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CANADIAN METHODIST MAGAZINE.



THE  
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METHODIST MAGAZINE.

DEVOTED TO

*Religion, Literature, and Social Progress.*

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# CONTENTS.

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	PAGE
A Chequered Life. W. H. Withrow, M.A.....	211
Across the Isthmus, W. W. Ross .....	525
An Eclectic Methodism for Canada. John Carroll .....	397
An Episode in an Obscure Life .....	432
A Night with a Life-Boat. John Gilmour .....	537
Aquatic Contests. Dr. Wright.....	363
Autumn Musings. Sigma .....	351
Balloons and Ballooning .....	563
“Billy Bray.” Thos. Cleworth .....	49
Book Notices.. .....	90, 181, 284, 379, 474, 573
✓Canada, The Dominion of. G. M. Meacham .....	127
✓Catacombs, A Visit to the. Hon. S. L. Shannon .....	197, 3
✓Christ and Nicodemus. J. G. Manly. <i>Mark Conversion</i> .....	70
Christmas in Italy. Miss M. E. A.....	549
Church Libraries .. .....	566
Church Socials. Evelyn Etheridge .....	516
Class Leader, The.....	287
Compulsory Education.....	463
Conference Sketch, A. Evelyn Etheridge .....	116
Conferences, The .. .....	76, 173, 177, 278
Cornish Class Meeting, A. M. Guy Pearse.....	252, 340
Coulyng Castle .. .....	573
Count Cavour. Wm. McCullough.....	252
Cruelty to Animals .. .....	462
Current Topics and Events.....	79, 173, 270, 365, 460, 565
Currie, Rev. Duncan D. G. O. Huestis .....	97
✓Dawson's Nature and the Bible.....	454
✓Dewart's Songs of Life.....	381
Discoverer of the Great Lakes, The. W. H. Withrow, M.A .....	170
East Indian Missions .. .....	368
Ecce Coelum. Hall Christopherson .....	457
Eccentricity, A plea for. John Carroll .....	158
Ecclesiastical Control of Burying Grounds. J. E. Rose .....	364
Editorial.....	75, 164, 259, 355, 451, 555

"For Better, For Worse" .....	31
Forty years in the Turkish Empire .....	573
From Dark to Dawn.....	407
Garibaldi. Wm. McCullough.....	444
➤ Growth in Grace. Editorial .....	355
Hall's God's Word Through Preaching.....	91
Harvest, The Lessons of the. Editorial ..	259
Heart of Africa, The .....	400
✕ Hugh Miller's Testimony of the Rocks..	573
Jamaica. J. G. Manly.....	289, 414
John Howard. W. H. Withrow, M.A.....	17
John H. Summerfield. B. Sherlock.....	151
Lay Representation .....	365
Leslie's, Emma, Glauca, Flavia, Quadratus ..	474, 475
✓ Lessons from Language. James Roy, M.A ..	5
✕ Lord Shaftesbury .....	80
Manitoba.....	283
Manly's Religion of Life .....	474
Marriage Question, The .....	567
McMullen, The Rev. Daniel .....	188
Mechanics' Institutes.....	464
Methodist Church, Victoria, B.C.....	378
Methodist Conventions .....	461
Methodist Evangelists .....	460
Methodism in Fiji. J. C. Seymour .....	423
Ministers' Meetings .....	565
Modern Skepticism. Nathaniel Smith .....	234
Moody and Sankey .....	273, 283, 572
Monetary Stringency, The. Warring Kennedy ..	263
Mosaic Cosmogony, The. W. H. Withrow, M.A.....	454
Mound-Builders, The. W. H. Withrow, M.A.....	359
Municipal Expenditure .....	274
Notes on Literature, Science, Art, and Music.....	93, 479
Obituary Notices .....	188, 270, 366, 472, 575
Our Educational Work. Editorial.....	555
Our Progress and Prospects. Editorial.....	558
Pan-Britannic Federation .....	270
Pan-Presbyterianism .....	80, 272, 281
Parkman's Pioneers of France in the New World ..	90
Paul's Place in Ecclesiastical History. John Carroll ..	266
Philosophical Speculation, vs. Scripture Inspiration. James Graham .....	37

CONTENTS.

vii

Popc, Rev. Henry. D. D. Currie.....	193
Popular Science .....	454, 560
Post Graduate Studies. Editorial.....	164
Prayer and Providence. P. LeSeuer.....	494
Public Holidays.....	277
Queen Elizabeth, The Protestantism of. Dr. Ryerson .....	385, 481
Queen Mary, Tennyson's . .....	181
Rear-Admiral Foote, U.S.N. Gervas Holmes.....	220
Recollections of Christmas in Italy. Miss M. E. A.....	549
Reign of Law, The. Erastus Hurlburt.....	560
Religious and Missionary Intelligence.....	85, 177, 278, 372, 469, 568
Religious Drama of the Middle Ages. W. H. Withrow, M.A.....	135
Religious Riots.....	369, 465
Revival Movements.....	79, 273, 283
Richard Baxter. W. H. Withrow, M.A.....	405, 507
Riggs' Living Wesley.....	380
Schliemann's Troy and its Remains .....	284
Study of the Scriptures, The. Editorial.....	75
Tabular Record of Recent Deaths .....	96, 192, 288, 384, 480
Temperance Convention.....	371
The Dominion of Canada. G. M. Meaclam, M.A.....	127
The Humanity of Christ, not a Veil but a Way. J. G. Manly ..	167
The God of Rome Eaten by a Rat. Father Chiniquy .....	333
The Leek Seed Chapel .....	58
The Marriage Question .....	576
The Missionary Campaign. Editorial.....	441
The Protestantism of Queen Elizabeth. Dr. Ryerson... ..	385, 481
The Real and Ideal Church. Cranswick Jost, M.A .....	102
Thomas Binney. E. A. Stafford.....	63
Thoughts around the Graves. W. H. Withrow, M. A.....	324
Troy and its Remains .....	284
Ultramontaniam in Canada .....	369
Unequally Yoked. P. LeSeuer .....	301
University Reform .....	367
Upham's Wise Men of the East.....	90
Whedon's Commentary .....	379
Wood, Rev. Dr. John Carroll.....	1

POETRY.

A Christmas Carol. Dr. Holland .....	493
A Christmas Carol of the Ancient Time. Ancient Music.....	516
After the Storm .....	126



An Autumn Day. Longfellow .....	404
Autumn Musings. John Macdonald, M.P .....	515
Beyond Jordan. Joaquin Miller.....	443
Ben Haded and the Dervish.....	554
Cloud Castles. W. H. Withrow, M.A.....	232
Darkness Within. E. H. Dewart .....	310
Death of Summer. Tennyson.....	422
Dying Summer. M. B. Edwards.....	332
Flowers .....	339
It is I, be not afraid. E. J. White .....	30
Nipigon Lake. E. Kearsley.....	332
November. W. H. Withrow, M.A.....	396
Our Angel Kindred. Wm. Leighton.....	450
Slavery .....	339
Thanksgiving. James Lawson .....	536
The Cabin Lamp at Sea .....	157
The First Snow-Fall. Prof. Lowell.....	506
The Red River Voyager. J. G. Whittier .....	15
The Royal Peace-Maker. M. E. A.....	112
The Sleep. Mrs. Browning.....	209
The Silent Messenger. Mrs. Yule... ..	413
The Soul's Secret. George Macdonald... ..	29
The Wish of To-day. J. G. Whittier .....	150
We would see Jesus .....	57
Woman. C. Wesley... ..	48

## ENGRAVINGS.

Wood, The Rev. Enoch, D.D., frontispiece .....	
Currie, The Rev. D.D., to face .....	97
Pope, The Rev. Henry, jun., to face.....	193
Methodist Church, Victoria, B. C., to face .....	289
Ryerson, Rev. Egerton, L.L.D., " .....	385
Moody and Sankey, Messrs. " .....	481



REV<sup>D</sup> ENOCH WOOD,

PRESIDENT OF CANADA CONFERENCE.

FROM 1861 TO 1868

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THE CANADIAN  
METHODIST MAGAZINE.

*JULY, 1875.*

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THE REV. ENOCH WOOD, D.D.

BY JOHN CARROLL.

In this number of the Magazine we portray a gentleman, whom the Colonies in general, and Ontario especially, owe to England. This gift of impersonated good talents, wise counsels, and almost thirty years of useful labour, the Wesleyan Methodist Church in Canada acquired as one of the fruits of the reconstructed Union with the British Conference in 1847.

At the above date our subject was forty-three years of age, having been born January 12th, 1804, memorable as the year of the formation of the British and Foreign Bible Society. His native place was Gainsborough, Lincolnshire—John Wesley's county. At his coming among us he had attained a complete ministerial majority, having been in the ministerial work since 1826, a period of twenty-one years.

The engraving accompanying this article presents, as far as a mere print can do, a true picture of the massive cranium, large face, regular features and serene countenance of the Rev. Dr. Enoch Wood as he appeared a few years ago. Without any inscription of name it would recall the appearance of this gentleman to those who only knew him at a former period, as it will be readily recognized as his portrait by those who are

acquainted with him now, so little has he changed in appearance. That he does not "age" as fast as most others, although possessed of a sensitively sympathizing and emotional temperament, and laid under heavy cares and responsibilities for many years, is quite remarkable. It is probably to be ascribed to his habitual reticence and self-control, abstinence from a needlessly wasteful expenditure of his mental and physical energies, and what must be an abiding trust in Divine support. As his constitution and appearance seem to have changed but little, so also his habits, manners and mode of dress, have not changed at all with the fluctuations of fashion relating to those subjects. He wears his hair and beard as when we first saw him, going on twenty-eight years ago: that is to say, with side whiskers instead of the now largely-prevailing flowing beard; his white cravat is without an accompanying collar as then, and his coat is the same standing-collared, single-breasted, cut-away garment as of yore. In manner he has ever been, while truly urbane, quiet, self-possessed, and easy of access. Among his intimate friends he is genial, and upon occasion he can unbend even to hilarity. He tells a story well, and can relish a good one in return. His conversational powers are good.

He is observably domestic and fond of home, greatly delighting in the company of his excellent lady and children, of which last he had once a large family—the death of a number of whom, in early promising youth, made painful drafts on his very susceptible heart, a sorrow in which he has had the tender sympathy of all who knew both them and him. But we are touching perhaps, on too sacredly personal matters; we turn to those in which the public is more concerned.

Although trained to usefulness as a Wesleyan local preacher in England, and sent into the work by the home Connexion, all his ministerial life has been spent in the colonies, from which circumstance he has become thoroughly colonial in his preferences. His first three years of missionary work were devoted to the West Indies, in two several islands, namely, Montserrat and St. Kitts; and the intermediate eighteen years, between the close of that period and his coming to this province, he spent in the province of New Brunswick. Excepting Miramichi, where he was stationed

two years, he alternated during the remaining sixteen years between the cities of Fredericton and St. John, in all of which places he earned the esteem and love and confidence of all who knew him. This was early shown by his election, when comparatively a young man, to the Chair of his District, in which office he was continued until his designation by the Missionary Committee and English Conference, upon the restoration of the Union, to the office of Superintendent of Missions in Canada West, an office of which he continued the sole incumbent till its extinction. Since then he has been the sole or senior Missionary Secretary, as he is now in relation to the great united Methodist Church of Canada, whose missions extend from the Bermudas to Japan, and from the New Credit to the Lake of the Woods.

In 1851, upon the removal of the Rev. Dr. Richey, on the recommendation by vote of the Canada Conference, he was appointed its President, in addition to his other responsible duties, in which office he was continued by the joint action of the British and Canadian Conferences, from year to year, for seven consecutive years, that is, till 1858. In 1862-63, consequent upon the sickness and death of the Rev. Dr. Stinson, he was elected to the Presidential function in the Canada Connexion. It is needless to remark, that under the present extended order of things, he was appointed first President of the Toronto Annual Conference of the Methodist Church of Canada.

This will be the place to say, that Dr. Wood is a very satisfactory presiding officer—wise and discriminating, well used to deliberative proceedings, with few promulgated theories of his own to commit him, very little inclination to interfere in the debates; impartial, dignified, self-restrained and good-tempered, he conducts business to a right issue with reasonable dispatch.

Dr. Wood is possessed of all attainments necessary to carry him through all the official duties he has undertaken to discharge. He is a ready speaker, and facile with his pen. He is a good, but not pertinacious debater. His speaking abilities show best on the platform and in the pulpit; in both which places, when moved, he rises to eloquence. If in the pastoral work, he would excel as a feeding, comforting sort of preacher. A ready flow of

language and extemporized illustrations, joined to a more than usual amount of pathos and sympathy, will ever keep his sermons from being tiresome.

With all these gifts he is constitutionally timid and retiring, and his great influence has not been won by self-assertion and forwardness to press any favourite theories of his own, for he is rather careful and non-committal than otherwise, until he has ascertained his hold on public opinion, when he will take strong ground enough. His influence has rather arisen from the weight of his character, the affectionate regard he has inspired, and the confidence in his wisdom which his safe and cautious judgment has earned, joined to a law-abiding submission to the behests of the majority. Still, in a strongly quiet way he has originated, or at least carried through, several measures which were treated with distrust, if not opposition, in their inception. The building of Centenary Church in St. John, N. B., the projection of the Mission to British Columbia, promoting the affiliation of the Hudson Bay Missions and the Eastern Canada District with the Canada Conference, and his long-cherished scheme of the organic union of all the sections of Wesleyan Methodism in the British North American Provinces, may be cited as instances of what we mean.

We might recall many more traits of character and excellence, but a few strokes of the brush will often present as lifelike a portrait as many. A wish for the long life of this peace-promoting minister of Christ is no doubt general in our Dominion Methodism.

---

#### A SNOWDROP.

“ A radiant bell

Of silvery shine, stroked tenderly with rays  
 Of delicate green that make the white appear  
 As if the sun shone. With a faithful grace  
 It bowed its head, as in a world of fear  
 It could not be afraid.”

—GEORGE MACDONALD.

## LESSONS FROM LANGUAGE.

BY JAMES ROY, M.A.

IN all nature, the present bears the impress of the past. The trained eye of the American Indian can trace the marks of moccasined feet on fallen leaf or moss-covered log. The sandstone tells the force of showers that fell, and even the direction of winds that blew, in those old days of which the poet sings:—

“O earth, what changes hast thou seen !  
There, where the long street roars, hath been  
The stillness of the central sea.”\*

Man utters a word: it is caught up by another, or is penned upon some page; and the irrevocable messenger goes on for ever. On its brow it bears the image of him who made it; and, to all coming time, its silent voice proclaims his character. “By thy words thou shalt be justified, and by thy words thou shalt be condemned.” Language adds to the testimony of other witnesses a confirmation of great truths concerning human life. Its lessons may lack the charm of novelty, but it is of no small value, by its aid “to make assurance doubly sure.” “Language, in its terms and in its structure, is an index, an expositor (and, perhaps, more completely so than almost anything else), of the opinions and belief of mankind.”†

*Language teaches us man's grand capacities.* It develops with advancing civilization. In low states of society, the words used are almost entirely descriptive of concrete objects. “Their language,” says Upham, seems to partake of the materiality of the external objects with which they are chiefly conversant.”‡ Missionaries have found this to be a fruitful source of perplexity in their efforts to convey to savages the thoughts of Christian civilization. They have been compelled either to employ, even for the designation of God, words used by the tribes, but ever associated with degrading thoughts,—or to import foreign and, to their hearers, unmeaning terms, rather than perpetuate false

\* Tennyson. *In Mem.* cxiii. i.

† Upham. *Ment. Phil.* Vol. ii. p. 339.

‡ *Ment. Phil.* Vol. ii., p. 460.

notions by the use of what was common and familiar. Shaw, in his "Story of my Mission," informs us that Bishop Colenso dissatisfied with the native word which most nearly corresponds to our "God," Kaffirized the Latin *Deus*, but without adding to clearness of view on the part of the Africans; for, after some time, it was discovered that a word of similar sound already existed in their language, but with the unfortunate meaning of "a little earthen pot," thereby slightly confusing the Scriptural account of the creation.

One of the first steps in upward progress from this low state of things is the comprehension and use of abstract terms. Resemblances are seen, and words are used to designate features common to several objects. The term "firewood bush" no longer points out, to the Indian of the West, the dry and stunted shrub he first saw on his way from northern Asia to northern America, but serves to indicate the whole class of oaks: from the withered, diminutive specimen of the North, to the stately representative of more southern climes. Qualities become objects. The distinction between genera, species, and individuals is recognized. Man rises to the conception of a new realm of thought, in which the realities are no longer material. He speaks not only of particulars, but of generals. Beyond the idea conveyed to his mind by "a tree," "a dog," "a spear," he finds a new thought in "dog," "tree," "spear." The words "nature," "creation," unfold to him a new world of realities not cognizable by the senses; and the germs of the metaphysical systems, nominalism, realism, conceptualism, are sown deep and scattered wide. Upward and onward grows the mind, till the Greek and the German conduct long processes of reasoning by the use of abstract terms, almost or entirely unaided by concrete illustrations, and till a Newton grasps intuitively the propositions of Euclid, without the aid of diagrams, or intermediate steps of demonstration.

Long, however, before man arrives at this stage, he has realized the existence in himself of something that is not material; and, it may be, he has not stopped short of the conviction that the immaterial is the only real, while the material is fleeting and changeable. A world of thought is suggested by the fact that



the very word "atom," which, to-day, suggests to scientific men the substratum of all we see, raises, by its own meaning, a question whether that substratum is not destitute of one of the prime characteristics of what we call matter,—divisibility,—and whether reality can be truly predicated of anything but that which is not material.

We find ourselves occasionally using the terms "beauty," "sublimity," "the ludicrous;" but, on attempting to define these words, we become convinced of the presence of a sphere from which gross matter is so fully excluded that the very words used to designate the entities that therein live are undefinable. An author before quoted, writing of the emotions, says: "It is unquestionable that we are unable to give a verbal explanation of them, *in themselves considered*. In this respect they are like all other states of the mind which are truly simple." "All emotions are undefinable."\*

A study of words will reveal still further the growth of a conviction that there is in man, not merely an immaterial element, but a moral one. Any good dictionary will show the progress in the meanings of words from the literal to the figurative, and from the physical to the moral. How often is the mind of one said to be "candid," *i.e.* brilliantly white, while another is consigned to disapproval and disgrace, as a "black-hearted" wretch! There are words, too, the distinctions of which demand such subtle discrimination that the use of them unfolds an inner sense of obligation to be scrupulously accurate,—thus proclaiming the moral element in man. All readers of Cicero will here recall the difference between the *utile* and the *honestum*. Though Horne Tooke, judging from the derivation of the word, may have tried to render "right" synonymous with "*commanded*," yet we are all sensible that right must remain right, however commands may vary, and that no commands can make that right which, if not commanded, would be wrong. As thoughts precede the words that express them, there must have been, in those who first drew distinctions between these synonyms, a conviction of man's obligation to be true to the subtlest shades of fact.

