all, however, wore glass bracelets, and some of the children had anklets made of tinkling silver bells. The girls had a few small coins sewn to the edges of their red tarbouchees, just in front.

The Samaritans seem really to represent one family. The people know

to the hereditary priest as their father and divinely appointed guide; and he apparently knows the history and character of every member of the community. He is king, magistrate, physician, teacher, counsellor, and friend of all. It struck me very forcibly that the Samaritans are not animated by any religious emotion or feeling; though they certainly venerate their theological system and all that is connected with it, especially the site of the ancient temple on the mountain where their fathers worshipped. They attach great importance to ceremonial, and especially to sanitary laws relating to marriage, to food, and to ablutions. They observe the Sabbath-day strictly in a material sense, but without the slightest sign of spiritual devotion. Their services are noisy and seemingly irreverent. They do not avoid friendly or commercial intercourse with strangers, though they will not intermarry with them. The few native Protestants in Nablus are on a very intimate footing with the Samaritans; and native Greek Christians, and many Moslems, are on good terms with them. But their Jewish neighbors do not like them at all. They accuse them of heresy, and even of idolatry; they avoid them as much as possible, saying that they are worshippers of pigeons! This is a very anciently founded calumny. The Samaritans, on the other hand, declare that the Jews reject the law of Moses, and have departed from purity of life and worship and follow the Talmud. They date their separation from the Jews from the time of Eli the priest, who was not a descendant of the priestly family, and whom they regard as a usurper.

In 1842 the Samaritans were cruelly persecuted because they would not embrace the Moslem faith; and the Ulemas threatened to murder the whole of their community on the plea that they had no religion, not even believing in one of "the five inspired books," which are, 1. Law of Moses; 2. The New Testament; 3. The Psalms; 4. The Prophets; and 5. The Koran. A sect which acknowledges the inspiration of any one of these five books is legally tolerated by the Mohammedans. This being known to the Samaritans, they endeavored to prove their belief in the Pentateuch; but the Mohamadans not being acquainted with the holy language and characters in which it is written disbelieved them. They then applied to the chief rabbi of the Jews in Jerusalem, who gave them a written declaration certifying "that the Samaritan people is a branch of the children of Israel, who acknowledge the truth of the Torah;" that is, the Pentateuch. This document, accompanied with presents, put an end to the persecution at that time.

THE HEROISM OF ST. PAUL.

In the true sense of the word, St. Paul was a *hero*. If fortitude under suffering and courage in the face of appalling danger if attempts to perform extraordinary actions, the actual triumph over immense difficulties, and meeting death with intrepidity, *in a good and worthy cause*, merit the appellation, he was a hero of the first class. He stands out to our eye as one of colossal moral dimensions, as the *man* of his age marking that age as a memorable era in the history of the world; as one carrying religious bravery to its most possible extent, influenced and impelled

forward in his course by an enthusiasm scorned by the world, but justified by the transcendent objects he had in view as the very sobriety of reason.

Among the deeply affecting incidents in his eventful life, which gave occasion for the manifestation of his heroic spirit, may be mentioned the interview between him and a "certain prophet Agabus," recorded in Acts xxi, 10-14. He had been pursuing an extensive missionary tour, having visited, among other places, Philippi, Thessalonica, Athens, Corinth, Galatia, Phrygia, Ephesus, Miletus, Tyre, until at length he came to Cæsarea, where he remained "many days." During this apostolic visit and whilst a resident in the house of Philip the evangelist, Agabus came from Judea, who under the influence of a divine *afflatus*, took Paul by the girdle, and having bound his own hands and feet therewith, announced to St. Paul, "Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle and shall deliver him into the hands of the Gentiles." For the better understanding this reference should be stated, that the apostle had previously determined "if it were possible for him, to be at Jerusalem the day of Pentecost." Against the prosecution of this object he had been forewarned by the disciples at Tyre. The Holy Ghost also had witnessed to the apostle that "bonds and afflictions" awaiting him in every city. In prospect of the indignities and atrocities the Jews would inflict upon him should they find him at Jerusalem, the companions of Paul and his friends at Cæsarea likewise sought him to forego his visit to the Jewish metropolis. Why St. Paul withstood all these entreaties may not at first seem very apparent. A careful examination will show us that the Holy Ghost intended only to warn the apostle of the things that should befall him at Jerusalem, not to prevent his going thither. The entreaties of Agabus and his friends sprung from his own solicitude for his safety. The execution of his reformed purpose was the first step in the way by which God had determined to bring St. Paul to the capitol of the Roman empire, as a witness of christian truth. In proof of this read Acts xxiii, 11.

But how did the apostle receive the warnings of his friends? Did he yield to their fearful forebodings? Did he manifest a cowardly spirit?

When he had himself on a previous occasion declared, "And now, behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city saying that bonds and afflictions abide me," he immediately gave expression to his intrepid courage,—“But none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.” Such was the heroic spirit he manifested before the assembled elders of the church of Miletus, and such, also, was the undaunted spirit he displayed before his entreating and weeping friends at Cæsarea. He met their tears and expostulations in the spirit of a lofty courage. “What mean ye,” said he, “to weep and to break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.” Heroic Paul! For the name of Christ, that name around which clustered so many endearing associations, that name which nerved his soul to all endurance, that name which supplied his mind with so many constraining motives to quenchless zeal.

stirring action,—for that ever blessed name he was ready not only to be bound but if need be to suffer death. That was his answer. How sublime must he have appeared to his astonished friends as these words were falling from his lips! The weeping of his friends could *break his heart*, but not turn him away from his purpose. He could mingle his tears with theirs, but tears could not deter him from what he believed to be his duty. He could yield to sympathy, and, under its mysterious influence, melt into tenderness, but when duty called he was as firm as the sea-worn rock. To him thus situated, nor bonds, nor afflictions, nor death, had any terror. For the name of Christ he was prepared to brave them all. He was a *christian hero*.

O how great is our pusillanimity compared with the holy courage and christian bravery of St. Paul! And yet the name of the Lord Jesus should have as powerful charms for us as it had for him. *His honor, his glory, his cause, his interests* should be as dear to us as they were to the apostle. But, alas, for that name, we shrink from bonds, from afflictions—death terrifies us! We are unwilling to endure even the world's ridicule, the world's contumely for the sake of Christ. Its open hostility drives us into concealment. We fear the slightest cross in the cause of the Redeemer. How many duties have we neglected, how many opportunities of doing good to the souls of men have we let pass unimproved from pure *cowardice*! We tremble almost at our own shadows—we flee when no man pursueth—we prefer our own convenience and comfort to the salvation of souls—we remain at home at ease by our own hearth-stones when duty calls us abroad to the sanctuary, or to the death-beds of sinners—we go out of our way a mile rather than encounter a difficulty connected with the cause of Christ nigh at hand.

Reader, is this so? Christian professor is this true? Exceptions not few, we know exist. There are many noble, heroic men, to be found among the ministers and the lay-members of the church, who in their Master's cause, were there necessity, would meet "bonds and afflictions" and even death, with as undaunted a spirit as ever animated the bosoms that nerved the hearts of the martyrs of olden time. But what is thy spirit? Dost thou timidly shrink from the cross of Christ? Dost thou prefer ease to duty? Dost thou neglect opportunities of good for fear of pain? Art thou more afraid of death than of a denial of Christ? We propose and press home these questions under the deep conviction of the truth of those solemn declaration—"Whosoever shall deny me before men, I will I also deny before my Father which is in heaven"—Whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall have it."—*Methodist Magazine*.

DAVID'S CAVE AT ADULLAM.

Many eastern travellers examine this cave, and some go a certain distance into its dark passage, which is said to extend for several miles. Having resolved during a recent visit to the East, to penetrate beyond the usual limits, we, unknown to our guide, lest it might frighten him altogether, took a private supply of cord, about twice the length which he had got ready, to be unwound as we went along, for a clue to return by.

Leaving our horses under a steep cliff in the valley of Rephaim, not far from Bethlehem, we climbed a pointed rock the top of which is within a few feet of the cavern's mouth. The precipice between this rock and the cave could not be crossed if even a single person in possession of the stronghold opposed the entrance. Thus, unlike most caverns, which are not secure against stones cast into the opening, or fire applied to "smoke out" those inside, this retreat was entirely unassailable.

David chose the place wisely for himself and his faithful band. "And three of the thirty chiefs went down, and came to David in the harvest time unto the cave of Adullam." (2 Sam. xxiii. 13.) It appears, from ver. 14, to have been a well-known place of safety, even in the midst of enemies. "And David was then in an hold, and the garrison of the Philistines was then in Bethlehem.

We declined the help of some Arabs who had pitched their tents in the neighbourhood, although our guide was nervously anxious lest our doing so might cause them to take away the horses. Then clearing the gap between the rocks, we found the opening gave room to turn and arrange for our journey inwards. Many dark entrances to dark passages presented themselves. Each appeared to be worth trying; but at length one was fixed upon, our candles were lighted, our lucifer-matches secured our heads bound with scarfs to blunt the many sharp knocks from the pointed roof, and our cord fastened by a peg, so that, being unrolled as we went in, it might lead us out by the same path.

After a little walking, the roof gradually lowered until we went on hands and knees creeping, and at last were forced to lie at full length on our sides, and to push along with one arm, holding with the other our little light, which flickered dimly in the hot, stifling, dusty atmosphere. Suddenly the passage widened, and a large cavern was entered. The faint light shown on columns, arches, and holes of all shapes; but the top was scarcely visible, and looked like a large cathedral at night.

After a rest, and breathing hard, we laid aside most of our clothes, and began again, selecting one of the many side-galleries for the next stage. No doubt David knew all these strange places well, for he passed many months among them; but the intricacy, darkness, and excitement would easily cause a traveller to be lost, just as some have been who entered the thousand passages in the catacombs at Rome, before the dangerous ones were walled up and secured as they now are.

After a little progress, we came to a steep descent, at the bottom of which was a rippling brook, brackish to the taste. When this was crossed, without much difficulty, we came to the end of our string, and the guide poured forth his thanks to the Virgin Mary and all saints. His gratitude was soon changed into horror, when we showed the second supply of string, and invited him to come further. No persuasion would induce him to do this, and the poor man cried out in agony to the same saints and to the dead woman whom he had been taught to invoke in his difficulties. But it was not always so with him; for day by day, for many months, we taught this man the truth of God, until his interest in Scripture anecdotes, and then in Scripture doctrine, was blessed by God's Spirit, and he was led to pray daily with his master to Him whom Mary had herself worshipped as her Saviour.

The guide being left there, lamenting his sad fate, we went on alone.

climbing always to the route most level, and gazing with wonder up at the numerous pillars, down into the yawning precipices, and around on the mysterious fissures in the rock, twisted and broken in endless variety. In several places there were ledges cut in the sides of the rock, which probably served as shelves for the armour of David's men. After a very long struggle, and greatly exhausted by thirst and intense heat, we found that the second long cord was also unwound. Here it would have been wise to stop; but the desire to explore was not yet satisfied; so we lit a lighted taper at the end of the cord, and, with another candle, I went on until the first could not be discerned. Sitting down at length at the farthest point, the whole sublimity of the awful silence seemed to wrap about us with a veil of darkness.

When the deeply impressive feeling had been long enough endured, we began to dig in the soft moist floor with a long clasp-knife, and after getting to the depth of a foot, we were about to leave off and return, when the knife suddenly struck upon a hard substance, which proved to be a broken water-jar of ancient construction, the pieces of which were carefully brought away, and will always be a precious relic, and far more than a reward for the trouble of procuring them. The particular interest excited by finding a water-jar in this cave will be understood by turning to the chapter already quoted from the Book of Samuel. David's city was Bethlehem; and standing at the mouth of the cave, he could see its towers as he did. He knew the wells of his city, every one, and perhaps he had once helped his mother to carry water from "the well which is by the gate." But now his enemies were camped around the city, and he could not get at the well. The water in the stream we had passed was only brackish, and there was little there to quench his thirst in so hot a barren land. How natural, then, and how beautifully simple, is the narrative of Samuel, telling us, in verse 15 of the same chapter, "And David longed and said, O that one would give me drink of the water of the well of Bethlehem, which is by the gate!" Thus may we bring forth light on the words of the sweet Psalmist of Israel, even from the dark depths of the cave of Adullam.

The choice of King David in selecting such a retreat was a wise one; and his assurance of its perfect security may have led him to the frequent use of the terms, "hiding-place," and "rock," which we find in the Psalms applied to God. Thus he says to the Lord, "Thou art my hiding-place;" (Psal. xxxii. 7;) for he had found God to be a safety for retreat. The truth thus conveyed is extended in Psal. cxix. 114, where David writes, "Thou art my hiding-place *and my shield*;" as if he would tell us that God is not only a refuge in distress, when the enemy is too strong, but a protection at all times, when we go forth to the active duties of our ordinary life.

In the seventy-first Psalm also we find David entreating his Lord thus: "Be thou my strong habitation, whereunto I may continually resort." Perhaps at the very time he was praying this, David thought of the cave of Adullam, which was not a mere temporary refuge, but a stronghold held by his friends, and ever ready to fall back upon in time of pressure.