\* Upham. *Ment. Phil.* Vol. i., pp. 31, 36.

But man stops not with the recognition in himself of a spiritual and a moral element; he feels that he is only on the verge of a world into which the material enters not,—a world, not merely of that intellectual character which we find combined with sublunary matter around us, but a higher realm beyond. This, too, words teach us. We have words, the meanings of which we cannot grasp, while we still feel that they represent realities; and, in our effort to form adequate conceptions of these realities, we struggle, as in a nightmare, to accomplish what we feel can be done, but which our present limitations absolutely forbid us to do. The words "space," "time," "infinite," suggest thoughts too vast for our minds to grasp. It is impossible, for instance, to conceive an absolute commencement, or an absolute termination of Time. It is equally impossible to conceive Time without beginning or end. The idea is too vast. Yet, whatever may be our opinions of Hamilton's theories, we are forced to admit the truth of one of the contradictories. Is that of which we can form no correct conception true? Then there must be a realm where thoughts that are true can be grasped, be they never so great and, to us, incomprehensible. "Our knowledge," says Sir William, "whether of mind or matter, can be nothing more than the knowledge of the relative manifestations of an existence which, in itself, it is our highest wisdom to recognize as beyond the reach of our philosophy."\*

We have, besides, thoughts which no words can express. What, for instance, is meant by the words "spiritual essence"? Can we do better than call it, with Locke, a "nameless something in which qualities inhere"? Language has been unequal to the task of providing an English word which can convey a correct impression of what we think when we speak of *Person* in relation to the Trinity. Its dim form has passed before us. Of its existence we are assured; and we cannot but say of it, as Bernardo to Horatio:

"Is not this something more than fantasy?"

What think you on't?"†

Its outlines are too faint, however, and we cannot describe the

\* Bowen's *Hamilton*, p. 526. † Shakespeare. *Hamlet*, Act. i. sc. 1.

height and the circumference of the vision. Who has not felt the need of some higher mode of communication between mind and mind than that language which we borrow from material things, and which, in its figurative character, conveys to different minds such different thoughts? Read the controversies of the ancient philosophers, and the polemics of early Christianity; watch their return in new forms from age to age; see how the world rises to find, at one period, precious truth in what, at another, it shuddered to believe the foulest heresy; and will not the conviction grow upon us that no small share of the misunderstandings and persecutions which have been such jarring notes amid the world's harmony, might have been avoided, had the instrument been better tuned to express the notes, sublime and beautiful, that struggled in the musician's soul? Is there no land beyond, where the truth is comprehended, though we know it not? "At the limits of exact knowledge" (I quote the words of Humboldt), says Max Muller, "as from a lofty island shore, the eye loves to glance towards distant regions. The images which it sees may be illusive; but, like the illusive images which people imagined they had seen from the Canaries or the Azores, long before the time of Columbus, they may lead to the discovery of a new world."\*

Not merely have we faint glimpses of a spiritual world, but dim ideas of its inhabitants are involved in the word "angel," which no longer means to us a messenger, but which has become a specific designation of "Abdiel stern," of "Zophiel, of cherubim: the swiftest wing;" of "Uriel, gliding through the even;" of "Zephon bold," "Ithuriel with his spear," and all those "strong and subtle spirits" whose home is in the "crystal firmament."† In the word "ecstasy," too, is there no shadowing of a power in the inner spirit to "stand forth" from an outer tenement too frail for joys that mark the boundary where the material fails and the untrammelled life of immateriality begins?

It was a mark of power in Edouard Laboulaye to write that life-like representation of society in the United States,—"*Paris en Amerique*,"—without ever having seen the land he describes

\* *Science of Lang.* 1st Ser. p. 29.

† *Par. Lost*, B'ks. iv. & vi.

so well. It was a mark of power in Columbus to grasp the idea of an unseen continent beyond the seas. Is it any less a mark of power for man to form even dim conceptions of a higher realm of thought and being than the material one in which he is, for a time, compelled to move, and to discern in himself capacities for the enjoyment of that higher life ?

Again, *language teaches us man's weakness and degeneracy.* It shows how largely he is a creature of circumstances. Self-governing as he evidently is, in certain lines of thought and life, and gifted as he is with power to remove himself from unfavourable circumstances to those more favourable, yet, confined within certain limits of climate and history, man is as helpless as the down-cased seed which flies just as the laws of its own being are subjected to the power of winds or the earth's attraction. It was no result of human intention that swine and ox and calf, as noticed by Wamba to Gurth, in Sir Walter Scott's "Ivanhoe," retained their Saxon names while they needed tending, but took the Norman appellations, pork, beef, and veal, as soon as they were slain for the conqueror's table. It is not by human foresight and design that the inhabitants of the Swiss mountains are largely destitute of terms of navigation ; nor was it thus that the old Latin developed, in one country, into the musical Italian, and, in another, into the polite, but less melodious French. German patriotism may, perhaps, aid Bismarck in his efforts to banish from public documents all words derived from French conquerors of a former day ; but no powerful will deliberately imposed these words upon the Prussians of that time, any more than it has made Frenchmen on both sides of the Atlantic use the terms " railway " and " ros-bif."

That man's tones, pronunciations, and idioms should be decided by climate, locality and war, is no small mark of his helplessness amid the conflicting elements around him ; but this subjection to external influences is still further seen in the power of his own words to mould his character. It is not the smallest evidence of wise control over human affairs that Jewish retention of correct ideas of God was, to a considerable extent, due to a peculiarity in the Hebrew language. Its consonant roots, remaining unchanged through all the develop-

ments of its words, ever kept before the minds of the Jews their primitive ideas of the Divine character. Hence, Baring-Gould says: "The Aryan's tongue bore no such testimony to him. The spirit of his language led him away from monotheism, while that of the Shemite was an ever-present monitor, directing him to a God sole and undivided."\* Humboldt, too, says that language "reacts almost insensibly on thought itself, and breathes over it an animating influence."†

Turning from man's involuntary and unconscious subjection to good influences from his words, how are our hearts harrowed by the effects of the word "love-child" on the morals of English parishes, and by the injury to Canadian morals, in country places, of the imported habit of calling the results of criminal intercourse only "a mistake" to be pitied! To call a "black-leg," as the French do, a "knight of industry," may not make Parisian officers of justice less uncompromising in their polite performance of stern duty; but such an employment of euphemisms must certainly lessen the popular horror with which all crimes should be regarded. How often does the most uncharitable narrowness use the holy word "brethren" as a passport to simple, guileless hearts! How does the word "Protestant" fill the "Catholic" with a consciousness of the superiority of a positive power which lives on in spite of mere negative protests! Who does not know the policy of using euphonious titles? From the time when the Greek called the unpropitious "left" the "well-named" side, and gave to the Furies the title of "Well-favoured Ones,"—from the day when homoiousian controversy "filled all spirits with murderous bitterness, and shed whole rivers of the blood of Christians, martyrs for a diphthong"‡—to the days of "Reformers" and "Liberal-Conservatives," "Bible-Christians" and "Old-Catholics," men have felt that, in answer to the question, "What's in a name?" they must reply that the permanence of sects and parties, the growth of precious principles and truths, and the very progress of the world, depend upon the influence of words on human character and destiny.

\* *Orig. and Devel. of Rel. Belief.* Vol. i., p. 110.

† *Cosmos.* Vol. i., p. 41.

‡ Boileau, *L'Equivoque*, and D'Israeli, *Curios. of Lit.* p. 404.

But language unfolds not merely man's plastic yielding, to external influences, but, also, his tendency to decay. Just as, in architecture, there comes a time when outward forms cease to be expressions of inward truths, and only furnish materials for change for the sake of change, thus marking successive periods of growth and decline,—so in literature man's tendency to degenerate may be seen in what Lamartine calls "those plays with words which are the characteristics of the languages of worn-out civilizations."\* In the age of the Trouvères, when all serious thought was given up to the clergy, poetry became a tissue of frivolous combinations of words; and, under Napoleon, "to be a poet, soul was a thing superfluous," "writing became a trade," and "verses were worked like a piece of embroidery."†

It is, perhaps, not without interest, as a mark of decay in special circumstances, to know that farming in France was so disgraceful in the time of Abbé de Lille, that he could scarcely find, in his own language, words with which to translate the *Georgics* of Virgil.

What a revelation of moral decay is given us in the existence, in Greek, of a word which means, "I am corruptly influenced in decisions at public assemblies"! That one single word was used to convey this thought, which we must now express by so many, is a startling proof of the prevalence of corruption in ancient times.

Juliana Barnes, or Berners, prioress of Sopwell, in the fifteenth century, speaking of "bevy" as applied to a company of ladies, and "herde" to "dere," states that the correct expressions for companies of friars or nuns were, "a bomynable syght of monkes," and "a superfluyte of nunes."‡ It has been contended that "bomynable" meant, in that day, "very great," without implying moral censure. Certainly it must not be presumed that the lady prioress viewed "monkes" with aversion; but any one who knows how such expressions grow into favour, who consults the derivation and history of the word "abominable," and who notes the use of the almost equally condemnatory word, "superfluyte,"

\* *Voyage en Orient.* Vol. 1., p. 194.

† Demogeot. *Hist. de la Lit. Fran.* p. 548.

‡ Muller. *Science of Language.* 1st Ser., p. 72.

will feel that "a bomynable syght of monkes" told the popular condemnation of the character of these so-called spiritual men. What history says of that character, every reader knows. To what a depth of degradation had these men fallen, when the very sight of them was "bomynable"!

How much influence has been exerted by the card-playing classes of society may be seen from the common use of the expressions, "showing your hand," and "follow suit," even by leading members of Churches who are not supposed to be initiated into the mysteries of "suits," "aces" and "trumps." An extract from a western newspaper, giving an account of the cold in Montana, states: "Jack Frost held the best hand last night, and played it as follows." If anything more is wanting to illustrate the condition of society in the "far West," let another reference to this extract supply it. Referring to the freezing and thawing of quicksilver, it represents the latter process by saying that the mercury "showed life." Are men ever beaten or shot, out there, till friends must anxiously watch for signs of returning life, and has the idiom thence arisen?

The Spaniards have the following proverbs: "With the king and the inquisition, hush!" "What Christ takes not, the exchequer carries away," and, "To steal a sheep, and give away the trotters for God's sake." The Italians have these: "Who knows not to flatter, knows not to reign," and "An open countenance, but close thoughts." The latter, Isaac D'Israeli assures us,\* refers to the wary cunning practised in domestic life. What tyranny and extortion of State and Church is here unfolded! What hypocrisy of outward religious forms! What inroads of priestly espionage on the virtues and privacies of home!

I refrain from speaking of the endless circle of decaying civilization and impoverished language around which the savage runs to utter extinction,—of the total loss, in some instances, of words indicative of virtue,—or of the growth, in others, of many words for crimes that, with us, are almost nameless; and I hasten to a few proofs of my third proposition:

*Christianity counteracts decay, and elevates the human race.*

\* *Curios. of Lit.* p. 397.

Paul, on the Areopagus, quotes from Aratus and Cleanthes, "For we are also his offspring"; and, to the Corinthians, he quotes the saying; "Evil communications corrupt good manners,"—an expression of Menander, "who," had all his works been spared, says D'Israeli, "would have interested us much more than Homer."\*

Thus does Christianity assimilate to itself the good of all ages and countries, doubtless recognizing the echo of its own voice in those heathens who, to quote the words of Wesley, "were taught of God, by His inward voice, all the essentials of true religion."† "Doubtless, we owe to the Scriptures the first place in our veneration; yet, when I meet amongst the ancients, pagans and poets though they were, so many chaste, holy, divine thoughts, I cannot hinder myself from believing that their soul, at the moment when they wrote, was inspired by a breath from God. Who knows if the Spirit of Christ is not more widely diffused than we imagine?"‡

Yet Christianity is not only the trained disciple of art, who recognizes the limning of his master on canvas and panel and wall, in dusty garret or lighted gallery: it is the angel of the spring-time, beneath the treading of whose feet start forth the crocus and the daisy, and at whose coming winter hides itself, the brown hills clothe themselves with the young grass, and the bare branches put on their robes of varied green. The word "self-sufficient," which was once a term of honour, it has banished from the realms of goodness, because the warm heart of God was not in it. "Barbarian," it has almost blotted out of use, because it kept men from recognizing their kinship. "Not till that word barbarian was struck out of the dictionary of mankind, and replaced by brother, can we look even for the first beginnings of our science. This change was effected by Christianity." "Humanity" is a word which we look for in vain in Plato or Aristotle; the idea of mankind as one family, as the children of one God, is an idea of Christian growth; and the science of mankind, and of the languages of mankind, is a science

\* *Curios. of Lit.* p. 392. Wesley's *Notes*. 1 Cor. xv. 33.

† *Serm.* cvi., i., 4.

‡ Erasmus, quoted by Demogeot. p. 269.



which, without Christianity, would never have sprung into life."\* "Gothic" was once a word of reproach; but Christianity has touched it, and the reproach has been turned into glory. The grandest temples of the grandest religion the world has ever known are built in that Gothic style which Trench calls "the most wondrous and consummate birth of human genius in this region of art."†

The student who, after an absence from his study, returns and finds the dust cleared from table and desk, the cushions arranged, the bright fire kindled in the trim grate, and the graceful vase replenished with fresh flowers, rejoices to trace in these changes the gentle female hand that has left its impress upon all. The student of humanity finds, in the object of his study, dust and disorder, ashes and the withered leaf: let him rejoice that a hand is working amid the wrecks and ruins of all precious things, and that, soon, under the careful training of the loving Christ, "a man" shall be "more precious than fine gold, even a man than the golden wedge of Ophir."

HUNTINGDON, Que.

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## THE RED RIVER VOYAGEUR.

BY JOHN GREENLEAF WHITTIER.

OUT and in the river is winding  
The links of its long, red chain,  
Through belts of dusky pine-land  
And gusty leagues of plain.

Only, at times a smoke-wreath  
With the drifting cloud-rack joins,  
The smoke of the hunting lodges  
Of the wild Assiniboins!

\* Muller, p. 128.    † *Study of Words*, pp. 113, 114.

Drearly blows the north-wind  
From the land of ice and snow ;  
The eyes that look are weary,  
And heavy the hands that row.

And with one foot on the water,  
And one upon the shore,  
The Angel of shadow gives warning  
That day shall be no more.

Is it the clang of wild-geese ?  
Is it the Indian's yell,  
That lends to the voice of the north-wind  
The tone of a far-off bell ?

The voyageur smiles as he listens  
To the sound as it grows apace ;  
Well he knows the vesper ringing  
Of the bells of St. Boniface.

The bells of the Roman Mission,  
That call from the turrets twain,  
To the boatman on the river,  
To the hunter on the plain !

Even so in our mortal journey,  
The bitter north-winds blow,  
And thus upon life's Red River  
Our hearts as oarsmen row.

And when the Angel of Shadow  
Rests his feet on wave and shore,  
And our eyes grow dim with watching  
And our hearts faint at the oar,

Happy is he who heareth  
The signal of his release  
In the bells of the Holy City,  
The chimes of eternal peace.

## JOHN HOWARD.

BY THE REV. W. H. WITHROW, M.A.

It is just one hundred years ago since John Howard was initiated into his life-work of Prison Reform by his appointment to the office of Sheriff of Bedford. It may not be an inappropriate centennial commemoration of that important event to trace briefly the principal incidents of his life, and to note the results of his philanthropic labours.

John Howard's father was a successful London merchant, in religion a Nonconformist, of respectable Puritan stock. Having amassed a considerable fortune in trade, he retired to the little village of Cardington in Bedfordshire, where the subject of this paper—early orphaned by the death of his mother—spent the years of his childhood. The date of his birth is not definitely known. It was probably in the year 1726. He was a gentle, shy, and sickly child, giving no augury of that strength of character and force of will which he afterwards evinced.

Young Howard had good masters, but exhibited no genius for learning. He was early placed in a London counting house, where, among ledgers and day-books, invoices and bills of lading, he formed that practical acquaintance with business, and acquired those habits of industry, which characterized his after-life. At the age of seventeen he became, by his father's death, the heir of nearly the whole of his large fortune. But Howard's health was poor, and a change of air and occupation was imperative. He therefore forsook the leaden skies of London for the balmy atmosphere of France and Italy. While on the Continent, his Puritan training and his high moral principles preserved him from the fashionable vice and folly of the gay European capitals in which he sojourned.

On his return to England, after an absence of two years, he was obliged to live the quiet life of an invalid at Stoke-Newington. Here an event took place which gives an insight into his character. He lodged with a widow, a Mrs. Loidore. She, too, had been an invalid for years, was in humble circumstances,

homely in appearance, and fifty-two years of age. While in her house, Howard became dangerously ill. She tended him like a mother, and nursed the sick stranger back to life. On his recovery he astonished his simple landlady by the offer of his hand, his heart, his fortune. She refused his rather portentous offer, alleging as reasons her age—more than twice his own—and their disparity in social position. He was urgent: he felt it his duty to marry her, he said; and, having overcome her scruples, marry her he did.

The wedded life of this singularly matched couple—one of calm and quiet joy—lasted only three years, when Howard's grave and gentle spouse, always infirm in health, died. His domestic ties dissolved, his empty heart yearned for employment to fill its vacancy. Action was a habit and necessity of his soul. The fearful earthquake of 1755 had just occurred. The city of Lisbon was shaken to its foundations, and 60,000 of its inhabitants were buried in its ruins. Howard hastened to relieve the distress of the sufferers; but his generous purpose was frustrated. The Seven Years' War was raging. French privateers swept the seas. Howard was captured, and suffered the barbarities inflicted upon prisoners of war in the French dungeons of Brest; and those sufferings he never forgot. The iron of affliction entered his own soul, and made it ever thereafter more sensitive to the sorrows of others. He was released on parole, obtained an exchange, and rested not till he had procured the freedom of all his fellow-prisoners.

In three years Howard married again; and this time the choice of his heart was—in age, rank, person, and character—every way worthy of the good man whose life she was to bless. Mild, amiable, pious, and philanthropic, she ably seconded his benevolent designs. With a spirit answering to his own, during the first weeks of their honeymoon she sold the most of her jewels to establish a fund for the relief of the sick and the destitute. Richer jewels in her husband's eyes, and a fairer adornment of her character, were her alms-deeds and charities, than any wealth of pearls or diamonds that could bedeck her person, and in the sight of God an ornament of greater price. After seven years of

wedded happiness she was snatched away untimely in giving birth to their only child.

The blow fell with appalling force on the bereaved husband. Howard's dream of joy was over. His heart's love, withered at its core, never budded again. His thoughts dwelt often with the past. The anniversary of his Harriet's death was a day of fasting and prayer, and the whispered utterance of her name quickened the pulsings of his heart till it grew still forever. On her tombstone, in grateful recollection of her virtues, her husband inscribed the touching tribute of praise:—

“ She opened her mouth with wisdom ;  
And in her tongue was the law of kindness.”

Howard's health gave way beneath the intensity of his grief. He again sought the balmy air of Italy for its restoration. But the glowing skies, and lovely scenery, and glorious art of that favoured land, had for him no longer the absorbing interest they once possessed. A noble purpose filled his soul and swayed his will as the moon the tides of ocean. A new zeal fired his heart: not the passive contemplation of pathetic dead Christs on canvas, but succouring His living image in the person of suffering humanity was henceforth the purpose of his life. So, on partial restoration to health at Turin, he abandoned his design of wintering in Naples, “As I feared,” he writes in his journal, “the misimprovement of a talent spent in mere curiosity, and as many donations must be suspended for my pleasure. . . . Oh! why, he continues, should vanity and folly, pictures and baubles, or even the stupendous mountains, beautiful hills, or rich valleys, which ere long will be consumed, engross the thoughts of a candidate for an everlasting kingdom! Look up, my soul! How low, how mean, how little is everything but what has a view to that glorious world of light and love!”

The immediate occasion of his entering on his great life-task was his acceptance of the office of Sheriff of Bedford in the year 1773. He entered upon his duties with energy. To him the shrievalty was no mere matter of gold lace and red plush, of petty pomp and ostentation, but of earnest work. He forthwith began his inspection of Bedford Jail. That old historic prison

becomes thus invested with a twofold interest. At its gate, padlocked by the leg, John Bunyan often sold the tags and laces, by making which he won his bread. Yet to his rapt soul its gloomy vaults were glorified by the beatific vision of the New Jerusalem, and there airs from the "Land Beulah" breathed.

The appalling horrors of those hideous cells, which had been thus hallowed with the light of genius, smote the heart of Howard with consternation. It was a revelation of duty to his soul. Here was a mission worthy of his zeal. To reform the prison system of England, to grapple with its dire evils, to drag to light its dark facts, and to take away from his country the reproach of her infamous treatment of her prisoners,—this was to be henceforth the work of his life.

The Bedford jailer, had no fees from the county, but lived by oppressing the prisoners. Howard demanded for him a stated salary. The Bench of Justices, after their wont, asked for precedents. Howard rode into the neighbouring counties in search of them. What he sought he found not, but he found that which filled his soul with grief and indignation—a world of sin, of suffering, and of wrong before unknown. He forthwith burrowed in all the dungeons in England—literally *burrowed*, for many of them were underground, sometimes mere caverns in the solid rock, in which human beings were immured for years. No place, however obscure or remote, escaped his inspection; his official position, his munificent charity, and his resolute will everywhere procuring him admission.

Sadder than the wildest horrors of fiction were the awful realities of England's dungeons—the worst in Europe save those of the Inquisition. The condition of the prison-world—a world distinct by itself, with its own peculiar laws and usages, and with a densely crowded population—was simply execrable. It was, in the words of one who has made the subject a special study, "a festering mass of moral and physical corruption." The prisons were very pandemonia—chambers of horrors—whose misery and wickedness recall the dreadful pictures of the regions of eternal gloom in the pages of the Italian poet. They were a world without the pale of the constitution, and their inmates beyond the protection or control of the law. Religion and its rites were

banished from a region cut off from civilization, apparently a precinct of hell, and already made over to the government of fiends. The cruelty, and lust, and cursed greed for gold of a brutal jailer, who frequently united the humane profession of hangman to his normal duty of warden, were indulged without restraint. Men had to crouch at a narrow wicket in the door and gasp for breath. The stench was intolerable. There was frequently no straw,\* and prisoners had to lay their rheumatic limbs on the damp and cold stone floor. Yet to those who had money the utmost license was allowed. The keepers pandered to the worst vices of those who could bribe their aid.

The inhumanity practised seems incredible. "In the episcopal City of Ely," writes Howard, "the prison was rickety and ruinous, but instead of strengthening the walls and doors, the cheaper plan was adopted of chaining the prisoners on their backs to the floor, and fastening an iron collar studded with spikes round their necks to prevent their escape."

Howard found comparatively few felons in the prisons. The frequent jail deliveries, when the unfortunate wretches were dragged on hurdles to the place of execution, and, amid every indignity, put to death, effectually emptied the cells of the more flagrant criminals. It was found cheaper to hang them than to keep them in prison; and this inhuman policy was publicly advocated by eminent jurists. The poor debtors, who could not be hanged for their misfortunes, were allowed to rot in dungeons. Howard, when he met such, generally paid their debts and set them free. Occasionally, to his great grief, his charity was too late. At Cardiff, a debtor to the exchequer to the amount of £7, languished in prison for ten years, and died just before the liberator came.

The fame of Howard's inquiries spread rapidly. He was sum-

\*In one large prison the allowance for bedding was a guinea a year! The victualling was farmed out to mercenary wretches, who lived by starving the victims they were paid to feed. Provision for clothing there was none, and many poor wretches were naked in consequence. Light and air were apparently contraband. Seldom were public fees paid to the wardens: on the contrary, the occupants of that office frequently paid large sums for the privilege of pillage and plunder which it afforded. The wardenship of the Fleet Prison was sold for £5,000.

moned before a Parliamentary Committee to give evidence on the state of prisons. His revelations overwhelmed the legislature and the country with surprise. He was called to the bar of the House to receive its formal thanks. As a result of his importunity, an Act was passed for the inspection and reform of prisons. Knowing the inertness of the official mind, Howard resolved to see personally that the Act was put in force. His presence carried light and air, food and raiment, sympathy and consolation to hundreds of dungeons, and life and liberty to many who were unjustly detained.

About this time Howard became a candidate for the parliamentary representation of Bedford. He lost the election, however, by a narrow majority. He was no expert in the electioneering tactics of a hundred years ago. Nevertheless, he was exceedingly chagrined, for he thought that the political rights of nonconformity were comprised in his person; but he thus devoutly records his submission to the decrees of Providence: "I would say, 'It is the Lord; let him do what seemeth him good. He maketh light to arise out of darkness.'" Howard lived to see that light, and to know that God had reserved him for something nobler than the representation of the petty borough of Bedford. His privilege it was to give a voice, whose echo should ring around the world, to the great dumb weltering mass of human wretchedness languishing and dying in a thousand dungeons.

Howard had hitherto confined his philanthropic labours to Great Britain. But this was too limited a range for his sympathies. They could not be confined within the narrow seas, but, like the waters of the ocean, encompassed the earth. A wider horizon of suffering was before him, which he was eager to explore. So he overleaped the barriers of national distinction, and claimed the world as the field of his labours. He started upon a grand tour of the old historic lands of Europe, "not," to use the language of Burke—"not to survey the sumptuousness of palaces or the stateliness of temples; not to make accurate measurement of the remains of ancient grandeur, nor to form a scale of the curiosities of modern art; not to collect medals nor collate manuscripts;—but to dive into the depths of dungeons, to plunge into the infection of hospitals, to survey the mansions



of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and to compare and collate the distresses of all men in all countries."

In 1777 Howard published his great work on the "State of Prisons"—a gallery of horrors almost as terrific as Dante's vision of the realms of gloom. In the execution of this work he was so extremely conscientious, that while reading the proof-sheets he would start off on a journey of hundreds of miles, to verify some doubtful fact, or to obtain some fresh information. This *magnum opus*, on which he bestowed such expenditure of toil and money, was at length literally given to the public. For besides presenting copies to the press and to every prominent individual in the kingdom, he ordered the remainder to be sold below the cost of printing and paper.

In 1781, the indefatigable philanthropist started on a new continental tour through Denmark, Norway, Russia, Poland, Sicily, Spain, and Portugal. While on the voyage from Civita Vecchia to Leghorn, an incident occurred which gave a new direction and a fresh impulse to his labours. A storm arose, and the shattered bark in which he sailed was successively driven upon the Tuscan and the African coasts. But everywhere the inhabitants, both Christian and Moslem, refused them permission to land—their fears of the infection of the terrible plague conquering every instinct of humanity in their breasts. This incident made a deep impression on the mind of Howard. Here was a new source of human suffering to be explored, and the misery it caused if possible removed. He was now in the sixtieth year of his age. His health, always infirm, was sore broken. He had already travelled 42,000 miles over Europe—from Lisbon to Moscow, from Stockolm to Naples—in all manner of conveyances—in diligence or lumbering drosky, on horseback or on foot. He had sacrificed a life of ease and dignity for the self-denying toil of an apostle or a martyr. He had expended £30,000 on his labours of love. Most men would now have ceased from their toil, and enjoyed in old age their well-earned rest. Not so he. While human suffering could be relieved and human sorrow assuaged, his philanthropic efforts must know

no surcease. He girded up again his loins; and took his pilgrim-staff in hand, and set forth to encounter the perils of disease and death in their most frightful forms.

He went forth alone in his sublime crusade against the dreaded plague, the terror and the scourge of Europe. He knew the danger, and would not suffer even his faithful servant, the companion of all his former travels, to share it. He explored the lazarettos and hospitals of Marseilles, Rome, Naples, Valetta, Zante, Smyrna, and Constantinople. He daringly penetrated pest-houses and infected caravanseries. He seemed to bear a charmed life. He braved the fever-demon in his lair, and came forth unscathed. To this result his abstemious diet doubtless contributed. Some dried biscuit and a cup of milk or of cold water was his usual fare.

As the crowning act of his enthusiastic self-sacrifice, Howard resolved to sail in an infected vessel, that he might undergo the strictest quarantine and leave a record of his experience in case he should not survive, for the benefit of the medical profession in England. The plague was in the vessel. It was also attacked by Barbary pirates. Our hero fought as valiantly as he had encountered danger in the fever-hospital. He endured a living martyrdom of forty days while quarantined in the lazaretto of Venice, parched with fever, racked with pain. But these sufferings were nothing to the pang caused by letters from England, announcing the mental aberration of his son, the result of a life of vicious indulgence. The fever of his body abated, but the barbed sorrow rankled in his heart to his dying day. On his return to England he found his son a raving maniac. Such he lived for ten years longer, and such he died.

Howard found no consolation in the proposition to erect a monument in his honour. He peremptorily declined this act of public homage. His noblest monument was in the grateful hearts of fifty-five poor debtors whom he liberated with the money subscribed.

Though his stricken heart returned ever from all its wanderings to the dear home-scenes of Cardington, he was not permitted there to end his days. Bearing his crushing load of sorrow, the lone old man turned resolutely once more to his great life-work

He designed visiting Russia, Poland, Hungary, Turkey, Egypt, and the Barbary States. But his work was well-nigh done. He seemed to have a presentiment of his death. To a friend he wrote: "You will probably never see me again; but, be that as it may, it is not a matter of serious concern to me whether I lay down my life in Turkey, in Egypt, in Asia Minor, or elsewhere. The way to heaven from Grand Cairo is as near as from London." Like the word of that dauntless Christian mariner, Sir Humphrey Gilbert, is this, as in the storm and darkness he was heard to cry, "Fear not, shipmen, heaven is as near by water as by land!" Or like the older word of the monk Jerome: "*Et de Hierosolymis et de Britannia œqualiter patet aula cœlestis.*"

" Not from Jerusalem alone  
The path to heaven ascends;  
As near, as sure, as straight the way  
That leads to the celestial day,  
From furthest climes extends,  
Frigid or torrid zone."

From St. Petersburg Howard went to Moscow, where, as if in anticipation of his near departure, he renewed his solemn covenant with God. He was greatly interested in the condition of the Russian conscripts, the mortality among whom was appalling. Their sufferings excited his deepest commiseration. To visit their cantonments, and, if possible, to better their condition, he sailed down the Dneiper to Cherson, a Tartar town near its mouth. Here he was called to visit a young lady ill of an infectious fever. He went,—riding four-and-twenty miles by night through a pitiless winter rain-storm. He caught the infection. He soon felt that his race was run. But death had no terrors to his soul. "It is an event," he said, "to which I always look with cheerfulness; and, be assured, the subject is more grateful to me than any other. . . Suffer no pomp," he continued, "to be used at my funeral, nor let any monument be ever made to mark where I am laid; but lay me quietly in the earth, place a sundial over my grave, and let me be forgotten." Vain request! His name was too indelibly engraven on the heart of the world to be ever erased! In this assured faith, and like the setting sun

calmly sinking to rest, on the 20th of January, 1790, John Howard died.

The tidings of his death caused a thrill of sympathy and sorrow throughout all Europe. But the deepest sympathy and the bitterest sorrow were doubtless in the hearts of the innumerable prisoners whose miseries he had soothed, and whose lives he had blessed. On the base of the statue, erected to his memory in that noble mausoleum of England's glorious dead—St. Paul's Cathedral—is recorded a grateful country's estimation of his worth :—

“ IN EVERY PART OF THE CIVILIZED WORLD WHICH HE TRAVERSED TO REDUCE THE SUM OF HUMAN MISERY, FROM THE THRONE TO THE DUNGEON, HIS NAME WAS MENTIONED WITH RESPECT, GRATITUDE, AND ADMIRATION.

HE TROD AN OPEN BUT UNFREQUENTED PATH TO IMMORTALITY IN THE ARDENT BUT UNINTERMITTED EXERCISE OF CHRISTIAN CHARITY : MAY THIS TRIBUTE TO HIS FAME EXCITE AN EMULATION OF HIS TRULY GLORIOUS ACHIEVEMENTS.”

As we drop a tear over his foreign grave, where, after life's long toil, he sleepeth well, let us gather up the lessons of that life and write them on our hearts forever. May they lead all who read his story to acts of beneficence and self-sacrifice for others, and to an imitation, in spirit at least, of that life by which he glorified humanity !

Howard's highest praise is that he was a sincere and humble Christian. No less potent principle than the constraining love of Christ could have led him to forsake ease and fortune, to toil on alone and in obscurity, to encounter prejudice, misconception, and opposition, and to espouse danger and death. No self-seeker was he. Self-abnegation and self-forgetfulness were the characteristics of his life.

Although a man of grave and earnest disposition, there was nothing austere in his piety. The brave are always tender. His thoughtful love for little children was evinced by the invariable

hamper of foreign toys that accompanied his return from his many wanderings to England. He had a shrewd, practical method, too, in his inspection of prisons. His eagerness was incomprehensible to the jailer mind, as he accurately measured the length, breadth, and height of the cells, examined the quality of the rations, and drew forth a pair of scales from his pocket to ascertain if the quantity tallied with the regulation allowance.

Howard was no sycophant of the great. The sturdy Puritan bated not a jot of his dignity before monarchs. His outspoken honesty and vehement indignation at wrong bent not to the complacent etiquette prescribed for courtly circles. Yet his society was sought, and not always successfully, by the chief potentates of Europe. He declined to dine with the Grand Duke Leopold because it would detain him three hours on his journey; but, on another occasion, he accepted the hospitality of the Empress Maria Theresa. To avoid public notice he entered St. Petersburg disguised and on foot, but he was discovered and invited by the Empress Catharine to visit the court. He refused, on the ground that his mission was to the dungeons of the prisoner and the abodes of wretchedness, not to the houses of the great, nor to the palace of the Czarina.

At the urgent request of Pius VI. he visited the Vatican. As he was about leaving, the venerable Pontiff laid his hands upon his head, saying, "You English care nothing for these things, but the blessing of an old man can do you no harm." And thus the Puritan heretic received the Papal benediction. While residing at Vienna, in small lodgings in a by-street, he received a summons from the palace to visit the Emperor Francis Joseph II. "Can I do any good by going?" he asked. Being told that he could, he went. Seldom do monarchs hear such pungent truths and such stern counsels, as while the friend of the captive and the oppressed pleaded their cause in the presence of their sovereign.

The magnetic influence of his strong will was strikingly evinced in his quelling a mutiny in the Savoy prison. The rioters, two hundred strong, had broken loose, killed their keepers, and defied the authorities. Howard, unarmed and alone, entered the prison, heard their grievances, calmed their fury, and led them back to their cells.

And Howard's influence ceased not with his life. Of him, as of every noble worker in God's world, is it true that, being dead, he yet speaketh. The taunt conveyed in the heartless sneer of Carlyle, that he abated the jail-fever, but caused the far worse benevolent-platform fever, now raging, is his highest glory. It was his to show the most illustrious example, since the time of the apostles, of that "passionate charity which dives into the darkest recesses of misery and vice," to dispel their gloom, and carry joy and gladness in its train.

A few practical reflections press upon us ere we close. First: How great are the obligations of the world to Christianity! In classic times, as now in heathen lands, philanthropy was an unknown word, and charity at best a mere capricious fancy. Misanthropy was the universal creed. Not the gospel of forgiveness, but the law of revenge, was everywhere preached and faithfully practised. The life of Howard was but the outward expression, the visible incarnation of the spirit of Christianity. It was his strong sense of responsibility to God, and trust in His providence, that nerved his soul for his unceasing toils, and cheered him in all his wanderings.

Again: What good can be accomplished by a single earnest worker! Every prisoner in Europe, from his own day to the present, has felt the benefit of Howard's self-denying labours. He has smitten galling fetters from their limbs, and banished torture from the penal code. He has admitted light and air to their gloomy cells, and brought the more glorious light and joy of the gospel to their darker and more gloomy hearts. He has raised the culprit from a condition of abject misery, and rescued him from the treatment of a beast. He has abridged the sum of human suffering, mitigated the rigour of the criminal code, and, as experience has shown, lessened the amount of crime.

We may learn, too, that much personal toil and self-denial is the necessary and inevitable condition of a life of beneficence. It is for evermore a truth of widest meaning, "He that would save others, himself he cannot save." He that would walk in the footsteps of the Divine philanthropist, who gave Himself a ransom for many, must deny himself, take up his cross, and follow in the same thorny path of pain and trial. But it is also true that he

who would save his life by ease, or sloth, or indifference to the sufferings of his fellow-men, shall lose it—ignobly, basely, shamefully lose it. And whosoever will lose his life, will sacrifice ease, and comfort, and enjoyment, for the welfare of his fellow-men, shall gloriously and for ever save it.

Active beneficence, moreover, is a consolation in affliction, and an antidote to morbid grief. Howard underwent a dreadful baptism of suffering before he was prepared for his life-work. His own body must first languish in prison, his own heart must first be wrung with anguish before he could sufficiently sympathize with the sufferings of others. His blameless life and Christian character did not save him from sorest trial and heart-breaking bereavement. But in the effort to relieve and benefit others, his own grief was lightened, his own soul was blessed.

Howard exemplified in his life the spirit of Him who came to seek and to save that which was lost, not to be ministered unto but to minister, and to give His life a ransom for many. He fulfilled that Scripture, "He that is greatest among you shall be your servant." His reward is on high. As a dream when one awaketh will be the memory of all his toil and travail, as from the Lord he loved he receives the crown, and hears the blessed commendation, "I was an hungered, and thou gavest me meat: I was thirsty, and thou gavest me drink: I was sick, and in prison, and thou visitedst me."