We find the Prophet Samuel, who probably also knew of David's hiding-place, making another reference of a similar character: "There is

none holy as the Lord: neither is there any rock like our God." (Sam. ii. 2.) Here we are reminded of the holiness of this stronghold. God is a refuge for the sinner, but not for his sins. It is in forsaking ungodliness that we find safety in God. Yea, it is in the Rock of ages cleft for us in the crucified Saviour, that, our sins being forgiven and laid for ever, we can surely find rest, comfort and happiness.

O! happy are they who, in a world of change and tribulation like this, know God as a reconciled Father and Friend, to whom they can carry their trials and sorrows.—*Sunday at Home.*

PRIVILEGE AND RESPONSIBILITY.

The Gospel of Jesus is an inestimable privilege; beyond all doubt, the highest privilege for man. This is the word, the peculiar, life-giving word, of the Lord; the proclamation of infinite mercy to the guilty; the source of unspeakable blessings to those who embrace it. It comes as a message of grace and authority from God. It employs the ministry of man. It goes forth a message from man to man, of the wonders of love which God hath provided and revealed to His Son. The Apostle says to the Thessalonians, "From you sounded out the word of the Lord. First, the word of the Lord sounded to them. The Gospel came to them not "in word only, but in power, and in the Holy Ghost, and in much assurance." Its purpose and its powers instantly demonstrated. The idolatrous and worldly Thessalonians became followers of the Lord, and of his people. They received the word in much affliction, with joy of the Holy Ghost. They became examples to all who believed, within the reach of their influence and reputation. They were a living, thriving church of the Lord Jesus. In a spiritual acceptance of the Gospel, they became partakers of its unlimited and glorious blessings. The remembrance of the grateful faith filled the Apostle's heart with unceasing praise and supplication. The purpose and mind of God concerning them were thoroughly revealed. Their work of faith, their labour of love, and their patience. Hope in the Lord Jesus Christ, demonstrated, in the sight of God as their Father, their election of God. What exhibition of a living church could be more perfect or more beautiful? What pattern could be more attractive? Ah! does it belong to us! And can we say and feel, in the testimony of our own experience, of the power and joy of the truth, converting, transforming, renewing us for God, that this life-giving word sounded to us; bringing to our hearts a word of salvation, freely and without an obstacle, and accepted by our souls as a heavenly message to us, in which we really partake, and in the possession of which we as really rejoice? This is the first great object of the ministry of this word to us. This is the necessary foundation of all other advantages and blessings which are to flow from it.

But there is, also, a second thought presented here. The enjoyment of this Gospel is a most sacred trust. Its manifestation offers salvation to man. Its possession involves a heavy responsibility; the responsibility of ministering this salvation. Has the word of the Lord sounded to you? From you it must sound abroad to others also. It enriches you, to joy

personal advantage, beyond all the calculation of man. It also increases your means and ability for a work and influence for the salvation of others, in the very same proportion. Every real Christian, every man converted, new-created by the Holy Ghost, becomes immediately a depository and an agent for God, Divinely furnished and Divinely commissioned to sound abroad from himself the glad tidings which he has himself received. From a recipient, he is constituted a giver. From a vessel, he becomes in his place a fountain. In the wilderness of his nature a spring to come forth, to minister refreshment, it may be, to thousands; and to convey the living waters of a Saviour's love, streams of the river which makes glad the city of God, to multitudes whom, perhaps, he has never seen, and never will see, till he meets them before the throne of God in glory.

This is the highest privilege of man. Great is the blessing of having the life-giving word sound for you; great is the privilege of making it sound for others. The highest exaltation for man is in the ability to impart the highest blessings. When he can give that which is of inestimable worth, with the attendant condition of not only not impoverishing, but enlarging the fountain of his own blessings, from which he gives, surely he can give no higher and no happier relation to his fellow-men. To impart the glad tidings of the Gospel,—to sound out, by effort, and influence, and example, the word of the living God,—places him on the ground of a worker together with God, in the highest and the most important of all His works. And this is the spirit which, by the Divine gift, comes to the heart which receives the heavenly message as the word of the living God, effectually working in those who believe. Then you will sound out the word of the Lord. Divine salvation brings with it the real and silent love of the souls of men, a participation in an emanation from the love of Him who died to save them. It loosens the tongue. It inspires the heart. It awakens the conscience. It quickens and enlarges the mind. It adorns and gilds the conduct. It makes the man the pattern of whatsoever things are pure, lovely, and of good report; and thus it sets him up to sound out the word of the Lord through every channel of his communication with men, that he may by all means save some.

This is one of the first fruits of true conversion; one of the most lasting fruits of the spiritual mind. From the great pattern and fountain of Divine benevolence in the glorious Saviour, the new heart receives and delights in a spirit of unfailling benevolence like His, and plans and loves to spend and to be spent for the Saviour's glory, and for man's salvation. The exercise of it enlarges the mind, and purifies the character; increases the joy, and establishes the hope of the believing soul. While health, and strength, and means, and active influence remain, the living Christian goes to live in others, and toils to lead others to live in Christ. And when all for him is fading, or has faded, but the heart, which can never fade, his voice of prayer and his soul of love are still more active and engaged, and from him still sounds out the word of the Lord, and in every place his faith Godward still spreads abroad the boundless blessings of a Saviour's love.

This the converted man feels to be, and accepts as, his highest duty. Simon, Simon, Satan hath desired to have you, that he may sift you as a wheat. But I have prayed for thee, that thy faith fail not: and when