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### THE SOUL'S SECRET.

ART thou not each man's God—his own

With secret words between,  
As thou and he did live alone,  
Inspired in silence keen?

Some awful joy I need alway  
To make me strong and free,  
Yea, such a friend, oh! all the day,  
As thou alone canst be.

—GEORGE MACDONALD.

## IT IS I;—BE NOT AFRAID.

BY EDWARD J. WHITE.

SOFTLY o'er the troubled waters,  
 In the fourth watch of the night,  
 Came that voice, so sweet and gentle,  
 Putting all their fears to flight.

Tempest-tossed, and faint and weary,  
 With their hearts all full of fear,  
 That dear voice—so well remembered—  
 Came to soothe them and to cheer.

Nearer still, and nearer coming;  
 That loved voice they heard; which said,  
 As the wild waves roared around them,  
 "It is I;—be not afraid!"

Midst the winds which howled about them,  
 Midst the waves which ran so high,  
 In the darkness, o'er the waters,  
 Came that voice, "Behold, 'tis I!"

Oh! when tempest-toss'd, and driven  
 Over life's tempestuous main,  
 Let the echo of those words, Lord,  
 To our hearts bring peace again.

When around us clouds are gathering;  
 And the storm is howling by,  
 Midst the roar of wind and wave, Lord,  
 Hear our heart's despairing cry.

And when all our days are numbered,  
 And the end is drawing near,  
 Let us hear Thy voice, Lord, saying,  
 "It is I;—be of good cheer!"



“FOR BETTER, FOR WORSE.”

YES, I always liked David. We had been companions at school, had loved, quarrelled, and loved again, as boys will do to the end of time. He was more clever than I, but this gave me no pain. I felt honoured by his friendship; my soul clave unto him; no wonder I am deeply grieved.

When David had gone through the Grammar School with great honour, his father made him partner in the old firm of Samuel Morton and Son. It was generally expected he would become rich, and even enter Parliament. He had a fine natural gift in speaking. Old Samuel Morton believed in the good ways of reality and honesty in all business transactions. “Push as much as thou likes, ma lad,” he would say, “but mind thou always gives value: never mind them as makes money too fast.” In religion also he was such a grim old Puritan as would be a god-send to many a degenerate nineteenth-century Church, with their nebulous theology, and patting the devil’s children on the back. A brave old man was Samuel Morton, not a man to abandon either friend or creed because unpopular. He wished his eldest son to be a man of the same stamp. And we all looked for great things from David.

He had come to the time when strong passions arise and endanger calmness of judgment. It was right he should have a home of his own.

“I dinnot expect tha to keep wi’ me a’ tha days, lad,” his father would say; “but tak time, and dinnot run thaself into a mess; and mind tha whoever thou gets let her be some one as fears God, ma lad. Thou knows what t’ owd book says about ‘bein’ unequally yoked together wi’ unbelievers’: it’s true: and when thou comes to ma age, and sees as much, thou’lt find I’m about right when a says, ‘Tak care.’”

David would at such times look up into his father’s face and laugh.

“What do you mean, father? Do you think I am going to run away and leave the old home? No fear, I mean to become a staid old bachelor.”

And there seemed to be a likelihood of his being so. No one could be more happy than he, nor more active in all good. He taught the class next to mine in the Sunday-school, and I could hear how thorough had been his preparation. His prayers also were deeply spiritual; and, when we joined the Church together, I could see that even old men took fresh courage, blessing God for David.

Matters went on well for a year. David never thought any fair sister was looking a little earnestly at him. He was too good to have one mean thought of woman, and moved among them with the freedom of a little child.

About this time, however, we had a great accession in a new family, which brought a flattering testimonial from another Church. The parents were members, but not the children. They were decidedly in the new school; had wealth; dearly loved a little religion, and a great deal of worldly pleasure. Laura, the eldest daughter, was a fine dashing girl, fair to look upon, of unblemished moral character, and average intelligence. She went to Chapel much the same as to concerts, the ball-room, and the theatre. Whenever godliness was introduced, she bowed coldly, turned her back, and departed to laugh. David was a great deal in Laura's company, and I trembled. The son of God was seeing the daughter of man that she was very fair. A change was coming over him. His prayers were lifeless, his class neglected, his soul barren. I warned him, but he laughed, and said I was too suspicious. From that moment our old freedom of intercourse was gone, and I knew that Laura would become David's wife, "for better, for worse."

It fell like a thunderbolt on the old man, when David asked his consent. He did not storm or rage. He was too sad for that. He only said,—

"Does she know that Laura fears God, ma lad?"

"I hope so, father. She has pious parents, and a good character; I never heard any one say she did not,"

"Then why doesn't she join the Church?"

David coloured a little, and knew not what to answer. He was too genuine to give a false excuse, and said,—

"Well, father, I cannot say; but I have no doubt, once we are married, I shall be able to bring her round."

"That's t' owd story, ma lad, and when thou'st tried it thou'll find it's easier to pull thee down than to pull her up. But thou'st gone too far to draw back. I shanna be in the way."

David thanked his father, and went with a cheerful look to tell Laura. He was a happy man, only there was a still small voice coming up amidst the wild clamour of passion and telling him all was not right. But Laura kept David's conscience; she was goddess on the throne of his heart.

The time came when he was to be married; and old Samuel, whatever he might think of the future, acted the gentleman in the present. There was no stint to his kindness; but what was his amazement when David told him Laura objected to being married at Chapel, and must have it done in Church!

"If so, then, ma lad, thou maun get somebody else to go wi' tha. Chapel was good enough for tha mother and me. If it's not so for Laura, then I doan't go to Church."

Various means were tried to make him yield; but he was firm as a rock. He could not, he would not, countenance such a departure from the grand old simplicity of his Nonconforming ancestors. Thus it came about, that when David was married at Church—married with all the pomp and *paid* splendour of a Church by law established—old Samuel Morton was not present. This grieved me to the soul.

When the happy young pair had gone off to Paris amidst the smiles and congratulations of Laura's friends, I heard that a house had been taken for them in the most fashionable quarter of the city, at a rent twice that paid by old Samuel with his large family. It was sorely against his will. "Begin small, and grow as you deserve," had always been his maxim; but here was his eldest son going in the teeth of his father's advice.

When they came back, there was a splendid party, to which David's parents went. Laura was dressed in the height of the fashion. When I saw her so lovely and amiable, my heart smote me for having one hard thought. I hinted as much to the old man, but he grimly answered,—

"Time tries a' things."

When Laura came to me, she was a little cool; whether because I was too plainly dressed, or not as gay as she would like, I cannot tell. When she turned to some one else, I took David aside.

“Are you happy?”

“Happy! Quite! What makes you ask? We have had such a delightful trip; saw the Emperor and the Empress in the Champs Elysees. Laura was quite captivated with the whole place.”

“We have had a good work going on in the Chapel these three weeks. I am longing to see you among us again,” I said.

“Oh, ah! I am glad to hear it, but really I am afraid I must stay at home with Laura. She objects to my being much out. I shall come to Chapel all the same, you know—when I can—but you must excuse my doing much. I am a married man now.”

He said this with a feeling of relief, and yet I could hear a deep undertone of sadness. He was speaking like Laura, but not like my David.

We missed him very much,—I more than perhaps any one else. Others whom we had not thought of arose and took his place. God’s work went on. But he came not. Even when he did come to Chapel he was late, and Laura with him but seldom.

I went several times to his house, and tried to interest him in the work of God; he would listen, offer me a subscription and a cigar, and say he hoped all would be well at the Chapel, but really he had so much to do he could not come and see us. The only time in which I could get even a few words said to him was when Laura got interested in a sensation novel. Ere long my visits to David’s house became few and far between.

Shortly after his marriage, I heard things were not going on smoothly in the firm of Samuel Morton and Son. David found out that a fine house, much company, concerts, and operas, demanded more money than his father’s business would allow. He hinted to Laura something about taking a less expensive house, and she made such a scene that he never had courage to try again. The next thing was to get fast returns out of the business. He saw other men making fortunes in a few years—why should he not? Why, indeed, unless his father should

oppose? Old Samuel did oppose, and that with such stern words as made David feel how deep his grief was over the new ways of his eldest son. The result grieved me exceedingly.

David left his father, and started business on his own account. The old man said, as he often did, "Time tries a' things." Matters went on well in the new concern. David got the name of being sharp in business, and was generally looked upon as a "good" man,—good, that is, for pounds, shillings, and pence; as to anything else, the Exchange cares but little. David ran fast; his old father plodded on as usual; and time did try all things.

Among the things which it tried was David's business, which proved to be wanting, and resulted in a failure. This was not considered disgraceful among men who had themselves failed several times, and grown rich thereupon. Old Samuel shook his head. Nor was there failure only in his business. Laura showed symptoms of ill-health. How could it be otherwise? She would persist in going to places of amusement, not caring how she came into the cold. Her dress also might be fashionable, but it was far from comfortable. The result was a succession of colds ending in consumption. She laid herself down on a bed of pain never to rise. I heard of it, and resolved to see David. He had not been to Chapel since his failure. When I entered, he was sitting alone, sad—very sad. There was no concealment.

"I am glad to see you," he said. "Not many old friends come near me now. Perhaps it's my own fault."

"How is Laura—Mrs. Morton, I should say?"

"No better. The doctors have given her up. She would persist in wearing those ridiculous dresses, and waiting till the very last at all the parties. She was a foolish woman. And there's a bill come in from her dressmaker that actually frightens me. I haven't a penny to pay it. The only thing I see before me is to break up house and leave the country. What can I do?"

And this was David—my David, of whom I expected such great things. What had he come to? His business going back; his house a wreck; his wife coughing out her life upstairs; and all the friends of his youth falling from around him. Need I say that he bitterly repented not taking the old man's advice?

To poor Laura he was kind and gentle ; never reproached her ; why indeed should he ? But it was hard to keep up under such calamities. Once he completely broke down, and, as he stood among the ruins he himself had made, wept like a child. I tried to comfort him, but in bitterness of soul he turned on me and said,—

“ It’s no use. I went against the voice of my own conscience, and must suffer. I only am to blame.”

They moved ere long to a smaller house. Poor Laura had to be carried in his arms,—and he was so tender ! Even amidst all his sorrows he showed her the deepest love. This could not continue much longer, for if it did, not only would Laura die, but David himself become a victim. Even now it was painful to see him walking in misery through his house—it was no home.

I had been one day to see him, and found matters growing worse and worse. Laura could not live many days. Her parents had left the town shortly after the marriage, leaving behind them no end of debts, as well as a legacy of trouble to our minister ; and poor David saw himself drifting into the gulf of bankruptcy, ending, perhaps, in prison.

I could stand it no longer, and called on his father, who had not seen much of him since they had split partnership. When I told him how David was placed, he said,—

“ Poor lad ! I am sorry. He made his bed, and finds it a rough un.”

“ But you will go to see him ? ”

“ Yes, sure. This bean’t the time to leave un in trouble.”

Whereupon genuine Samuel Morton left his flourishing old-school business, and went over to see his poor son, who had tried the new-school and found it a failure. There was not a word of reproach on either side. Whatever old Samuel thought of his son’s conduct, a look at his present condition, and at Laura’s death-stricken face, was enough to change him. Truly time had tried all. It was now trying poor Laura, and finding her wanting. No one dared tell her that death was near. She was not ready. The concert, ball-room, and opera are not places to prepare for death. But it was coming, ay, coming like the deaf adder, refusing to be charmed, let the charmer charm ever so wisely.

When at length she felt its sting, Laura turned her face to the wall in agony, and ere long her affrighted spirit was before its Maker, to whose righteous care we leave one who, sowing the wind, had reaped the whirlwind.

And poor David came back to the old house, the old business, and the old Chapel, a sadder and a wiser man. He does not now speak of how easy it is for a converted husband to convert his wife; but shakes his head; and only the other day he said to me, "If there be one thing which more than another all Christian ministers should preach about, it is that Church members should never take an ungodly wife or husband, 'FOR BETTER, FOR WORSE.'"

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## PHILOSOPHICAL SPECULATION vs. SCRIPTURE INSPIRATION.

BY THE REV. JAMES GRAHAM.

FABULOUS story informs us that upon occasion two men were walking in the fields, when a huge dark cloud was observed rapidly approaching. "Ah," cried John, "there comes the hail; our crops will be ruined; a famine in three months, then a pestilence." "Hail!" exclaimed Samuel, "that cloud carries rain, the very thing we want; we shall make a fortune." The dispute waxed hot; but meantime the wind had swept the cloud almost out of sight, and they had neither hail nor rain. Some movements in the religious skies have been of this nature. They have not inflicted the injury some feared, nor conferred the blessings that others hoped; but passed away without much result—either disastrous or benign. Fearing that our readers might conclude at once that our present subject was of this character, and so decline to accompany a "Dry-as-dust" any further, we beg leave to assure them at the outset that such is not the case. Philosophical speculation has left its mark not only on the contents of Scripture, but on the source of its origin.

Sometimes this influence proceeds, like the meat and sweetness in Samson's riddle, from very unlikely sources. From the cold, stern dogmatism of Mohammedanism, who could expect such a result? But it has come. Stronger than the dying command of the Prophet is the speculative faculty of the mind. The mysticism of the East and the rationalism of the West have invaded the domain of Islam and dared to strike boldly at the crest of Immanuel. During part of the Middle Ages Arabian philosophy attained at least a respectable position in Europe, and certainly exercised considerable influence on its culture. Neither the religion of Mohammedan, Jew, or Christian entirely escaped it. But it was chiefly through the Arabs in Spain that it influenced opinion concerning the Christian Revelation. In Spain, the high school of Cordova rivalled the literary fame of Bagdad, and, generally, it has been said that "during the tenth century the Arabs appeared everywhere as the preservers and distributors of knowledge." Avicenna, Alghazali, and Averrhoes, represent the mysticism of the East and the realism of the West. Abubeki-ibn-Tofail forestalled Darwin. He taught in a philosophical novel that men were developed from animals. We do not know whether he commenced as low down as "marine grubs." Probably he was not so deep.

Some have contended that Arabian philosophy was totally of Western origin, chiefly Aristotilian. Later researches show that it was a mixture, like Alexandrian philosophy before it. Even Averrhoes mingles a Neo-Platonic element in Aristotilianism. Alghazali is a fair representative of the Persian Soufi, but even then he endeavoured to find a philosophical *basis* for religion. The result was "a system different in details, but similar in spirit and purpose to that known as Scholasticism, which blended the doctrine of Christianity with those of Grecian speculation."\*

In the midst of this Arabian eclecticism up turns the ever recurring "Wandering Jew." To the Caliphs and Arabian princes it must be said that the

" Tribes of the wandering foot  
And weary breast"

\* Biographical History of Philosophy, p. 370.—G. H. Lewes.



were more liberally dealt with politically, than by the then so-called Christendom. In Moorish Spain they increased rapidly. Some of them were counsellors, secretaries, astrologers, or physicians to the Moorish rulers. Among them arose poets, orators, and philosophers of no small repute in the republic of letters. On Mohammedanism, Judaism, and Christianity, two of these philosophers have exercised a wide influence. It is only their influence on the latter that we have to do with in this article. The men are Averrhoes and Maimonides.

As to the influence of Averrhoes on Christian thought there is sufficient evidence. Speaking of the causes which suggested the second attack of "Free Thought" on the Christian Revelation, A. S. Farrar says:—"The revived study of the Greek philosophers, and of their Arabic commentators introduced from the Moorish universities of Spain, with the consequent rise of the scholastic philosophy in the twelfth and thirteenth centuries, furnished material for a renewal of the struggle. The history of it becomes complicated by the circumstance that free thought, in the process of disintegrating the body of authoritative teaching, now began to assume, on several occasions, a new shape—a kind of incipient Protestantism. . . . It is perhaps in some degree to the influence of the doctrine of absorption in the Mohammedan philosophy of Averrhoes, that we may attribute the disbelief in immortality to which we find a tendency toward the close of the thirteenth, and during the fourteenth century. Though it is probable that the indirect influence of the Arabic philosophy was felt earlier, yet it was not until the thirteenth century that the works of Averrhoes definitely influenced scholasticism through the teaching of Michael Scot and Alexander Hales"\* Hagenbach speaking on the increase of scholasticism toward the end of the thirteenth century says: "By more extensive intercourse with the East which followed the crusades, the Western theologians, from the thirteenth century onwards, became acquainted with a more complete edition of the works of Aristotle, which had been translated and commented on by the Arabs, and exerted from that time a still more decided influence upon their system."†

\* Critical History of Free Thought, pp. 8 and 89.—A. S. Farrar.

† History of Doctrines, Vol. I., p. 395.—E. R. Hagenbach.

Three classes of thinkers have been influenced by this second-hand philosophy of Averrhoes; the Spanish Jews, the scholastic philosophers, and the philosophers of the University of Padua. It is only through his influence on one Spanish Jew that the question of Scripture Inspiration is affected. And now, after having made the acquaintance of the Gentile, please accept an introduction to the Jew.

Maimonides, or rather Moses Ben Maimon, who was born in Cordova, March 30th, 1135, and died Dec. 13th, 1204, was the master spirit of his race during his own and succeeding ages. A Spanish Jew educated by the most distinguished Arabian professors in philosophy, and in religion by the unbending Jew; possessing an acute, if not profound intellect, united with an energy that never flagged, at home alike in the element of Jewish or Gentile learning and philosophy, it can excite no wonder that his contemporaries called him "The Light of the Two Worlds." Only with his philosophy in relation to Revelation have we to do. His philosophy is substantially that of Averrhoes. He was a voluminous writer, but it was one work entitled in Arabic *Delelath-Al-Hairin*; in Hebrew, *Morch-Nebochim*; in English, *Guide of the Erring*; which raised him to the summit of fame's proud temple among philosophers, excited storms of persecution against the Jews among so-called Christians; and exercised an influence deemed pernicious by a very large majority of Christians down to the present day. Only a few points can be presented to indicate the cause of this hatred and attachment. Providence, Maimonides holds, reigns in a certain "broad" manner over the destinies of nations; but he utterly denies its working in the single event that may befall the individual, who, subject to all the great physical laws, must learn to understand and obey them. The soul only is immortal, and the reward of virtue consists in its "strictly unbodily" bliss in the world to come. Miracles cannot be wrought in opposition to the physical and everlasting laws of nature. The "broad" principle is carried out to its last consequences, that "the Bible must be explained metaphorically by established fundamental truths in accordance with rational conclusions."

The Jews, before the time of Christ, had divided the Old

Testament into three sections—the Law, the Prophets, and the Psalms. To account for this division they invented the theory of different *degrees* of inspiration. In “Moreh Nebochim” Maimonides proceeds to lay down eleven degrees of inspiration, which he ultimately reduced to eight. But the most important point was the nature of inspiration. The “learned John Smith, of Cambridge” explains the language of Maimonides to be this: “The true essence of Prophecy is nothing but an influence from the Deity upon the rational first, and afterwards on the imaginative faculty by the mediation of the active intellect.” These speculations as to the degrees of inspiration, and its merely subjective character, like the souls of Brahminism, transmigrated; let us see if we can again catch a sight of them. Like young fledglings they seem to hover about the nest for a while in company with their fellows, but afterwards strike out in a bolder flight. We next find them embodied in the ubiquitous Jew, not faring very sumptuously after so long a flight, and raising the old stir among fowl of another feather.