thou art converted, strengthen thy brethren." The Apostle commends the Thessalonian Christians for their fidelity in this, that they had faithfully received the word of the Lord, and had faithfully proclaimed it. Both of these aspects of Christian character they had been examples to the believers in the regions round about them. They had embraced the privilege, and they had fulfilled the duty. It is a duty which rests upon the very nature of the operation of the Gospel. The whole theory and plan of this scheme of grace implies and requires it. The Gospel is a leaven, a secret, extending influence. It must spread to operate. It can operate only as it spreads. It is a message to be heard, proclaiming a peace and salvation offered and secured by God's own Son. To be received, it must be proclaimed. To be proclaimed, it must have active messengers, who shall go and shall be sent, moved by living hearts, that truly long and pray for its triumphant efficacy in man's salvation. And as a duty imperative and incumbent, the new created man accepts it. He has heard the word; he must proclaim it. He has received the gift; he must impart it. It is a duty which rests upon the very purpose of the Gospel. The message of peace is to unite all in one in Christ, the Head of the living body. It is to create unity, co-operation, harmony among the servants of God in His work. Wanderers from the Saviour's fold, scattered through this evil world, are to be brought back to Him, that they may be saved; and it is the will of God that they should hear the word of salvation from the lips of others, and read it in the messages which others bring, that they may thus know the joyful sound, and rejoice in the light of the reconciled countenance of God upon them. There is no way revealed by which this living temple shall be completed and this living body of saints perfected, but by the preaching of the Gospel of salvation, and the sounding forth of the word of the Lord. And as each new-born soul receives the living current of grace from Jesus in this living body, he longs to impart the gift to some outcast one, lying yet spiritually dead in the regions beyond. It arises from the Divine command, which bids all with whom Jesus is, to go preach the glad tidings they have received to every creature, as messengers of God, and as the glory of Christ. And as this great command is heard, every impulse of gratitude for boundless gifts, of reverence for supreme authority, of desire for the glory of a beloved Saviour, of benevolence to man, of longing wish for man's salvation, urges the renewed heart to proclaim to every one according to the Divine command, the gracious intelligence which it has itself received.

HAVE CONFIDENCE IN THE RIGHT.

The apparent weakness of religious and moral influences is no presumption against their real coming power and glory. Do not despise the humiliation of goodness. Do not despise the day of darkness and of trouble that visits moral qualities in this world. Walk with Christ in Gethsemane, ye that would walk with him in the kingdom of his Father. Bear his sufferings here, if ye would carry his honor there. And as it is with the Master, on earth humbled, in heaven glorified, so is it with his

paths. Every single one of the Christian traits is liable to have its period of being scorned, of being despised, of being unpopular, of being misrepresented, of being persecuted, and of being apparently put to death.

Now do not be ashamed of that which you know to be right because you treat it with contempt; and do not be discouraged because it seems to be weak and overthrown. If to-day everything should go adversely; if the manacle of the slave should be riveted firmer than ever; and if all the men that have gone forth to serve the cause of liberty in this country should prove recreant and come back (as they will not; for I believe that God is holding them in his right hand;) if the Administration itself, which is the tower of our strength should prove wicked and apostatize, it should not alter my faith one single hair-breadth in the divinity of liberty and right. I would go down again into the valley of humiliation. I would walk disowned there in sackcloth. Let me never walk so far from these great principles of right and liberty that I cannot reach them by my faith, as the child reaches the parent in the night by calling.

It is not because I anticipate reverses that I say this; but it is well to be prepared for all things. I tell you, moral truths stand on an everlasting foundation, and not on men's opinions. Whether men are up or down, truth is always up. No matter whether it is in the majority or in the minority, it is always victorious, because it lives in eternity. Its period is forever. But falsehood, corruption, injustice, oppression—these are only here. Their duration is short. After a brief career they perish forever. Let not your confidence, then in any righteous cause stand in men's opinions, or in the aspects of the times. Let it stand in the end of things.

Let me say, then, to the young, Do not lose faith in the victory of the truth because you see that sometimes it suffers a long eclipse. Neither the sun, the moon, nor any star, was ever put out by a shadow that fell on it. Occultation is not annihilation. Do not let your confidence stand in the present victory of things morally right, but in their final victory. Do not look for immediate results. Labor and wait. That is the meaning of so many passages which you shall find spread through the Bible, such as these: "Wait on the Lord;" "Wait, I say, on the Lord;" "Trust in the Lord and do good." No man ever put his trust in God and came to naught. Do not consider that you are down because you are overthrown.

I had a bed of asters last summer that reached clear across my garden in the country. O how gayly they bloomed! They were planted late, and they came up late. On the sides were yet fresh blossoming flowers, while the tops had gone to seed. Early frosts came, and I went sadly one day and found that that long line of radiant beauty was seared; and I said, Ah! the season is too much for them; they are gone; they have perished; it is the last of them—and I bade them farewell. I disliked to go and look at the bed. It seemed almost like a graveyard of flowers. But four or five weeks ago one of my men called my attention to the fact that along the whole line of that bed there were asters coming up in the greatest abundance; and I looked, and behold, for every plant that I thought the winter had destroyed, there were fifty that it had planted! What did those frosts and surly winds do? They caught my flowers, they slew them, they cast them on the ground, they trod with snowy feet upon them, and they

said leaving their work, "That is an end of you." And the next spring there was fifty witnesses for every root to rise up and say, "By death we live."

And as it is in the floral tribe, so it is in God's kingdom. By death came everlasting life. By crucifixion and the sepulchre came the throne and the palace of the eternal God. By overthrow came victory. Do not be afraid to suffer. Do not be afraid to be overthrown. A man cast down rises stronger than ever he was before. It is by being cast down and not destroyed, it is by being shaken to pieces and having vitality in every piece, that men become men of might, and that one becomes a hero. Whereas men that yield to the appearance of things, and go with the world, have their quick blossoming, their momentary prosperity, and then their end, which is an end forever.

When a seed falls it falls to rise again; when rotten fruit falls it falls never to rise again. Be ye seeds. Take not your prosperity, and have not your luscious filling here, that you may decay quickly, and come to rot and ruin.

Fear not the autumn. Fear not the winter. Know that the spring waits for you, to give you new root and new growth.

The times in which you live are God's times. You are not to expect an uninterrupted flow of prosperity. Look for dark days. Expect reverses. Understand that as Christ suffered, his disciples and his true church must suffer. With much tribulation we shall enter into the kingdom of God. Do not fear suffering, or minorities, or overturnings. Gird up your loins. Renew your pledge of fidelity to the invisible God. Arrive at his time. Though he wait long, he shall avenge his elect that cry day and night unto him.—*Independent*.

LOSS OF CONFIDENCE.

A HINT TO STUDENTS.

Human beings, in the course of their lives, go through many phases of opinion and feeling as to most matters but there is no single matter in which they exhibit extremes so far apart as that of confidence in themselves. Some who, as school-boys, were remarkable for their forwardness, always ready to start up and roar out an answer in their class, and even in college were pushing, and quite ready to take a lead among their fellows, but ten years after leaving the university have shrunk into weak, modest, retiring, and timid men. I have known several cases in which this was so—always in the case of those who had carried off high honours. Doubtless this loss of confidence is, in some measure, the result of growing experience, and the lowlier estimate of one's own powers which that experience brings; but it may also be the result of a nervous system early over-driven, and a mental constitution from which the elasticity has been taken by too hard work, gone through too soon. If you put a horse in harness at three years old he will do his work splendidly, if he be a good horse, but he will not do it long. At six years old he will be a broken-down, spiritless creature. It was taken out of him too soon; he is used up. And the cleverest young men at the university are often the same. By the time they are two or

that you have sometimes taken out of them the best that will ever be. They will probably die about middle age, and, till then, they will pass through life with little of the cheerful spring. They will not rise to the occasion; they cannot answer the spur. They are prematurely old, weary, jaded, cowed. O that the vile system of midnight toil at the universities, both of England and Scotland, were finally abolished! It directly encourages many of the race to mortgage their best energies and spare years to sustain the reckless expenditure of the present. It would be an invaluable blessing if it were made a law, inexorable as those of the Indies, that no honors should ever be given to any student who was not bed by eleven o'clock at the latest.—*Fraser's Magazine.*

BROTHERLY CHARITY.