Benedict, or Baruch Spinoza, a Jew, born at Amsterdam, on the 24th of November, 1632, was educated in a knowledge of the Talmudical authorities, mediæval Jewish philosophers, and the philosophy of Descartes, but subsequently rejected the Synagogue, and adopted a complete form of Pantheism. His God neither thinks, creates, nor rules. There is no difference between mind as represented by God, and matter as represented by nature. Such was the God, and the *man* is his legitimate offspring. He has no free-will, is only a mode of his father's existence—good and evil are only relative notions. The attempt of Lewes, in his *Biographical History of Philosophy*, to make out Spinoza a Monotheist, can deceive no one with respect to Spinozism, while it suggests something about himself. Spinoza is a Pantheist, as distinguished from a Monotheist by universal usage of the words, and to change the nomenclature is to muddle the mind, without affecting the nature of the things. Give us Jupiter, with his thunder, or Neptune, with his trident, in preference to Spinoza's All Powerful Dead Head. Spinoza was a vigorous and weighty writer. Only one of his works is directly connected with our subject. The *Tractatus Theologico-Politicus*, shows him as the

Biblical critic. The earlier part of the book is political, and is at one with Hobbes, if not borrowed from him; while the second part reduces miracles and inspiration to its level of Pantheistic naturalism. As he borrowed from Hobbes in the political department, so he did from Maimonides in the theological. The work has been the armoury from which German and English Rationalism have largely stolen their rebel weapons against Christian Revelation. And yet, even Spinoza was only the retailer of the speculation of Maimonides. Dr. Lee remarks, "I have said that the writings of Spinoza point out the source to which the several varieties of modern errors respecting Inspiration may be traced: Spinoza, in a word, by bringing the opinions of his nation under the notice of subsequent writers, has introduced into Christian theology the speculation of the mediæval Jews, and more particularly the philosophy of Maimonides, the master spirit of his race during the Christian era."\* We are not to suppose that no speculations on the subject of Inspiration had made their appearance previous to the time of Spinoza. Father Adam, a Jesuit, in 1550, and the Jesuits Leonard Less, and John Hamel, in 1586, in their lectures before the University of Louvain, raised a storm in the midst of Romanism on the subject. Calmet mentions a Franciscan monk, Claude Frassin, who, in 1662, maintained three degrees of Inspiration—antecedent, concomitant, and consequent. But, notwithstanding this, most of the common law theories derive from Maimonides through the filter of the Amsterdam Jew. We do not think they have been purified by the filter. Some of the modern theorizers, however, have drawn from the fountain-head itself. We now pass from the Jews to the Gentiles.

Le Clerc published his celebrated "Letters" on Inspiration, in Holland, in 1685. They produced a far greater sensation than the celebrated "Confession of an Enquiring Spirit" in our day. "They excited an immense sensation, especially in England," is the remark of a cool critic. Replies shortly appeared from all points of the religious compass. Three replies appeared in England, and one in Holland, before 1694. Among these were two by Jesuits. Rev. E. Calamy, D.D. published a reply in 1710, in the preface of which he remarks, "There is more of artifice

\* The Inspiration of Scripture. P. 401. Dr. Lee.

and subtlety in those *Letters* than in anything of that kind I ever yet met with." And yet, they were, after all, "a mere reflection of Spinoza." A few pieces of this *re-hash* may indicate, not the substance, but the flavour of the dish. All Divine assistance in the composition of the Bible is denied; the ordinary powers of memory were sufficient to enable the authors of Scripture to record any communications from God, which the writers might have received, or the facts of history. The case of St. Peter's vision, recorded in the Acts, and the controversy respecting circumcision, proved that Christ's promises that they should be guided into "all truth" were not fulfilled.

In succeeding days Schleiermacher, and his followers on the Continent and in England, have nearly reproduced Maimonides and Spinoza. These waters flowed not from the throne above, but bubbled up from below from Arabian Philosophy. They have left some traces even on Protestant orthodoxy, on this subject, even to the present day. From these have sprouted forth the theory of different *degrees* of Inspiration. The remark of Havernik in reference to this seems correct: "This asserted diversity of Inspiration appears, even in its definitions, to be so vague and so inexact, that one can hardly form any regular conception of it." Dr. Dodridge omits the degree called "the Inspiration of Direction," and cites Maimonides for his authority in reducing the degrees to three. Dr. Henderson has five degrees—"Excitement, Invigoration, Elevation, Superintendence, Guidance, Revelation." Dr. Daniel Wilson, late Bishop of Calcutta, has four degrees—"Suggestion, Direction, Elevation, Superintendency." The Bishop adds: "Where nature ended and Inspiration began, it is not for man to say." Very humble, this. But, yet, it "suggests" that some parts of the Bible are the product of mere nature, destitute of any influence of the Divine Spirit. This humility may be amiable, though we think it not very clear. We have not seen the work of the "learned John Smith, of Cambridge," on this subject, which was admitted by John Wesley into his *Christian Library*, and can say nothing about the theory it advocates.

But, according to some who presume to be judges, it has been reserved for a "learned German" to give the complete proportions,

and the touch of beauty to this theory of degrees. Professor J. T. Beck, of Basle, is the artist. "The Old and the New Testaments each exhibit three degrees of Theopneustia. First, the *pisteodynamical*, or the concentration of the universal spirit of Christian faith in particular organs, distinguished by the power of faith, for the authentic reproduction of doctrine and history already revealed. To this degree belong the Gospels of Mark and Luke, and the Acts. With this, also, the Deacons were endowed, St. Barnabas and others. Second, the *charismatical*, or the distribution of the miraculous power in extraordinary gifts, extending to ecstasy. This degree distributed over the first community of believers, unites itself to the first degree of Theopneustia, according to its more spontaneous side, while its more receptive side joins on to the third degree of Theopneustia, the *apocalyptic*, which was combined with the two former, in the persons of the Apostles—men called and set apart for the work, in order to transmit to all the world, by means of written documents, the announcement of the mystery of God." Such are the degrees of Inspiration in the New Testament. Now, we must look back at the Old. "First, where, in order to present with fidelity the Revelation which had already become positive in history and doctrine, there was need of certain organs in which the general covenant Spirit was energetically concentrated. Second, the Spirit of special illumination, when, by the moulding energy of the Spirit, a certain virtuosity appears developed for the further dissemination of the truth revealed in doctrine and history—such are most of the Psalms. Third, that which combines and perfects both the former degrees in the Spirit of the progressive Revelation. Thus the prophets wrote of history, and of doctrine, whether relating to the past, the present, or the future; and the Pentateuch appears as a combination of the entire spiritual activity of the Old Testament."\*

We have read a critique on some theorizers about animal instinct, to the effect that we could never know what brute instinct was until we could be *in* the dog's head, *without* being the dog. And we fear those theorists about degrees of Inspiration, will never appear to us very clear until we can transmigrate.

\* Inspiration of Scripture, P. 405. Dr. Lee.

into one of their heads without being himself. For these theories we see no Scriptural authority. Let us draw our breath; at the end of the next stage we must rest.

Our object heretofore has been presentation, we now essay an examination of one phase of this theory of Inspiration, not because it is the most, but rather the least objectionable, and presented by the reputedly orthodox, as the only one tenable. We refer to the opinion that the Biblical writers themselves do not claim plenary Inspiration by the Divine Spirit for their official acts and teaching. Bishop Burnet, referring to the meeting of the council of the Apostles, assembled at Jerusalem on the dispute about circumcision, says: "The Apostles here, *receiving no inspiration to direct them in the case*, but observing well what St. Paul put them in mind of, concerning God's sending him by a special vision to preach to the Gentiles, they upon this did by *their judgment* conclude from thence, that what God had done in the particular instance of Cornelius was now to be extended to all the Gentiles. So by this we see that those words 'seemed good' to the Holy Ghost, relate to the case of Cornelius; and those words, 'and to us,' import that *they*, (i.e. by their own uninspired judgment,) resolved to extend that to be a general rule to all the Gentiles."\*

This interpretation we deem totally mistaken. The words of St. James are: "For it seemed good to the Holy Ghost and to us," etc. To separate the words "*seemed good to the Holy Ghost*," from the words "*and to us*," and to make the latter express the uninspired opinion of the Apostles, and the former the inspiration of the Holy Ghost in reference to the case of Cornelius, is a glaring example of a dangerous practice in Biblical exegesis. It is a pure invention. Considered as an argument, it resembles one of those ill-constructed guns, which in firing, does as much execution at the breech as at the muzzle. If the "Apostles had no special inspiration in the case," then every council of Christians might preface their decisions with, "It seemed good to the Holy Ghost and to us." Furthermore, if the Apostles had no inspiration for official acts, their judicial decisions are only human, and may be repealed. This would be equivalent to the

\* On the Thirty-nine Articles. Art. 21.

Romish theory of development. There is no proof whatever in the passage, that the Apostles acted from "*their judgment*" in the case, without an inspiration. Perhaps no one would think so were there not some special purpose to serve.

We now pass on to what has been deemed the crucial test of such cases, showing that part of what the Apostles taught was *merely* their own judgment, and with respect to which they disclaim any inspiration. Dr. Christlieb, in his address before the late Evangelical Alliance, at New York, says: "In matter of detail we should not forget that the Divine Revelation in Scripture is vouchsafed us in a form not purely Divine, but at the same time human, and that even St. Paul distinguishes between what he has received from the Lord, and that which is merely his own opinion, as well-meant counsel coming from one who has the Spirit of the Lord, and that there is certainly an important difference between a portion of Scripture, the author of which distinctly ascribes his utterances to a direct Divine revelation or command, and one which is entirely silent on this point." The reference, we suppose, is to 1 Corinthians, seventh chapter. But we think that neither in this, nor any other chapter, does St. Paul admit that he speaks his own opinion "*merely*," without special inspiration. Dr. Christlieb assumes this. The assumption, we think, is baseless. Look at the passage on which it is professedly founded, "I speak this by permission and not of commandment," verse sixth. These words refer to the previous teaching. The true exegete, we think, unbiased by any preconceived theory, must conclude the Apostle to mean, "I speak this by way of permission to you in your present married relation, not by way of positive command in all cases." But the notion that St. Paul meant by *no* commandment, no Inspiration, and by "permission," liberty to talk as he might feel without inspiration, has nothing either in the text or context to support it. It is simply an invention. Such a notion makes the Apostle contradict himself, when, at the conclusion of the chapter he tells the Corinthians, "I think also that I have the Spirit of the Lord." It is well known that the phrase "I think" expresses no doubt. Again, he tells the Corinthians that the things which he wrote unto them were "the commandments of the Lord."



Let us look at the other passage on which the *no-inspiration* theory rests. "And unto the married I command, yet not I, but the Lord," verse tenth. Here the Apostle is supposed to say that he had no inspiration on the subject, but referred to the command of Christ in Matthew's Gospel. But how such a reference proves that Paul had no Divine inspiration on the subject, we cannot see. When the rich man in torment requested that Lazarus should be sent from paradise to his brethren, the reply was, "They have Moses and the Prophets, let them hear them." But does this reference express, or imply, that Abraham did not live in the light of paradise? Certainly not. Nor does Paul's reference to Christ's teaching imply any want of the light of inspiration.

The next passage is: "But to the rest speak I, not the Lord." Now, it appears evident, that in the former case Paul refers to the command of Christ, and in the latter case he decides on his own inspired authority; which case was not decided by the command of Christ. And his own decision in this case was placed upon a level with that of Christ in the former case, and, therefore, assumes plenary inspiration.

The last reference is to the words in the twenty-fifth verse. "Now, concerning virgins I have no commandment of the Lord; yet, I give my judgment as one that hath obtained mercy of the Lord to be faithful." Now, Paul simply states here that he had no expressed command of Christ in the case, but proceeds to give his own judgment, and he says, at the conclusion of this chapter, that in these judgments he had "the Spirit of the Lord."

We conclude, therefore, that there is no sufficient evidence in this chapter that Paul says he spoke "merely" his own judgment, *without* inspiration. Dr. Christlieb seems to think that this point must be conceded in order to save us from setting up an exaggerated theory of inspiration and thereby exposing the citadel of Christianity. The reply is: It will be conceded when it is shown that the inspired writers authorize it. They only could tell us what their inspiration was. They claim inspiration for all Scripture. As for defence, we think that to concede part of the Scripture to be inspired and part uninspired, instead of being a wall of defence, is simply to open the gates to Cataline.

Such a concession might be made by those who love and reverence the Bible, but we think the concession unauthorized by the inspired writers. The truth, we think, has nothing to fear. Philosophy may object, criticism may cavil, and unbelief may scorn, but the believer in the Bible may wait the issue with patience lasting as time. The past is alike suggestive of thankfulness, and prophetic of triumph. Above the chaos of human systems, and the wrecks of philosophical speculation, the light of inspiration shines more brightly than ever.

“Look forth!—that stream behold,  
That stream upon whose bosom we have passed  
Floating at ease, while nations have effaced  
Nations, and death has gathered to his fold  
Long lines of mighty kings;—look forth my soul!  
(Nor in this vision be thou slow to trust.)  
The living waters, less and less by guilt  
Stained and polluted, brighten as they roll,  
Till they have reached the eternal city—built  
For the perfected spirits of the just.”

GODERICH, Ont.

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## W O M A N .

NOT from his head was Woman took,  
As made her husband to o'erlook;  
Not from his feet as one designed  
The footstool of the stronger kind;  
But fashioned for himself, a bride,  
An equal, taken from his side:  
Her place intended to maintain,  
The mate and glory of the man,  
To rest as still beneath his arm,  
Protected by her lord from harm,  
And never from his heart removed,  
As only less than God beloved.

—CHARLES WESLEY.

## BILLY BRAY.

BY THE REV. THOMAS CLEWORTH.

THE glory of divine grace has often been made manifest in the lowliest walks of life, and has proved itself as the hallowing power that can transmute the base, restore the fallen, and give princeliness and power to the humblest souls. Our glorious Redeemer's heritage is in all those who are made partakers of that grace; and though they dwell in lowliest cot, or delve in deepest mine, they are "the children of the Highest," and heirs of immortal blessedness.

William Bray, commonly named "Billy Bray," was born in the village of Twelveheads, near Truro, Cornwall, on the 1st of June, 1794. His father was a pious man, but dying while his family were young, Billy, with the rest of them, went to live with his paternal grandfather, a devoted Methodist, with whom he remained until he was seventeen years old. For seven years after that time he lived in Devonshire, and got entangled with wicked company and became a drunken debauchee. Yet in his revelry and defiance against truth and virtue, he speaks of "horrors of mind that no tongue can tell;" and also says, "I used to dread to go to sleep for fear of waking up in hell; and though I made many promises to the Lord to be better, I was soon as bad or worse than ever. After being absent from my native county seven years, I returned a drunkard."

For five years after this his mind was exercised by fears and convictions. He had married in the meantime a woman who had known something of experimental religion, but whose love for Christ had declined. Still her conversations with him only tended to deepen his convictions of sin, and he often wished to begin a better life. His wife said to him on one occasion, "No tongue can tell what they enjoy who serve the Lord!" The feeling of Billy's heart was indicated in the remark he made to her at the time: "Why don't you begin again, for then I may begin too?" Bunyan's *Visions of Heaven and Hell* fell into his hands about this time, and led him to decide for eternal life. He awoke one morning at three o'clock, and the thought came

into his mind that he might never be saved if he waited for his wife's restoration to God first. At this thought he sprang from his bed, and began to pray with great earnestness for mercy. He spent the whole time until noon in agony for salvation. For several days his whole concern was for light and peace. He sought the blessing at home, in the mine, by the wayside—everywhere. It was an infinite concern to get rid of the burden of his woe. His tears were his meat day and night, and he literally roared by reason of the disquietude of his heart. To one who upbraided him for his loud cries, he said, "You would roar out too if you felt my load, and roar I will until I get it off."

Such an earnest seeker could not long be denied the mercy of God. After a season of fierce temptations and buffetings with the adversary of souls, he went *one night—on returning from labour—*into his chamber, and kneeling down, he expressed himself thus: "Lord, thou hast said, 'They that ask shall receive; they that seek shall find; and to them that knock, the door shall be opened,' and I have faith to believe it." In a moment he was made inexpressibly happy. This was in the latter part of November, 1823. He says, "I was like a new man in a new world." He was renewed after the Creator's image in righteousness. Joy and gladness were now his portion: thanksgiving and the voice of melody were henceforth to be his inspiration for ever.

The life of faith was now kindled by the eternal Spirit, and the power of love and zeal were to exhibit in abundant labours the gratitude of his faithful soul to the end of his mortal career. He had been a champion in evil: now, he was to be valiant for the truth. One grand mark of his religion was its sublime earnestness. He was a free and open confessor of Christ. He had told lies once to make fun for his fellows in evil: now, he "could tell them a new tale about heavenly truths." He was instant in this blessed work. For forty years he ceased not to teach and preach Jesus Christ. The radiant blossoms of peace brought forth in him the fruitage of a life most useful and blessed in the instruction and salvation of men. We have dainty ones in Zion who affect to despise the ministry of the local brethren, forgetting that in the history of Methodism in all

her branches, many of these have served her interests most effectually. They have been in labours most abundant, in zeal and love unbounded—men full of faith and of the Holy Ghost. Thousands of these have graduated into the ranks of the regular ministry, and are to-day, as in the past, the glory of Christ and the messengers of the Churches.