By some rigid judges, no doubt Peter, when he denied the Lord, would have been condemned as a coward and a hypocrite. Yet he was neither; his Lord knew it, and he knew it, too, by bitter-sweet experience, when he went out and wept bitterly. To sit by and hear some Church members, and some ministers, too, go over the sins of their fellow-Christians, would be led to conclude that no such being as a true believer in Christ could be found. This want of faith in Christians is very apt to increase with age, and old and experienced ministers of the Gospel, with all their superior wisdom, are apt to fall victims to the evil. They have seen so much deception in the Church! True enough; but have they not seen enough of the power of grace to more than balance all this?

We doubt very much whether the lives of the Christians in the Apostles' days were any more exemplary than at the present day. The probability is they were less so. There was much eminent piety, but along with it much imperfection, too, as any one may infer from the pastoral epistles. Yet the Apostles called them *saints*. To speak of saints in —, or in —, now-a-day, would provoke a smile, doubtless, in any good minister, who has laboured and toiled among Christians for years of years. "Precious few saints you will find there," would perhaps be his response. Against this uncharitable judgment we protest. It is scriptural, it is unsound, and it is sinful. To lack faith in the Church and in Christians, is to lack faith in Christ himself. "But how can people be Christians who do these things?" Well, we reply, that may be hard for us to explain; but perhaps He whose followers they are, may see more clearly into them than you and I. The material of the Church is poor enough and bad enough, but out of this material the Lord is still making saints to glorify and praise him. According to the judgment of some Christians, Paul himself stood a very poor chance of getting to heaven; for they would have it he was an imposter. Yet he says it was very little matter to him that he should be judged of men; he looked rather to the judgment of Him who alone was his Maker. "Charity thinketh no evil."
German Reformed Messenger.

Poetry

DON'T SHUT THE BIBLE.

“Mother, the icy hand of death
Doth chill my limbs, and stop my breath;
Read me those sacred words again,
They soothe my spirit, ease my pain.”

She took the precious book and read,
How Jesus long ago had said,
“Let little children come to me,
For such shall heaven's household be.”

She closed and laid aside the Book,
And in her arms the sufferer took;
His eyes grew dim, his utterance weak,
But still he struggled hard to speak.

He struggled long, what would he say,
Ere death had sealed his lips for aye?
“Don't shut it up,” at length he cried—
“Don't shut the Book;” then calmly died.

“Don't shut it up,” his spirit sings,
While upward borne on angels' wings;
“Don't shut the Bible,” seemed to say
His cold and pallid lips of clay.

“Don't shut the Bible,” still I hear,
It sounded sweetly in mine ear;
From morn till noon—from noon till even,
It speaks to me—a voice from heaven.

“Don't shut the Bible,” God on high
With threat proclaims, or man will die;
“Don't shut the book,”—a voice of love
Doth ever whisper from above.

“Don't shut the Bible till its light
Dispels the gloom of pagan night;
Till sin's dominion is no more,
And Jesus reigns from shore to shore.”

"GIVE AND IT SHALL BE GIVEN UNTO YOU."

A pilgrim at my door,
With weary feet and sore,
In faltering tones asked food and alms one day.
Alas! no wealth had I,
The cruse was almost dry,
A handful only in the barrel lay.

Sadly I answered, "No,"
Slowly he turned to go,
When down the path there came a bounding tread,
With face of heaven's glow:
"Take this," was murmured low,
"A cup of water and a crust of bread.

Grateful the pilgrim smiled
Upon that angel child;
"The Saviour own and bless thee, precious one!"
Then to my wondering ear
These words seemed whispered near
In tones seraphic: "This to me is done."

Again with peaceful look
His course the wanderer took;
I saw him pause beside the rich man's door.
A youth with noble air
Came forth with luxuries rare,
And in his hand a silver goblet bore.

"Rest, stranger, here," he said;
"My father's table spread,
Invites the hungry to its plenteous store."
Again that heavenly voice,
"Thine shall be wisdom's choice,
There is that scattereth but increaseth more."

Quick on my throbbing heart
There fell a sudden smart,
Not mine the joy of giving here below;
Once more that blessed strain,
"No seed is dropped in vain;
The smallest to a sheltering tree may grow."

"Weighed in the balance just
Earth's treasures are but dust;
The scattered crumbs, the tears that pitying fall
With richest gems shall shine
In beauty all divine;
For love receives each gift and hallows all"

Religious Intelligence.

THE FRENCH BISHOPS AND PAPAL POLICY.—It appears those who were most extreme in their counsels as to what attitude the Papacy should continue to assume towards the Emperor of the French and King Victor Emanuel were the leading French bishops assembled in Rome. They are reported to have advised the open excommunication of all sovereigns and subjects who had offended the temporal possessions and rights of the Church and who sought further to diminish the influence of the Roman Church throughout the world. Cardinal Antonelli replied to these suggestions by declaring that they had already been discussed, and after mature consideration it was not considered politic, in the present state of public opinion, to resort to those arms which the Church had applied with success in former times, but which, if used now, might produce contrary results. It was universally agreed by all the high ecclesiastics who, whilst in Rome, were consulted by Antonelli and his friends, that the Papacy should not under any circumstances enter into any transactions whatever for reconciliation with the King and new kingdom of Italy. If France pushed for "negotiations," and at the same time threatened to withdraw her troops from the States of the Church, the eternal *non possumus* was to be ever employed. M. de Lavallette, the French Minister, may under such circumstances come home as soon as he pleases. If the Papacy was obstinate before, the Papacy is doubly obstinate since the meetings of the high churchmen of all Roman Catholic nations. It appears to have been finally decided that Pius IX. should treat with indifference all foreign representations, and if the French forces leave Rome the Pope is to go away too, when the Roman priesthood all over the world will be called upon to preach a crusade in favour of a restoration. But there is to be no immediate violent and open preaching against Victor Emanuel and Napoleon III. On that subject moderate counsels appear to have prevailed. Great regret was ex-

pressed about the influence which certain Austrian statesmen had gained over the Emperor Francis Joseph, who was declared to be instinctively a faithful child of the Church. Rome is not, it appears, to give way to Austria's demand for the revision of the Concordat. The language of many of the prelates during their stay at Rome was most violent and unchristian. The Peter's pence brought by the clergy amounts, it is supposed, to some 3,000,000 f; but it is not, however, exactly known what amount may have reached Rome from America and elsewhere. It will be seen on the whole that there is no hope of a solution of the Roman difficulty until the Emperor makes up his mind to withdraw all the French troops from Rome, and leave the Italian Pope to the Roman Catholic and Italian soldiers of Italy.

ROME.—A communication from Rome of the 14th, in the *Presse*, says:—"Before two days have passed over, the city will be deserted. All those who expect to find a place on board the steam-packet are hastening their departure, and only about 100 bishops and a few priests now remain here. The Romans ask themselves now how much longer the present political state of things is to continue. The Holy Father, say the Bishops, remain unshaken, that is to say, he replies *non possumus* to all the propositions made to him; hence it follows that the French Ambassador has no longer anything to do at Rome, as it is useless for him to speak of arrangement and conciliation. The clerical party here are singing the hymn of victory. They make known their opinions in the journals and from the pulpits, and claim that the full time is accomplished and that the great day is near. The meeting of the Bishops is openly proclaimed to be a Council. The address of the Bishops to the Pope is a regular declaration of war of the Old World against new civilization. The extreme party, at the head of whom is Cardinal Wiseman, had carried the day, the Roman question

would be on the eve of being solved; as that party wishes for extreme measures—for major and nominative communication and an interdict put at the same time on France and on Italy. Cardinal Antonelli has been able to put every one in accord, at least to all appearance. He has claimed, as Prime Minister, the right, if not of drawing up the address, at least of pointing out the principal points of the document, as far as regards the general policy. As to the Pope, he is always the same; in the morning, gay and full of hope; two hours after, desponding and in tears; his counsellor, Cardinal Antonelli, is alone impassible. The sensibility of the Pope is every moment apparent. If he receives an address from the churches of America or of Oceania, he weeps; if he hears of any fresh persecution, he weeps; and on the day when the bishops laid at his feet the produce of Peter's pence he shed tears in abundance. Two days ago a Bishop said to him, 'Holy Father, the bark of St. Peter cannot be swallowed up by the waves;' to which the Pope replied, 'God has guaranteed the bark, but he has not spoken of the crew.' This reply can give an idea of the Pope's feelings. He is afflicted and weeps, but he finds means to make occasionally a witty answer."

THE STATE CHURCH.—It appears from the following remarks of Bishop Simpson, that though our American neighbours repudiate a State Church theory, yet they have much of its effects in practice. In a recent letter to the *North Western Christian Advocate*, written on board the steamship

North Star during a voyage to California, the Bishop says:—

"The more I travel, the more I see of government influence in its relation to churches. The officers of our navy have been trained under Episcopal Chaplains. The officers of our regular army are similarly educated. They live on the funds of the people, travel at public expense, and are seen and honored by all. They use the Episcopal services at all their posts, and seem to expect that all who officiate among them will use their forms. Indeed, in many instances this is obtruded upon them, and chaplains of other churches are led to lay aside their own forms and adopt those of the prayer-book. Government sustains all this by keeping the chaplains at West Point and Annapolis, or Newport, exclusively of this denomination, thus virtually establishing among us a state church. Indeed, some of the ministers of that church boast that they have a promise from the government that their chaplaincies shall not be changed. In these remarks I have nothing against the officers individually. Many of them are religious, high-minded gentlemen, an honor to their country and to their churches. But I do condemn that policy which builds up one church at the expense of others. Baptists, Methodists, Presbyterians, Congregationalists and Lutherans compose the mass of the people of this land. But those who are to live at their expense, as officers of the army and navy, and in the present state of Society, are to have enlarged influence, are to be educated by the government as Episcopalians. How long the people will approve such a sectarian policy remains to be seen.

Missionary Department.

LETTERS TO THE GENERAL SUPERINTENDENT OF MISSIONS.

Letter from the Rev. Dr. Evans, dated Victoria, V. I., June 7th, 1862.

I am just preparing for my tour to, and I hope, through the Cariboo country, for which I hope to start about three days hence. Many kind friends tell me the toil will be too much for me. True, I am not as young as when I commenced my ministry, *thirty five* years ago; but I trust to my travelling propensities, my past knowledge of life in the bush, a little prudence, and a long-^{tried} protection and blessing of God, for a safe and successful journey. It is not improbable that I shall take Brother Browning on my way up, and separating at some suitable point, leave him to travel a few weeks among the miners. I have an opportunity to get his place at Hope and Yale temporarily supplied by a young local preacher, who comes with high recommendations from California, to which land he emigrated from Canada.

The expenditure for our outfit will be heavier than I could wish, in view of the state of your funds. But you may rely upon my using all practicable economy. The price of horses, which are indispensable is very high, on account of the severity of the past winter, and the great demand this Spring. I trust, however, that the miners whom we may visit will be in circumstances to render us material aid in support of our Mission among them. I have great hope for the religious future of the country from the number of pious persons who have arrived this summer. It will be one of my principal objects to organize classes, and get our local preachers and exhorters to work in the respective places at which they are in search of earthly treasure. I have availed myself of every opportunity, in my intercourse with the emigrants passing through this port, to impress them with the paramount importance of maintaining their communion with God, and their reverence for the institutions of religion. The arrival of my much esteemed colleague, Brother Lucas, was very opportune, just as the large tide of emigration was setting in.

Hundreds have called on us, and my time has been much occupied in counselling them on the interests of both time and eternity.

A goodly number have been encamped in the vicinity of Victoria awaiting the proper time for proceeding to British Columbia. On three Sabbaths past I have preached to them in the woods, as they could not safely leave their camps and effects unprotected. In these services I have been reminded of my early years of itinerant labour among new settlers in Canada, and have almost cherished the vain wish for the return of the vigour and buoyancy of those days. But that cannot be, I pray that the experience of age may somewhat make up for the absence of those qualifications. Thank God, others possess and are here willing to exercise them.

I have increasing confidence in the resources of these colonies, and in the greatness in store for them. To newcomers their rugged features present a somewhat forbidding and discouraging aspect, and men who seldom look beyond the present, croak and fold their arms, and write all manner of disparaging statements to their friends at home. Yet steady, industrious and persevering men succeed in their temporal enterprizes, and will bring the country up to its Divinely-appointed destination among the nations. Many have been the trials of our faith and patience, but the prospect brightens day by day.