Billy Bray connected himself with that branch of Methodism denominated Bible Christians, and became a most earnest labourer among them. But not among them exclusively. He loved all who love our Lord in sincerity. He was one of those pure spirits who rejoice in the spread of the inward kingdom everywhere. He gloried in the triumph of love. His gladness was in the progress of salvation, and he longed to see the whole world blest in the fond embraces of redeeming love. He was soon enrolled on the circuit plan. About a year after his conversion he began to exhort, and became a most acceptable and efficient worker. All classes flocked to him. The clear ring of his experience, his great earnestness, the spiritual wisdom tempered with meekness, and the abounding joyfulness of his spirit commended him to all, and made him a glorious power for good to multitudes of souls. He was a mighty man in prayer, most lively in all his exercises, and a strong enemy to "deadness" in professors or in any religious meetings. His strength was in the joy of the Lord. He once said he had felt "the joys of religion at 250;" meaning so many fathoms down in the mine. He was at rest in the Lord, and could always triumph in the power and perfection of His love. He was raptured in the light of his Redeemer's glory. He saw no darkness in Him. There was no eclipse to his sun—the unfailing rays fell on his pathway, which were ever brightening even to the perfect day. In the mart and mine, in his chamber and in the great congregation, working, waiting, or walking; his life was a perpetual psalm of thanksgiving,—a living rendition of the melodies that have been struck from the grand spirit harps of saint and seer from the beginning, the echoes of which shall be gathered up on the shores of eternity, to give depth and volume to the chorus of redemption that shall swell round the great white throne for ever. A companion says of him "I remember taking a walk with him, early

one morning, when his conversation was of heaven. He stopped, as if a thought had suddenly occurred to him. He remained silent for a moment, with uplifted eyes, which almost immediately filled with tears; a "Praise the Lord" escaped his lips, and he bounded away, though an old man, like a hart or deer. When I came up to him he was praising the Lord aloud, as though it was the business of his life, and said, 'My dear brother, if I only lived to my privilege, I should not feel the ground over which I walk.' On one occasion, hearing of a woman who died triumphant, he shouted out "Glory! if a dying woman praised the Lord, I should think a living man might!" His were the joys of adoption. His boast was, that he was "the son of a King." With royal wealth and privilege came the joys of regality. Having access by faith into the grace in which God's people stand, he had joy in the hope of eternal felicity. The love of Christ in the heart was the earnest of the fulness which eternity should unfold to his spirit.

The implicit faith of Billy Bray in the word of his God affords a clear solution to the cause of his moral power as well as to his hallowed joys. He was strong in faith, giving glory to God. He had faith in God's providence.

He said, "I can trust in Jesus; and, while I trust 'im, He'd as soon starve Michael the archangel as He'd starve Billy." His great zeal in chapel-building was not only the fruit of his faith, but was very often the means of stimulating his trust in God to a remarkable degree. His mother gave a spot for the building of a chapel at a place called Cross Lanes. He had much opposition in the work, but his unfailing confidence in God brought the honour of conquest in his work. While engaged in building, the timber ran short, and Billy laid the case at once before his God. That very morning a Wesleyan gentleman came and gave him money enough to get the needed timber, and said, as he tendered the money, that it was impressed on his mind at prayer to go and give a one-pound note to Billy Bray. His faith, in every instance of need or opposition in his work, rose with the emergency, and in every case was marvellously honoured of God. At Kerley Downs and Gwennap he was the prime mover and the constant earnest worker in new chapel enterprises. This

poor man, with a wife and five small children whom he supported by underground work, would, in the intervals of his mining operations, go to work quarrying stone and hauling it to the chapel-site; at the same time he had his garden to hoe, subscriptions to solicit, and his plan to fill on the Sabbath; sometimes walking twenty miles and preaching three times.

"I have worked," said he, "twenty hours in the twenty-four, and had not the Lord helped me I could not have done it. Bless and praise His holy name, 'for in the Lord Jehovah is everlasting strength.' I do know He is a friend when all other friends leave us; and He will help us to overcome our enemies."

At one time, in soliciting subscriptions for the church in Gwennap, he visited St. Ives, and found the people impoverished because the fishing season had been so poor. "We went up to the Wesleyan chapel," he says; "there were a great many lively members, and we had a good meeting. We prayed the dear Lord to send some fish, and He did." By the next day eight thousand casks of fish were caught, and Billy Bray returned from St. Ives with seventeen pounds sterling, subscribed towards the new chapel in Gwennap.

A most marvellous instance is given of the man's simple faith in God, and of the instant power that answered his trusting prayer in behalf of a poor aged cripple, on the way from Kestle Mills to Newlyn, in the month of February, 1865. Other instances are given, of a similar character, that look very much like the miraculous. Billy's faith rested on an Almighty Saviour, whose power and grace, he rejoiced to know, were the same yesterday, to-day and for ever. He looked directly to God for help, and received most marvellous answers to prayer. We commend the study of those facts to men of the Tyndal school, as affording distinct proof that prayer is heard and answered too.

Abiding Christian sympathy was another genuine mark of the man's deep devotedness to God. His love to the Saviour reflected its blessedness on suffering and needy humanity. He loved to do good both to the bodies as well as to the souls of men. Beneficence was in him as a law of life, ever active, radiant and cheerful. It is said, he could not keep two hats in

the house if he knew of a brother in Christ who needed one. Though poor in his outward circumstances, his soul was rich in generous feelings; and he would often share the little he had with others, poorer than himself.

To the sick he was a tender friend and a constant visitor. Whilst a messenger of mercy to many in pain and sorrow, he gained abundant treasures of comfort and blessing to his own heart. It was matter for grief and surprise to him, that many professing Christians should neglect to visit their brethren and sisters in adversity, seeing that the cheer and consolation is not all on one side. While we pour from our heart the sympathy demanded by others, the good Lord freely enriches both visitor and visited with the brighter joys of hope, and with the sweeter comfort of love.

The conscientiousness of Billy Bray was another sterling feature of his piety. He feared to defile his conscience, knowing that to be the surest way to make shipwreck of his faith. The keeping of the Sabbath was, to him, a delight. When told by the captain of the mines that he must "give up that foolish notion about not working on Sundays," Billy answered that he had a new master now, who told him not to work on the Sabbath but to keep it holy, and that he would do as He instructed him. As in this instance, so in everything else, the spirit of the man stood in the light of truth ready to do the Master's bidding. Prevarication, guile and dishonesty, his soul abhorred. The law of integrity was in his heart, and so he would not "rob God" or do injustice to man. He studiously avoided running into debt without a probability of paying. He cut off all needless self-gratification lest his expenses might overrun his income. Twenty years after quitting the use of tobacco he said, "God has just given me enough money to pay my way through life, and nothing for the pipe. If I had spent only sixpence a week on the pipe, I should have been at this time about thirty pounds in debt." Would to God all smokers and chewers would imitate his spirit. If they would do this in Canada alone, the money saved annually would very soon build the Pacific Railway; and yet we complain of hard times. The spiritual wisdom of this truly good man was apparent to all who came in contact



with him. As in equity; so in judgment and wise discernment he excelled. His answers and counsels, his speeches and sermons, gave constant proof that he possessed, in a very rich measure, "the wisdom that cometh from above." He delighted to honour the King immortal, and so he was girt with grace and endowed with counsel. This was evident in the tact he had in personal address, both to friends and strangers. In conversation or in public ministrations the Lord was evidently with him. In thought as well as experience he held the essential truths of godliness; and though he spoke in homely speech, his utterances told that he had been with Jesus. A skeptical man was once arguing in Billy's presence that there was no devil, and that all a man had to do was to watch his own wicked heart. "What wickedness was it," said Billy, "that went into the swine and drove them over the cliff?"

The man, studying to evade the answer, replied, "Why, the Lord suffered the swine to go over the cliff."

The answer was: first, to show the power of God; second, to show the envy of the devil, who would, rather go into the swine than nowhere. "You nearly always beat me," the opponent said. He afterwards became one, of hundreds, whom Billy was instrumental in turning to the Lord.

A depraved man taunted him on his going about idly to live at the expense of his fellows,—to whom he replied, "My Father can keep me a gentleman always if He pleases, without my doing any work at all; but your father cannot even keep you in decent clothes, with all your hard work."

When some were telling of their trials in a religious meeting, Billy rose and said, he had been feeding on vinegar and honey, but that the Lord gave him the vinegar with a spoon, while He dealt out the honey with a ladle.

At one time, asking a gentleman for a second subscription towards a new chapel, the person reminded him he had given once for that object; "Yes," said Billy, "but how many fleeces of wool have you had since then?" It is needless to say, his suit was successful.

Some fellows of the baser sort tried to frighten Billy, as he was returning from a meeting, late one dark night. They hid them-

selves in a fence and made the most unearthly sounds imaginable, but Billy kept on his way unmoved, singing as he went. At length, one of them cried in a most lugubrious tone :

“ But I am the devil up here in the hedge.”

“ Bless the Lord,” said Billy, “ I did not know thee ‘ wost ’ so far away as that.”

It was a common remark of his, “ What can the devil do with such as me ? ”

Added to all his other good qualities was a deep, unfeigned humility. He had a most overwhelming sense of his constant dependence upon God. He was once heard to say, “ Soon after my conversion the devil said to me, ‘ Billy Bray, you’ll be a great man ; ’ but I, sunk into nothing, and in that way slipped through the devil’s hands.”

In earnest, patient and successful toil, in journeys oft, unfeigned in visits of mercy, radiant and sublime in toils and special services, with a spiritual ardour that knew no abatement in old age, this grand disciple stood at his post to the last. His life had been one of praise and loving zeal, his end was to be one of blessed triumph. One of his last efforts was at a Wesleyan special service, of which Billy says, “ We could do nothing but praise, for the Spirit was poured out in such a wonderful manner. I was as happy as I could be, and live. It was one stream of glory.”

The veil, to him, was soon to be lifted ; for even then the Lord was reminding him, by daily increasing infirmities, that he must soon “ put off this tabernacle.” Not long after, when a doctor was called to see him, he said, “ Well, doctor, how is it ? ”

The answer was, “ You are going to die.”

Billy instantly shouted “ Glory be to God, I shall soon be in heaven ; ” and added, “ When I get up there, shall I give them your compliments, doctor, and tell them you will be coming too ? ” The doctor’s mind was much impressed by such a pointed question.

On the 25th of May, 1868, with the cry of “ Glory ” falling from his lips, Billy Bray entered into his Master’s joy. From the dark mines of earth he has gone to the hills of eternal light, and every power, so fully consecrated here to his Saviour, finds fuller-

exercise before the throne. Another "son of the King" is crowned in the presence of angels, and increased volume given to the song of "the upper choir:" "Unto Him that hath loved us, and hath given Himself for us, and hath made us kings and priests unto God and His Father, be glory for ever and ever." His life was a psalm of heavenly melody, and his name and memory are as ointment poured forth upon the path of his service below; his record and reward are now with the Saviour on His throne. To Him, our Lord and King, be all the glory, whose Hand can bring from the quarry of nature those lively stones, which, moulded by the power of grace below, have their setting and finish in the light of His glory above.

SAULT ST. MARIE, Ont.

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**"WE WOULD SEE JESUS."**

"We would see Jesus." We are worn and weary  
Beneath the heat and burden of the day;  
Each with his load of care, or toil, or sorrow,  
Ready to faint and falter by the way;  
Yet in the very path that we are treading  
On earth, O Lord, we know thyself hast gone.  
Oh, to behold Thee there, our Friend, our Brother  
Guiding and guarding as we journey on!

"We would see Jesus." Oh, that blissful vision  
Is all we ask, to bid our fears depart!  
So shall we hasten on, in shade or sunshine,  
With step unwearied, and unshrinking heart.  
Abide with us, good Lord; the evening closes;  
No longer leave until the shadows flee,  
Till the bright morning dawn, when thou shalt call us  
Forever, where thou art, to dwell with thee

## THE LEEK-SEED CHAPEL.

SOON after the promulgation of Methodism in England, it spread with great rapidity over the counties of Devon and Cornwall, and especially among the miners and lower orders. For a long period, after its introduction the clergy and higher orders of society in the West of England manifested a degree of dislike to the new doctrines which can scarcely be imagined in these days of modern toleration. It was thought by many young gentlemen good sport to break the windows and nail up the doors of a Methodist chapel. The robbery of a Wesleyan preacher, as a spree, by young gentlemen, became the subject of judicial investigation, and the frolicsome young men had to pay very dearly for their practical joke.

Among the uninstructed local preachers was one known by the name of "The Old Gardener." This old-man was no common character, indeed he was quite an original, and by far the most popular preacher among the disciples of John Wesley in that vicinity. He kept a small nursery garden about two miles from the town of St. Asaph, working hard at his occupation as a gardener by day, and praying and preaching to his fellow-sinners, as he called them, in the evening. He lived in the poorest manner, giving away all the surplus of his earnings in charity, distributing Bibles, and promoting to the utmost of his ability the extension of Methodism. His complexion was a sort of dirty, dark iron-grey, and his whole appearance lean and grotesque. Although extremely ignorant, he possessed no small degree of cunning, and great personal courage. Of this the following incident affords ample evidence :—

The "Old Gardener" was once subjected to a burglary and attempt at robbery. He lived with his wife in a small and somewhat dilapidated cottage not far from the high road. Three young "squires" who had just finished their studies at the University, and who despised and hated Methodism, having heard that the old man had been recently making a collection to build a Methodist chapel, thought it would be a good frolic to rob him

temporarily of the proceeds of the collection. The result of the frolic is best related in the words of one of the actors:—

“We set out,” said he, “upon our expedition with blackened faces, on a dark night, a little before twelve o’clock. We had dined late, and all of us had Dutch as well as Cornish courage; yet I confess, when it came to the point, I felt myself a coward. I began to reflect that it was but a dastardly frolic to frighten a poor old man and his wife in the dead of the night.

“The clock struck twelve. ‘Now comes the witching time of night,’” exclaimed Tom.

“‘Don’t let us frighten the poor couple out of their wits,’ said I.

“‘No,’ said Ryder, ‘we will be gentle robbers—gentle as Robin Hood and Little John.’

“I said that I would rather travel back than proceed. ‘Recollect,’ said I, ‘the old fellow is an old soldier as well as a saint, and fears nothing human.’

“‘Nonsense,’ exclaimed Ryder, ‘here goes.’

“He pressed the feeble door of the cottage in which the old man resided; it immediately gave way and flew open. We entered and found ourselves in a sort of kitchen. To our great surprise there was a light shining from an inner room. This made us hesitate.

“‘Who is out there at this time of night?’ exclaimed a hoarse voice from within. I knew it to be the unmistakable voice of the ‘Old Gardener.’

“‘Give us your money, and no harm shall befall you,’ said Tom, ‘but we must have your money.’

“‘The Lord will be my defence,’ rejoined the ‘Old Gardener.’ ‘You shall have no money from me; all in the house is the Lord’s—take it if you dare!’

“‘We must have it and will have it,’ said we, as we entered the inner room, after taking the precaution of fastening the chamber door as we entered.

“We soon wished we had suffered it to remain open, as you will see.

“Now consider us face to face with the ‘Old Gardener’; and a pretty sight we presented. Three ruffians (ourselves) with white

waggoners' frocks and blackened faces. Before us the 'Old Gardener,' sitting on the side of his bed. He wore a red worsted nightcap, a check shirt, and a flannel jacket; his iron-grey face, fringed with a grizzled beard, looking as cool and undismayed as if he had been in the pulpit preaching. A table was by the side of the bed, and immediately in front of him, on a large deal table, was an open Bible, close to which we observed, to our horror, a heap of gunpowder, large enough to blow up a castle. A candle was burning on the table, and the old fellow had a steel in one hand and a large flint in the other. We were all three completely paralyzed. The wild, iron-faced, determined look of the 'Old Gardener,' the candle, the flint and steel, and the great heap of powder, absolutely froze our blood, and made cowards of us all. The gardener saw the impression he had made:

“‘What? do you want to rob and murder?’ exclaimed he; ‘you had better join with me in prayer, miserable sinners that you all are! Repent, and you may be saved. You will soon be in another world!’

“Ryder first recovered his speech.

“‘Please to hear me, Mr. Gardener. I feel that we have been wrong, and if we may depart we will make reparation, and give you all the money we have in our pockets.’

“We laid our purses on the table before him.

“‘The Lord has delivered you into my hands. It was so revealed to me in a dream. We shall all soon be in another world. Pray, let us pray.’ And down he fell upon his knees, close to the table, with the candle burning and the ugly flint and steel in his hand. He prayed and prayed. At last he appeared exhausted. He stopped, and eyed the purses; and then emptied one of them out on the table. He appeared surprised, and, I thought, gratified, at the largeness of its contents. We now thought we should have have to retire; but to our dismay the ‘Old Gardener said,—

“‘Now we will praise God by singing the Hundredth Psalm.’

“This was agony to us all. After the Psalm the old man took up the second purse; and while he was examining its contents, Ryder, who was close behind Tom and myself, whispered softly,—

“‘I have unfastened the door; when you hear me move make a rush.’

“The ‘Old Gardener’ then pouring out the contents of the second purse, exclaimed,—

“‘Why there is almost enough here to build our new house of God! Let me see what the third contains.’

“He took up the third purse.

“‘Now!’ whispered Ryder, ‘make a rush.’

“We did so, and at the same moment heard the old fellow hammering away with his flint and steel. We expected to be instantly blown into fragments. The front door, however, flew open before us; the next step we found ourselves in the garden. The night was pitchy dark. We rushed blindly through the nursery ground, scrambled through brambles and prickly shrubs, ran our heads against trees, then forced ourselves through a thick hedge. At last, with scratched faces, torn hands, and tattered clothes, we tumbled over a bank into the high road.

“Our horses were soon found, and we galloped to Ryder’s residence. Lights were procured, and we sat down. We were black, ragged, and dirty. We looked at each other, and, in spite of our miserable adventure, roared with laughter.

“‘We may laugh,’ exclaimed Tom, ‘but if this adventure is blown, and we are found out, Cornwall will be too hot for us for the next seven years. We have made a pretty night of it. We have lost our money; being obliged to pretend to pray for two long hours before a great heap of gunpowder; while that iron-faced, ugly, red-capped brute threatened us all with immediate passage into eternity! And our money, forsooth, must go to build a Methodist meeting-house! Bah! It is truly horrible. The fellow has played the old soldier on us with a vengeance, and we shall be the laughing-stock of the whole country.’

“The affair was not ended. Reports were spread that three men, disguised as black demons, with horns and tails, had entered the cottage of the ‘Old Gardener,’ who had not only terrified them, but had frightened them out of a good sum of money, which he intended to devote to the building of a new Methodist meeting-house. It was given out that on the following Sunday

the 'Old Gardener,' intended to preach a sermon, and afterwards solicit subscriptions for the meeting-house, when he would relate the remarkable manner in which he had been providentially assisted with funds for the building. Our mortification was complete. Tom, whose hatred of Methodism was intense, declared he would blow up the meeting-house as soon as it was built. Our curiosity, however, was excited, and we all three determined to hear our adventure of the night related by the 'Old Gardener,' if we could contrive to be present without being suspected. Sunday evening arrived. The meeting-house was crammed to suffocation, and with the dim lights then burning in the chapel we had no difficulty in concealing ourselves. The sermon was short, but the statement of our adventures was related most minutely and circumstantially in the old man's quaint, homely and humorous phraseology. This evening he seemed to excel himself, and was exultingly humorous. The old fellow's face glowed with delight and satisfaction. 'I never,' said he, 'saw black faces pray with greater devotion. I have some doubt, however,' he slyly observed, 'if their prayers were quite heavenward. They sometimes turned their faces toward the door, but a lifting of the flint and steel kept them quiet.'

"He then added, with a knowing shake of the head and an exulting laugh, 'But they had not smelt powder like the old soldier whom they came to rob. No, no, it was a large heap—ay, large enough to frighten old General Clive himself. The candle was lighted, the flint and steel were ready. You may ask, my friends, if I myself was not afraid. No, no, my dear friends,' shouted he, 'this large heap of apparent gunpowder was—it was my stock, my whole year's stock of leek (onion) seed!'

"The whole congregation somewhat irreverently laughed; even the saints almost shouted; many clapped their hands. I was for the moment stupefied by the announcement, but at last could hardly suppress my own laughter.

"We subscribed to the fund to avoid suspicion, and left the meeting. After the sermon we joined each other, but could not speak. We could barely chuckle, 'Leekseed,' and then roared with laughter.



"It was a good joke, though not exactly to our taste. It has, however, more than once served for subsequent amusement.

"The chapel was built with the money collected by the gardener. Time and circumstances now induce me to think that there has been no detriment to morality or religion by the erection of the meeting-house which the High Church party named 'The Leek-Seed Chapel.'"

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### THOMAS BINNEY.\*

BY THE REV. E. A. STAFFORD.

ONE who made his way up to a position of such eminence and influence as to be esteemed by very many the greatest preacher of the metropolis of London, is worthy of being somewhat known in all denominations of Christians. Thomas Binney was, without doubt, the foremost man in the Independent body, and the greatest champion of Nonconformity in England, of his time. His life began just before the present century—in 1798. After serving a church in Newport, Isle of Wight, for about five years, in 1829 he became Pastor of the King's Weigh House Chapel—so called from the fact that the earliest Nonconformists worshiped in a loft over the offices and warerooms associated with the king's beam, where, in order to avoid frauds, imported merchandise was weighed. The chapel to which Binney came, had been built for the accommodation of the congregation which had worshiped in this loft, and it in turn, in the fifth year of his pastorate, gave place to a new and very much larger one, which was the chief scene of his labours until the end of life.

Nothing could have been more suitable than his spending the strength of his ministry in such a place. To appreciate the fitness of this arena for the exercise of the powers of such a man, we must understand the London of the time when he came to it.

\* Thomas Binney: His Mind, Life and Opinions: By the Rev. E. Paxton Hood. London: James Clarke & Co., 13 Fleet Street. 1874.

The internal economy of the great city was widely different from the present. No omnibus lines promoted the circulation of its life from one point to another. No railways were constantly carrying thousands to and from the city, and offering a standing temptation to well-to-do citizens to take up their abode beyond the city limits. Whether a man resided near the active centre of business, or in some suburban mansion, was not, as now, decided by the one consideration of financial ability. The men of vast wealth, the prosperous tradesmen, the rising middle class, constituted a large, thoughtful, and most influential population in the midst of the city. Upon such a community Binney came to exert his influence. He saw before him, from Sabbath to Sabbath, the representatives of the sovereignty of gold, men of acknowledged influence in trade, the untitled princes, and citizens of the greatest mart of the world. Such circumstances could only fail to develop a truly great preacher where no great power had originally been bestowed; but this was by no means true in the case of Binney.

Although when he came to London he was in the maturity of his manhood, ripening to his prime, yet his fame was not yet made; and when we consider the line of ministers he succeeded, it is not a little surprising that he was elected to the place at all. The Congregational pulpit was then a model of conventional propriety. Its ministers were masters of fashionable decorum, and, especially, the standard of ministerial deportment was maintained with despotic rigour. A gentlemanly air, and the art of easily mastering all the appendages of polite society, were considered in the qualifications for pulpit preferment, as well as transparency of language and pungency of thought. In public ministrations, the fear of giving offence had developed a style of speech highly polished and pleasing, but strikingly unconvincing and unaggressive. Taken as a whole, the Independent pulpit partook too largely of conformity to the world on the esthetic side; to be quite consistent with the denomination constituting the vanguard in the conflicts of Nonconformity.

Binney's immediate predecessors, though by no means inferior or weak men, were held in slavish subserviency to the conventionalities of the time. Now, his nature was not at all adapted

to anything of this kind. He was independent, free, bold, outspoken. Even his opponents commended him for his vigorous style, his manly, straightforward, downright method of laying on his blows. Then, he had already developed his views on the one point on which he was suspected of heterodoxy—that of eternal punishment. Taking all these things into consideration, his coming to London at all is a matter of some surprise, but it must be regarded as one of the many instances where Providence has got ahead of men to promote their welfare, in spite of their own plans to the contrary; for the event meant as much in the education of the Independent pulpit to a higher and bolder type, as it did in the bringing about of better relations between the Establishment and Nonconformists.

On entering upon his work in London, Binney did not, like many eminent and useful ministers, burst upon the public, like thunder from the sky. He ripened slowly, but with a constantly increasing influence to the end. During the first three or four years he attracted little attention, but he was proving his position, studying his circumstances and surroundings, developing his strength, discovering his power; and other denominations—especially the Establishment, as we shall see—soon discovered it also.

As a preacher he was soon claimed by his denomination as the representative of the Independent pulpit, which has sought to be distinguished by a high order of thought, rather than by the cultivation of beautiful rhetoric, or those arts by which the masses are captivated for the time. Binney was emphatically a man of weight. The impression left by the study of his best productions, as also from hearing them, was not so much a sense of the splendours of towering eloquence, as of new and enlarged views opened up to the mind, or old ones clothed with an interest altogether new. But the true eloquence of bold and forcible statement, which either compelled an assent to his views, or awakened an intense hostility, he possessed in an eminent degree. His utterances carried a convincing power. Indifference was not possible. His congregation was a fair reflection of his character as a preacher. It was said to be unlike any other in the kingdom. The massive foreheads, seen there in such numbers as to be a

characteristic of the place, indicated his power over men of thought. He did not bring to his pulpit evidences of great scholastic learning; but his efforts gave abundant evidence of the truer idea of real culture—the development of all the powers of his manhood, the exercise of a wide range of sympathies, and that attention to the events and indications of the times which caused him to seem to know everything. And though a man of thought, and free from everything like sensationalism, or advertising arts to draw a multitude, yet his popular power is indicated in the fact that the Weigh House had uniformly, morning and evening, a congregation so crowded as made the provision of extra seats in the aisles an almost constant necessity.

Although in his early life he had printed some strong things in favour of reading sermons, in London he was entirely extemporaneous. There was, therefore, a wide range of excellence in his efforts. Sometimes he fell so low the hearer could scarcely believe it to be Binney's sermon. However, he used to say he was the only man in England who dared preach a poor sermon, and know it. An element of great power in him was his prayers. When his sermons chanced to be inferior, often the prayer would linger in the hearer's memory, a source of warmth, encouragement, and even instruction. When another eminent man had preached on some special occasion, Binney's opening prayer was remembered, and the sermon forgotten. He was not one who considered that all strength should be exhausted upon the sermon, while anything that chanced to float before the mind, to be thrown off without thought or effort, was suitable for the prayer. And, as in every similar case, the strength he gave to this part of his work yielded a rich return.

Though not a revivalist in the common acceptation of the term, he was eminently successful in meeting the difficulties of thoughtful men, and helping them to find their way to Christ. No surer evidence that his was a soul-saving ministry could be desired, than that such a man as *William Hone*, of the "Every Day Book," a confirmed Deist, saddling all the wrongs committed by the Government (which to him seemed very many) upon Christianity, and fortified in his Godless life by all the unanswerable prejudices against religion, out of which "is so much harder

to lead men than even from their sins,—should have been so much impressed by Binney's influence as to become a truly converted man, and an active member of the Weigh House congregation. Such is only one illustration of the character of the work done for Christ by the ministry of this man.

Some four or five years after his settlement in London, he became the champion of Nonconformity, at least in his own denomination. To appreciate the part he took in these controversies, we must remember the condition of the Established Church. It was about the time of his beginning his labours in London that the laws of England first gave any recognition—indeed, we might almost say any toleration—to dissent. Consequently, the dignitaries connected with the Establishment were more insolent and offensive than we could possibly imagine now, were it not for occasional instances of intolerance which yet appear; of which, however, it is safe to say all bodies of Christian people, at the present time, feel it a duty to be thoroughly ashamed.

As to the spiritual life of the Establishment at the time, it was certainly lamentably low. More than half the incumbents were non-residents. During an episcopate of thirty-four years, one Bishop had never resided in his diocese. Drunkenness was no infrequent vice in the clergy, as we may judge, when one, brought to account for this crime, pleaded in defence that “he was not drunk on duty.” The preaching of the time can scarcely be correctly characterized without particular illustrations. To say it was contemptible is not abusive, but only true. The services were performed in the most perfunctory manner, without life on the part of the officiating clergymen, and consequently without interest on the part of the congregations. It is certainly just to say that there were exceptions to this state of things, but it is sufficiently deplorable that cases of a different nature were only exceptions. The Ritualism, since grown so rank, was undeveloped then, but was doubtless germinating in the minds of its distinguished authors and abettors; just as at Oxford, in the minds of young men, since prominent, were springing up the views which have since received so much attention and criticism, as published in essays, tracts, and more pretentious volumes, breathing so largely

the spirit of skepticism, as to be justly regarded as worthy objects of suspicion.

Nor should we overlook the positive immorality practised by scores of clergymen of the Establishment, in subscribing to Articles which they did not believe, for sake of the *status* thereby secured, and excusing the proceeding by such casuistry as would justify forgery, and indeed all the commercial and political immoralities likely to be practised. This seemingly strong language is justified by Mr. Jowett's apology, in which he declares "cases often occur in which we must do as other men do, and act upon a general understanding, even though unable to reconcile a particular practice to the letter of truthfulness, or even to our individual conscience."

Mr. Binney appreciated, as highly as any persons, the advantages to be gained by subscription, but a nature so singularly honest as his could never stoop to such subterfuges, and it was purely on conscientious, not political, grounds, that he declared himself the enemy of the Establishment. He never entered upon the discussion of this question from the political standpoint. Indeed, before the encroachments of Romanism came to be felt as they now are, or its true character was so fully recognized, Binney admitted the desirability of an Established Church as a defence against this system, which is satisfied with nothing short of political, as well as ecclesiastical, ascendancy. He foresaw that, to the Churchman, Popery might become more hateful than Dissent; and a worse evil, to the Dissenter, than an ecclesiastical Establishment with a Protestant Church. His war against it was, therefore, not unreasoning, but strictly conscientious. His notoriety, not to say fame, in connection with this controversy, began with the publication of an address delivered at the corner stone laying of the present Weigh House Chapel, which was afterwards published with an appendix, in which, with various qualifications, he charged the Establishment with "destroying more souls than it saved." This famous sentence was sufficient to fix all eyes, of both parties, upon him, and a train of most vexatious circumstances soon led the Congregational Board of London to call upon him for the vindication of Dissent against its accusers, which he did, to the satisfaction of all interested in

his side of the question, in a discourse of great length, eloquence, and convincing power, called "Dissent not Schism."

Our space forbids our following him in the controversies which grew out of this, but if the vindictiveness of a man's opponents is any measure of his power, and of the influence he is exerting against them, certainly no man need wan' any better acknowledgment that he has laboured with effect. There can be no doubt that of the credit of awakening in haughty Churchmen a better feeling towards Dissenters, and a fuller recognition of their rights, a large share must be awarded to Thomas Binney, who, for his own part unknown in person to very many of these distinguished men, and therefore not valued for his many excellences, received their unmitigated contempt.

Very many interesting stories are told, illustrative of the peculiarities in his character, which show that, like all men of great power, he was full of sympathy; and, like most distinguished preachers, exceedingly nervous and sensitive to trifles, and the subject at times of most painful seasons of mental depression.

Studied as a man, we learn from him the intrinsic value of unflinching honesty, independence, and candour. The world has great need of these qualities in all professions, and will find some place for the man who is led by them. Studied as a preacher, the lesson his work conveys is the worth of individuality—that each must do his work in his own way, which is, in truth, God's way for him. Had Mr. Binney consulted and ruled himself by precedents—what others had done in his place, their styles and methods—London would have forgotten him long before he died, or, rather, it would never have known him. And looked upon as a man much engaged in disputation, he shows how much real nobility of soul, and sincere love for other men, may be consistent with differences in opinion from them. A few sentences from "Dissent not Schism," will reveal the spirit by which he was animated, even in controversy. "As Christians, let us war with what separates man from God: as Dissenters, with what separates Christian from Christian. Let us seek the nearer approximation of Church to Church, and the ultimate recognition and union of all."

## CHRIST AND NICODEMUS.\*

BY THE REV. JOHN G. MANLY.

CONVERSATION well develops a man, because it is the contact and communion of minds, and because it is usually unstudied and spontaneous. As "the coldest bodies warm in contact and the hardest sparkle in collision," so good conversation generates light and heat; and "as iron sharpens iron," so, in conversation, "the countenance of a man his friend." Many momentous conversations are recorded or referred to in the Bible. The redemption of the world was opened to our race, at the outset, by the conversation of God in the garden with our first parents. The chastisement of wickedness is opened to us by divine conversation with Cain. The high appreciation of the righteous is opened to us by divine conversation with Abraham respecting Sodom. The preparation of ages for Christ is opened to us by divine conversation with the father of the faithful. God spoke with Satan respecting Job; the tempter conversed with Jesus; Moses and Elijah, on the Mount of Transfiguration, conversed with the Master respecting His approaching decease; and Jesus, at sundry times, conversed with His disciples, and also with others, particularly Nicodemus.

Everything, in this last case, contributes to importance and significance—the persons, the time, the place, the theme, the conversation itself, and the result. Nicodemus belonged to the world's most religious people and most favoured nation. He was not only a son of Abraham, but a member of the most religious, prominent and powerful party in Abraham's race, the Pharisees; he belonged to the choicest men of that party, for he was a ruler, a member of the grand council of the Sanhedrim, educated and empowered to expound and enforce the revelation of God in the law and the prophets and the psalms. He was not a novice, but advanced in years and well-experienced in the civil and spiritual affairs of his people, for when he asked if an old man could be born again, he plainly implied that he himself was old; and so

\* From a forthcoming volume entitled "Religion and Life," to be shortly issued from the Methodist Book Room.



he brought into this conversation the wisdom of years and the gravity of grey hairs. But a greater than Nicodemus is here. The Hope of Israel is here, the Son of David is here, the Light of the world is here, Immanuel himself is here; and now while he speaks let us reverently and attentively listen; and whatever he says, let us weigh it and prize it, for it is the gold of the Sanctuary, the wealth of supreme and eternal truth.

It is not in the dim mists of antiquity, it is not in the shadows of the world's morning, that Jesus and Nicodemus came together, but in the fulness of time. More than four thousand years have rolled away since the conversation of the garden inaugurated to man the reign of redemptive grace and truth. Since then the world has been wrecked and rescued; since then men's tongues have been confused and varied; since then the race has been nationally divided and multiplied; since then there has been a selection and a system to prepare for reconciliation; since then great empires have flourished and perished; since then Greece has risen to civilize the world, and Rome to sway it; and now has come the concentration of all foreshadowings and forerunings, all predictions and preparations; now in the reflected culture of Athens, now in the presence of imperial Rome, now in the convergent radiance of Moses and the prophets, and the second Elijah, a Jewish ruler and the world's Redeemer are met for the interchange of common or peculiar thought.

It was the fulness of the world's time when Jesus conversed; it was the night-time of an ordinary day when Nicodemus came to him. Whenever afterwards Nicodemus is mentioned, the time of his visit to Jesus is also mentioned, as if to show that the time had a meaning and a reason: "he that came to Jesus by night;"\* "who at the first came to Jesus by night."† Nicodemus was not a disciple of Jesus when he came, for though he begins with compliment, he soon evinces ignorance and unbelief. Estimating him by his own words and by the character of his companions and friends, the Pharisees, there is no reason to suppose, as has been sometimes said, that he came at night for the sake of its stillness and seclusion. Whether he came for the gratification of curiosity only, or for instruction also, he came secretly and

\* John vii. 50. † John xix. 39.

timidly, unwilling to be known, in any sense, as a disciple of the Nazarene. But, whatever his motives, it was well that he came. It is well for every man, whatever his present religious condition, to read and hear God's word, to come within the range and reach of the truth, to afford the teachers of truth an opportunity of communication.

These two interlocutors are met at the world's centre. The affairs of mankind do not gravitate to Athens or to Rome, but to Jerusalem; for the temple of God is there, the oracles of God are there, and there, too, the only true Priest is about to offer the true and only sacrifice for the sins of all mankind. "Salvation is of the Jews."

They are met to converse on the theme of themes—religion, the relationship between God and man, the kingdom that is over all forever. Men's ordinary topics find no place here. The weather, the crops and the war, party politics, the literature of time, human science, civilization, fleeting philosophy, are not now stirring the heart of Nicodemus, or seeking to elicit the Master's weighty words. These two talk of God's kingdom and the men that shall enter it. They talk of escape from perdition, of God's love and its gifts, of the faith that saves and the unbelief that destroys. What can match such themes as these? They belong to us all; they are above all estimation and beyond all comparison, and they should be our great study and topic. A little longer and we shall have nothing else to think of; a little longer and we shall have nothing else to care for.

Very admirable and valuable is the conversation itself. The more we attempt to fathom it the deeper we find it; the more we seek in it the more it yields us; it is an unfailing spring of spiritual influence, an inexhaustible mine of heavenly wealth. Its theme, from beginning to end, is one, true religion; and the wisdom of God presents this theme in its noblest and most appropriate aspect—the aspect of LIFE.

The conversation, as our Lord conducts and moulds it, contains four parts or portions. The first may be taken to include the first thirteen verses of the third chapter of the Gospel according to John; the second consists of the fourteenth and fifteenth verses; the third of the sixteenth and seventeenth, and the fourth

comprehends the remaining four verses. It seems strange that any one should ever doubt the extension of the conversation to the end of the twenty-first verse. The beginning and the end are clearly marked. The introduction narrates that there was a man of the Pharisees named Nicodemus, a ruler of the Jews, who came to Jesus by night; and the conclusion is marked by the resumption of the evangelist's narrative at the twenty-second verse: "After these things, came Jesus and his disciples into the land of Judea," the region lying south of Jerusalem. But the best evidence of the extent of the conversation is its own structure and import. The first part teaches us that true religion is new life originating in a new birth—the birth of the Holy Spirit; the second part teaches us that this new life is the fruit of death—the death of the Son of man; the third part teaches us that this fruitful death is the gift of love—the love of the Father; and the fourth part teaches us that this gift of love is the choice of man—the choice of man by faith. "All are but parts of one stupendous whole." The several parts are closely connected, and evince such consecutiveness, independence and unity as to compel the conviction that they form one divine and glorious whole, worthy of Him who spake as never man spake, and fraught with grace and truth to all that rightly read and learn.