I have seen with regret, on many accounts, a report of a lecture on these colonies, delivered at Galt, in Canada, and I suppose elsewhere, by a person who professedly in quest of health spent a few months in Victoria. The lecture abounds in the most gross misrepresentations of the country, which I doubt not will be corrected by others more than mine. Suffice to say that the person who so confidently descant upon the unfitness of this Island for settlement, never saw the interior of it, and although he talks so fluently about the gold fields of Cariboo, and

what was said and done when he was there," yet he never saw them, nor was within 300 miles of them. I suppose such lectures may be made to by an invalid lecturer, but truth would be as cheap for him to deliver falsehood, and of more value to his hearers.

June 10th.—I leave to-morrow. Emigrants are arriving from England, New Zealand, and Australia, as well as from British America.

I have just obtained the permission of the Governor to occupy the land on the Indian reserve at Nanaimo, requisite for our School and Church.

Letter from the Rev. E. Robson, dated Nanaimo, V. I., June 18th, 1862.

Since I last wrote some things have occurred which may be of interest to you.

We succeeded in securing the official services of Brothers White and Lucas at our anniversary celebration, which came off on the 25th, 26th, and 27th ult. These brethren preached in church on the 25th. On the same day Brother White preached to theilians, A. G. Horne, Esq., of the H. Co., acting as interpreter, while Brother Lucas addressed the scholars of the Sunday school. On Monday evening Brother White again preached, and on Tuesday evening we held our meeting. The services altogether were had a beneficial influence upon the cause in this place. Since my last letter two persons have been required on trial. The little class at Salt Spring Island is still advancing. The Indians have all been removed from Nanaimo to their reservation, one mile from the limits of the town. The house which I had erected as a chapel and school-house is thus rendered of no avail. But as it did not belong to the Society, I have sold it, and am arranging to build one on the reservation.

The removal of the Indians will prove a benefit to our work, as we now have them all together—at least when at home. The chiefs have sent a petition to the Governor requesting him to grant me permission to build on their ground, which permission has been cordially granted.

The Indians attend my preaching well. We hold our services in the open air. It is much like camp meeting on a small scale. One difference is, that we do not hear those beautiful testimonies to the truth of the gospel which its power that we have heard from converted Indians, but I labour in

hope of seeing these blessed sights bye and bye, and I hope some of my dear Canadian friends are praying to God for the conversion of these poor heathens. The small-pox has broken out among the Indians at Victoria, who in passing up the coast have spread the fearful plague far and near. Hundreds have fallen, very few recover when once attacked. At the different camping-grounds, on the way up the coast, may be seen the bodies of the dead cast out on the shore, and tainting the atmosphere for a long distance around. I am thankful that the Nanaimos have been permitted to escape thus far, and I pray God to spare them that they may be fitted for heaven.

Some of the Romish priests are dreadfully incensed against me, because wherever I go I tell the poor Indians of free salvation through the blood of Christ. They have been denouncing me in the fiercest terms, although I had advised the Indians to attend to what they said, and encouraged them in every way to profit by their teaching. Their excommunication has not had the desired effect, for the same Indians ask to be received under my care, and say that they wish to throw away the Roman Catholic priest because of his lies. Oh may God open the minds of the poor Indians! They are chanting prayers to Mary and all the Saints in heaven, but know little of Christ and His willingness to save sinners.

I have travelled across the Gulf of Georgia five different times in my boat, and once to Victoria, during the last month, besides going to Salt Spring Island. I leave again on Monday, purposing to visit the Panellihut Indians, Salt Spring Island, and Victoria, and will be gone one week. I

preached for Brother White, in New Westminster, on the 25th ult., and was glad to see that his congregation and society were doing well. Very large numbers of Canadians, and some of them good Methodists, are arriving in the country. None of them come to Nanaimo, however. So we do not make progress as the other places do.

I have been called upon to point a dying sinner to the Saviour lately. Poor man! he had suffered much in California, and came home to his parents in this place to die. His mind seemed to be turning in the right direction before his death. I saw him often, and did all I could to lead him to the only source of help, and I hope it was not in vain, though there was not that clear evidence of pardon

which is so desirable. His death seems to have produced a change for the better in some of his friends. This is the first adult that I have laid in the grave in Nanaimo.

I am thankful to say that my wife is well enough to attend to church and preside at the melodeon, almost every Sabbath. By the way, we have obtained a new melodeon, price \$94, from San Francisco, which has been paid by special subscriptions for that purpose. It is a good instrument and material helps in our services. The regular attendance on our Sabbath service remains about the same. Our prayer meeting last Tuesday evening was better attended than usual and more interesting.

*Letter from Rev. A. Browning, dated Hope, British Columbia,
May 25th, 1862.*

For months we were on the verge of famine, but I can truly say that God mercifully kept us from actual want. Of animal food, we could not boast, but we had bread, and that enough. Often did it seem as if our supply would fail, but Elijah's God replenished the barrel. In this respect we were better off than many around us, and I fancy a Missiopy has no more right to complain than the rest of mankind,—rather would I adore the marked goodness of our gracious God.

Twice during the winter did I experience gracious deliverance from death. The ice had so formed on the Fraser River that travel from Hope to Yale was of necessity on it. I had walked to Yale and was returning, when a severe snow storm came on. The trail became indistinct and locomotion painful and dangerous. A fellow traveller fell behind, but I pushed on, only to become exhausted from exertion and want of food. My clothes were frozen about me, my breath hurried and painful, and I felt a desire to lie down and sleep. Providentially, however, some Indians were near me and helped me to a miner's cabin, where I found the most anxious attention and required comforts. The poor fellow who occupied the house was sadly afraid, as he looked upon me, that I was too far gone to recover, but

I felt none of such anxiety, nor do I think it was warranted in him. A sort of rumors preceded me to Hope, but the next day, after a most perilous and fatiguing journey, I falsified the all. Just as the winter was closing duty called me to Yale once again. The ice, long rotten, was fast breaking up, but if the miners ventured, why a Missionary should not retreat, so went. We were crossing an open river in a canoe, when I saw on the bank an old Canadian friend, and hailed him. He and a friend of his, I presume, will not soon forget that journey—over the rapids, across rapids, now ascending the all-fours, then creeping on afraid almost to speak, and anon wading to the knees in water, dubious of the security of our unseen footing, we were all glad to reach our destination. That was Saturday; on the Monday I returned in a canoe, the trail on which we came up being now water many fathoms deep. I had with me in the canoe, Mr. Barnard, a Canadian friend, two Chinamen, and two Indians. We were making our second portage over the ice, and I had just, at Mr. Barnard's suggestion, moved away from somewhat of a footing. A Chinaman, (Mr. Whitesole's pupil) followed me, and went through I heard the cry "He is gone," and an instant attempted to enter the canoe. The poor Chinaman, however,

held on to my leg, and, while so engaged, Mr. Barnard caught him by the back and rescued him. Another danger now presented itself, the ice in front of us was moving off, and our canoe seemed in peril of being either washed or drawn under. The coolness of Mr. Barnard (under God) prevented either of the evils, and after blaming the Chinaman for his carelessness, we could smile over our escape. Never, my dear Dr. Wood, travel in a canoe with a Chinaman; they are perfect comrades when convinced of danger, but very careless in avoiding it. The late severe winter has most seriously affected these colonies, and I fear the incoming population will suffer from the same cause. Many of the Canadians coming are of the wrong sort. Clerks, young men about town, reckless sons of doting parents, youths filled with expectations, but destitute of genuine self-reliance, are not the men for British Columbia, or the successful ones anywhere. Thank God they are not all such, or else we should not thank Canada over much. I had a blessed day at Yale last Sunday; there were some thirty soldiers in our morning congregation, marched from reference to our worship. I would rather that these were more than half of the number now residing there. A large tent on the banks of the river, peopled by men from the Kemptville and Matilda Circuits, also gave up its inhabitants, and then we had good men and true from England's Methodism, and altogether it was a most blessed day. The town of Yale was honoured by having in its new Church the first Class-meeting ever held there—a meeting to be recorded in heaven. I am expecting the Chairman here on his way to the upper country. The visits of my brethren are far too infrequent not to be valued most highly. I know nothing of the Chairman's intended programme of action. I sometimes wish I knew more about it, but suppose it is all right. At present I am preparing to abandon hope for Yale and Lytton. Could I secure a dwelling in Yale, I would remove there immediately. This place deserted by its inhabitants, a fact we are not unprepared for, if my letter conveyed what I intended. From Yale they are making a waggon road to the Siboo mines, and it at present

is promising. I am still of the opinion, however, that if a population worth naming be found in this colony, the region will not be this side of the "Cascade range." In a letter received yesterday from Brother White, I learn that himself and Brother Lucas are at Nanaimo; he speaks highly of Bro. Lucas's power of "roughing it," a quality not to be disdained in these lands of exposure. My little boy, now six months old, is a fine little fellow, and I have asked the Lord to make him a Methodist preacher. I would rather have him in the "succession" than the best doctor or lawyer in Christendom. My dear wife has seen your likeness in the "Magazine," and knows you now in fancy more than ever. When are you coming over to see us? I think it very possible that you will visit the Pacific Coast before you retire from the Superintendency of Missions. Long may that be.

My wife and self sincerely thank you for your last most kind and opportune letter.

From the same.

On the morning of June 14th, our beloved Chairman arrived at Fort Hope, and left the same day for Fort Yale. The Fraser being unusually high, and canoeing consequently difficult, we failed to make Yale the same evening. Under the friendly shelter of a few planks—the ground our mattresses—our bedfellows Indians—we passed the night. The roar of a "rifle" had by lulled us to sleep after we had committed ourselves and our companions to the care of Him who dwelleth where no night is. At dawn we were up, and by 6 o'clock had reached Yale. At 11 o'clock the Doctor preached, and again at 6 o'clock in the evening, to congregations thankfully appreciative.

On Monday morning we started down the trail to bring along the animals, among which were the Doctor's. Owing to the proper trail being submerged, this was a most perilous undertaking. By the good providence of God we, however, brought all through safe. One other company had the misfortune to lose horse and pack by their being precipitated over a high bluff in the river. They came on to

Yale lamenting their hard fate; but the next morning some Indians brought along horse and baggage, having at the risk of their own lives saved what the white man had despaired of preserving. A trifling gratuity restored the whole matter to its owners.

The Doctor left Yale in time to reach Lytton by the Sabbath, and I heard of him within a short distance of the latter on the Saturday morning.

It was decided that could I obtain a supply for Yale, I also should visit the Mines, travelling by the way of Douglas and Lillooet, meeting the Chairman in the upper country. To this end the Doctor gave me letters and instructions which have resulted in the placing of a brother Tindall at Fort Yale. He is unknown to me, but known by a short residence in Victoria to the Chairman. An Englishman by birth, he came to Canada, and has been occupied there, I think, at school teaching. He is known at Victoria College, and comes here recommended as a Local Preacher, and probable candidate for the ministry.

This good brother is now at Yale, and I having come to Victoria on necessary business, purpose starting for the fulfillment of my agreement with the Chairman this week.

Dr. Evans much wished that I should accompany him to the Mines. This would have been as grateful to myself as desired by the Chairman, but I think our present arrangements are better.

The towns on both routes will be visited, and information obtained which is most necessary.

Emigrants are arriving by hundreds if not thousands, and as a consequence their will be some suffering. I thank God that among the many are not a few true hearted Methodists. As a result, the tone of our sanctuary services is more hallowed. Happy am I to know that these dear brethren are not ashamed of the gospel of Christ, but that (with some exceptions) they

show forth the proofs of a religion which is "Christianity in earnest."

At New Westminster Brother Whi is cheered by the presence of vitality and progression. From such knowledge as I possess, I conclude that the Methodism of that place exerts healthy influence on the entire community. A new and large church much needed there, and I would commend this fact to the noble-minded Canadian friends whose liberality present is so conspicuous.

Victoria has most certainly improved in a Methodistic sense. The presence of families in our church here a cheering sign, whilst the zeal of individual members is very encouraging.

Brother Lucas seems most anxious for the success of the Circuit left his oversight. The people of the town generally are visited by him, and I feel assured his labours in this particular are not unappreciated. He desires to be most kindly remembered yourself and our beloved President.

In a letter from Brother Robson, find that the Romish priest has been denouncing him to the Indians. The poor Indians on the northern coast are perishing by tribes in consequence of the introduction among them of the small-pox.

How the christian governments of this world will escape the penalty of their inhumanity to the savage is me a problem.

The mail soon closes; I have therefore no time to say more. I feel the responsibility of my coming journey and anticipate its difficulties. I know not why I am chosen for such honor and humbly look to God for meekness and fervency of spirit. To bear all that to do comprises all that is required of me, and for the fitting accomplishment of these I pray the Lord to prepare me.

In our Chairman I have an example of heroism seldom paralleled, and that would stimulate an ordinary mortal like myself to deeds of daring.