Such a conversation, endlessly multiplied in speech and writing over the world and down through the ages, could not be unproductive. It appears to have been profitable, first of all, to Nicodemus. The profit does not appear in the conversation itself (for profit is not always immediate), but in subsequent acts, which the evangelist significantly links with the nightly interview. When the Pharisees scoffed at their own officers, as "deceived," for eulogizing Jesus instead of seizing him, and at the multitude that followed him as "cursed," "he that came to Jesus by night" said to his fellow-Pharisees, "Doth our law judge any man before it hear him and know what he doeth?"\* This was speaking manfully for fair play. When Joseph of Arimathea, a disciple of Jesus, but secretly, for fear of the Jews, obtained from Pilate the body of Jesus, "there came also Nicodemus, who at the first came

\* John vii. 50, 51.

to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred weight." Then Joseph and Nicodemus "took the body of Jesus, and wound it in linen cloth with the spices, as the manner of the Jews is to bury. Now in the place where He was crucified there was a garden, and in the garden a new sepulchre, wherein was never man yet laid." There Joseph and Nicodemus laid Jesus.\* These men are coupled as kindred spirits, as if alike disciples of Jesus secretly for fear of the Jews. The expression that Nicodemus came to Jesus by night "at first" appears to imply that he was advanced from that beginning, that he had profited by that great interview.

It is remarkable that in the first mention of Nicodemus, after the conversation, it is said he was "one of the Pharisees," but in the second mention of him, in connection with Joseph, this description is omitted, as if to denote that he had ceased to be "one of them."

What Nicodemus heard at first by night has stirred the hearts of countless multitudes and led them into life. Many, it is to be feared, have heard and read it in vain, because of their counter-choice, their inattention and unbelief; many, probably, have heard or read it at first with Nicodemus-like ignorance and incredulity, but afterwards pondered it with profit, and multitudes by means of it have been born again. It is for every man and for all time. It is for every pulpit and Sunday-school and family. And its influence and efficacy are widening with the suns. The foremost doctrine of the Lutheran era was justification by faith; the foremost doctrine of the Methodistic era has been regeneration by the Spirit. The one is the complement of the other, the one implies the other; and both, in their Scriptural completeness and validity, are the mighty means of spiritual conquest and culture. They can never be superseded or rivalled; and their function will never be finished till, as the seed of the kingdom, they fill the face of the world with fruit, and the last believer is born into the family of God.

\* John xix. 38-42.

## EDITORIAL.

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### THE STUDY OF THE SCRIPTURES.

MORE and more is the attention of the world being concentrated on that grand old book, the Bible. Around it the controversy of the ages has gathered. Upon its pages generations of the profoundest scholars and subtlest intellects of the race have eagerly pored—some in the sinister effort to undermine its authority and invalidate its teachings; others with the earnest desire of comprehending those teachings and submitting to its rule. No other book in the world could endure such minute, such microscopic study, without revelations of discrepancies and imperfections. But, like the Hebrews of old, this book has come forth unharmed from the fiery furnace of hostile criticism; nay, glistening with new lustre and bright with added beauty.

This critical study of the Bible is needed for the full revelation of its riches. While golden nuggets of truth in profusion bestrew its surface, yet precious ore will still repay the miner's toil. While many of its teachings, like wayside flowers, breathe forth their generous fragrance on the passing breeze, so that life's weary wayfarers may inhale its sweetness, others, like medicinal plants, will only yield their healing simples in the alembic of prolonged and earnest study. Its great essential truths are so plain that whoso runs may read, but others will exhaust the profoundest and most critical inquiry and be not themselves exhausted.

It is noteworthy and an omen of brightest augury, that in an age of skeptical tendency, when all things are questioned and the very foundations of the faith are recklessly assailed, this grand old book, which is the source of our religious hope and ground of our confidence, is more than ever receiving the devout investigation, the loving study of the race. By means of the International Lessons, millions of Sunday School children and multitudes of

their elders are engaged in the consecutive study of the Word of God, and the ablest biblical scholars of the age employ their best talent in the elucidation of divine truth for the instruction of the little child. Thus shall the rising generation be better equipped for the battle of life than any of its predecessors; and in the words of life implanted in the soul possess an antidote against the malaria of skepticism which empisons the air.

We shall endeavour to make this Magazine, as one of its most important functions, contribute to the better comprehension of the Holy Scriptures. Arrangements are being made for a series of exegetical articles which we believe will be of interest and profit, not merely to our brethren of the Christian ministry, but to all thoughtful readers. We hope also that an increased stimulus will thus be given to the study of the Word of God, convinced that nothing will more conduce to the improvement of the understanding and the formation of a noble Christian character.

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### THE RECENT CONFERENCES.

THE meeting of the several Annual Conferences of the Methodist Church of Canada, has been anticipated as presenting occasions of great interest. Those Conferences, so far as at the time of the present writing they have met, have not disappointed that anticipation. In these assemblies the result of the year's labours is gathered up; and the effects of our recent ecclesiastical changes are strikingly manifested. One of the strongest impressions on entering any of these Conferences is that caused by the conspicuous absence of many brethren whom we have been in the habit of annually meeting. This is a privation which all deeply feel and regret, and the regret is intensified by the thought that in many cases, seldom, perhaps never, shall the companions in toil and trial and triumph of many years meet again on earth. Many tender recollections of bygone gatherings are awakened and many a pang is felt on account of the severance by the stern logic of events of life-long friends.

But this feeling is measurably alleviated by the thought that in consequence of the rapid expansion of the Church and increase in the ministry, the assemblage of all in one Conference was fast becoming impossible. Indeed, each of the three Western Conferences now contains as many ministers as did the whole a very few years ago. As one visits in succession the important assemblies at Brantford, Picton and Kingston, and thinks of the other Methodist Conferences in session in Ontario and Quebec and in the Maritime Provinces, he cannot help feeling how marvellous has been the growth of that germ of Methodism planted almost within the memory of living men, and devoutly exclaiming "What hath God wrought!"

Another strong impression is that produced by the thorough fusion of the two Churches in Ontario and Quebec, whose union is now practically carried into effect. The utmost harmony of sentiment and action has prevailed, and the only rivalry has been one of loving sympathy and fraternal regard. In the remarkable success which has attended the year's operations and the large ingathering of souls which has resulted, a grateful heart should devoutly recognise the seal of the Master's approval of the union of His disciples.

The lessened size of the Conferences and the removal of legislative topics from their sphere of action have permitted the more complete oversight and fuller discussion of the practical work of the Churches. The Sunday School, Educational, and Missionary interests have received more attention than it has previously been possible to give them, we are persuaded greatly to the advantage of those interests and of the common cause with which they are connected. Although the number of brethren who meet each other is less than formerly, yet that very fact enables them to see more of those whom they do meet, and to enjoy more thoroughly social intercourse than was possible under the old *regime*. Brethren, too, whose voices were seldom heard in the larger assemblies have an opportunity of taking efficient part in Conferential business, and thus a large amount of latent executive and debating talent is developed.

We have not, at the time of this writing, received any reports from the Conferences of the Maritime Provinces, but have reason

to believe that they also have enjoyed signal prosperity, and that their various interests, signally that of the Missionary Society, have felt the stimulus resulting from the unification and consolidation of the Methodist Church of Canada.

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THE second volume of this Magazine, we are happy to inform our readers, opens with auguries of the fairest success. We have been very greatly gratified, while attending the recent Conferences, with the very hearty expressions of appreciation of its character and sympathy with its purpose spontaneously offered by so many of the ministers. The kind suggestions which have been made have also been carefully noted, and no effort shall be spared to make the Magazine increasingly valuable, and we hope indispensable to both ministerial and lay readers. Some features of marked improvement are already in contemplation. We hope also to be able to bestow an increased amount of personal attention to its interests. What is now wanted to ensure the success and permanence of the Magazine is a largely increased subscription list. If all of its friends would assist its circulation as some have done, that list might easily be doubled.



## CURRENT TOPICS AND EVENTS.

### THE REVIVAL MOVEMENT.

IN our monthly summary we have often referred to Messrs. Moody and Sankey. The interest in their work does not seem in the least to abate. It was thought that London would be the most difficult of all places to move; but in no place which they have visited, have greater crowds been drawn together. Thousands have assembled at the various meetings held in the Metropolis, and persons from all classes of the community have been among their hearers. Lords and dukes, even some members of royalty, have listened to the old, old story; while many stout-hearted sinners have yielded to the influence of the cross, and become new creatures in Christ Jesus.

A correspondent says the work is extending rapidly, and so great is the interest that Mr. Moody usually addresses four public meetings daily. As many as two hundred carriages, with servants in livery, are sometimes to be seen waiting at the doors of the places where the meetings are held, indicating some of the class of persons who are in attendance. The result of the labours of these men of God is not seen in what they themselves actually accomplish, for they succeed to an astonishing degree in inducing others to work for Jesus.

In illustration of this, Liverpool may be mentioned. Here, Messrs. Moody and Sankey laboured a few weeks, and special services have been held ever since, with good results. Only recently two hundred persons remained at an enquiry meeting, held at the close of a prayer meeting. A Unitarian minister said, that these men (Moody and Sankey) had done more good in one month in Liverpool, than the Unitarians had done in ten years. In Belfast, thirty cottage prayer meetings are held every week by the young converts who were brought to God while the American

revivalists visited that town. In London, hundreds of persons are going daily in quest of their friends and bringing them to Jesus. Recently, Mr. Moody urged his hearers to endeavour to bring at least one person each to Christ; and next day, one of them reported that he had spoken to thirty others about their souls, and he saw eight made happy before the day closed.

Mr. Pearsall is also effecting great things in Germany. Mr. Morrod and Mr. M'All and others are also achieving glorious results in France, so that may we not say that these are the days of the Son of Man with power? Might not the Churches learn from these pleasing occurrences that a class of men called "evangelists" could be usefully employed in visiting the Churches, and assisting in special services? The Church needs to be aroused to a sense of its duty. The want of the times is, that every believer should be employed in the vineyard of the Lord. If the revival movement, which is now sweeping like a grand tidal wave over England and the continent of Europe, shall be the means of causing even the majority of our Church members to see that they have work to do for the Master, we may expect seasons of greater power than have ever yet been witnessed.

### INTOLERANCE AT THE GRAVE.

FOR several years past, certain of the Episcopal clergymen of England have made themselves very offensive to their Nonconformist brethren. In many parts of the country there is no place of sepulchre but the churchyard, over which the clergyman of the parish usually exercises control. In several instances there has been a direct refusal to allow the customary religious services at the grave of a person who had died a Dissenter, or had not been baptized by a clergy-

man episcopally ordained. In other instances, permission has been refused to allow the word "Rév." to be inserted on the tombstone, when it was prefixed to the name of a Non-conformist minister.

Various methods have been adopted to do away with such offensive proceedings. Recently, a bill was introduced into the House of Commons by Mr. Osborne Morgan, which was the occasion of a lively debate. The bill was strongly opposed by Mr. Disraeli and his cabinet. The arguments against the bill have been pronounced to be weak, and the speeches very poor; whilst in favour of it, speeches full of sound argument and telling power were made. The Right Hon. John Bright's speech was especially trenchant; some say, it was one of the best he ever made. Among other remarkable utterances, he said, "The time will come when no one will believe that such a bill was discussed in the House of Commons."

Notwithstanding all that could be said in favour of Dissenters being allowed to bury their dead in accordance with their own wishes, in the burial grounds of the nation—for such the church-yards are—the bill was defeated; and thus the reasonable requisitions of an immense number of people must still be ignored, to meet the intolerant views of those who claim to be considered as belonging to the Church established by law. Surely such an anomaly cannot much longer exist in free England.

#### PAN-PRESBYTERIANISM.

FOR some years past Dr. Mc Cosh has been arguing strongly in favour of this confederation, and he has so far succeeded as to have several committee meetings, with a view to make the final arrangements. Various other preliminary matters have been adjusted; and soon a Conference will be held in London, which will determine the time and place for holding the anticipated Ecumenical Council, designed to embrace all the Presbyterian Churches in the world.

In the meantime, like others, we have been somewhat curious to know the probable strength of our Presbyterian friends, and from what we can gather, the following is the most complete approximation to the status of the body that we can secure:—

In America there are fourteen Churches and 1,087,684 communicants. In Europe and Australia there are sixteen Churches and 6,410,131 communicants, making in all, thirty Churches and 7,497,815 communicants; so that should the Council take place, it can readily be seen how powerful such an organization will be.

Should it be successful, no doubt other Councils of a similar kind will soon follow. The Archbishop of Canterbury proposes to have such a Council in 1877, with a view, no doubt, if possible, to harmonize the conflicting parties that are known to exist in the Episcopal Church. A formidable task, as all persons can readily understand.

We anticipate, also, that we shall soon witness a Methodist Ecumenical Council. Several of our editors have been discussing the feasibility of such a gathering, and unless we are much mistaken, fewer difficulties will be found in the way of such a gathering than will be encountered in both the former.

#### THE EARL OF SHAFTESBURY.

THE name of this distinguished nobleman is well known to all our readers. Few persons in any position of life have laboured so long and so ardently on behalf of every movement that affects the happiness of our race. He is always ready, both by his platform efforts and the aid of his purse, to assist in the benevolent enterprises of the day. During the Anniversary month he presides at more meetings in London than any other gentleman.

Lord Shaftesbury is President of the Costermongers' Society, the design of which is to assist those persons in the time of sickness and death. A small fee is contributed

by each member, and relief is afforded as the necessities of the applicant may require. During the past year \$918 had been paid to the Treasurer by the members, at the rate of two cents per week; out of which sum \$482 had been expended. Dinners had been given to 58,000 persons, and soup to a number that could not be counted.

The costermongers determined to make the noble lord some testimonial in proof of their obligations to him for the many ways in which he had assisted them. Accordingly, at their late anniversary meeting, they presented his lordship with a donkey. The occasion was one of great hilarity, but when the noble lord acknowledged the gift by saying that "all through life he had done his duty as donkeys generally do theirs, with unmurmuring patience and unmurmuring resignation to everything put upon them," the applause of the hundreds of his humble friends was unbounded.

The Earl of Shaftesbury has taken great interest in the welfare of the artisans, in their attempts to get better dwellings. There is an estate called Shaftesbury Park, which has been divided into building lots and sold to the working classes at a small figure. The noble Earl, though a Churchman, has always been on the most friendly terms with Dissenters; and, therefore, he has not inflicted a condition upon the occupants of lots on the estate, that they shall attend the Established Church; nor has he set aside sites solely for that Church. There is a large hall in which a Sabbath School is taught, and all denominations have free access to hold services in turn. But this does not suit certain intolerant bigots, who think that the whole population is given over to heathenism, simply because "*the Church*" has not exclusive right there, as in some other places.

#### SUNDAY CLOSING IN IRELAND.

FOR some years past it has been the growing conviction of many, that

the Temperance cause was making more progress in Ireland than in England; in proof of which, the conduct of the Irish members on a very important question was referred to. Petitions, numerously signed, from all parts of Ireland had been presented to the House of Commons, asking that public-houses should be closed on the Sabbath. A bill to secure such a desirable object was introduced in Parliament. The various political parties measured their strength, and the bill was defended or assailed according to the views of the different speakers. It was well known that a large majority of the Irish members were in favour of the bill, which was purely of a local character; and a similar bill having long been in existence in Scotland, it might have been supposed that it too would have been allowed to become law. But the Conservative party gave their undivided opposition to the bill.

It is believed that the Premier of England, in thus acting, has offended a great number of his supporters, and that he may suffer for the course which he has pursued, in a way that he does not now anticipate. Legislators, as a body, move very slowly in favour of those measures which improve the social condition of the people.

#### CONTROVERTED ELECTIONS.

BRIBERY at Elections has always been looked upon as an unmitigated evil, but there is reason to fear that great numbers who have denounced the practice have done not a little towards keeping it in existence. Many plans have been adopted with the design of extirpating this evil. It was thought that when the ballot system of voting was introduced, and all the elections were held on one day, and all places where intoxicating drinks were sold were closed, that the days of purity had at last dawned. Recent events have proved the contrary. Election after election has been declared void. We are glad to record the fact that only a

few gentlemen have been disqualified for personal bribery, the great majority having lost their seats through the over zeal of their agents. It is humiliating, that in the latter part of the nineteenth century, there can be found men who will endeavour to bribe their fellows, and thus make the franchise a mere commercial commodity. We have been assured by those whose word we could not doubt that there are persons who occupy respectable positions in society who invariably take bribes from those who are seeking their suffrages, and that when asked for their votes they invariably ask, "how much will be given?"

#### THE GOOD TEMPLARS.

THIS organization is one of the most powerful divisions of the temperance army, and numbers in its ranks some 735,000 members, being a net gain of 70,000 over last year or any preceding year. The lodges are to be found in South Africa, New South Wales, Tasmania, in all the Provinces of Canada, and in various States of the neighbouring Republic, besides China, East Indies, Portugal, Mexico, Jamaica, France, Germany, Constantinople, Turkey, and Japan.

It has been objected that Good Templarism is purely an American institution; but there are 166,708 members and 3,618 lodges in England, and 59,448 members and 781 lodges in Scotland, while in Ontario there are no less than 36,847 members and 746 lodges.

The Grand Lodge has lately held its Annual Session at Bloomington, Illinois, and was attended by more than one hundred representatives from England and Scotland on the one hand, and California and Oregon on the other, from the Province of Quebec and from Texas, from Bermuda Island and from New Zealand.

The representatives from England and Scotland passed through Canada and were enthusiastically received at Montréal, Ottawa, Napanee, Toronto and London. Dr. Lees heads the delegation from England,

and from his long connection with the temperance cause, and the many battles he has fought on its behalf, he is worthy of honour.

We are glad to find that our friend Rev. W. McDonagh is one of the representatives from Canada, and has been called out several times during the discussions that have taken place, while his public addresses have been spoken of in terms of great commendation.

Mr. Joseph Malins, from England, who is, we believe, a Wesleyan local preacher of Bradford, Yorkshire, states that during the past year the Templars had held twenty thousand public meetings; they publish three weekly papers and twenty-five monthly magazines. He so says that eleven thousand confirmed drunkards have been reclaimed, and fourteen thousand have been rescued who were occasionally intemperate; two thousand temperance sermons have been preached, and four hundred medical men have enrolled themselves as members. Nearly every Church in England has its temperance society. In connection with the Grand Lodge in England over forty persons are employed, and there are three printing offices. Last year over thirty thousand letters were received by the Secretary, and thirty-three thousand sent out. Five hundred libraries have been established in connection with the order and over one thousand four hundred, Good Templar choirs.

#### OCEAN DANGERS.

THERE is always a great amount of anxiety connected with doing business on the ocean. The loss of life has been so great that a voyage cannot be contemplated without some apprehension of danger. Probably there has never been such a season of anxiety in Canada respecting the non-arrival of ocean steamers as during the early part of the present year. The Polynesian was hemmed in with ice for such a length of time, that many began to fear for the safety of all on board. Happily,

however, those fears were removed by her arrival at Quebec just as the last turkey on-board was being eaten.

The great disaster of the season was the loss of the German steamship "Schiller," by which more than three hundred lives were lost on the fatal rocks of the Scilly Islands. This is not the first disaster that has occurred at these islands. Sir Cloudesley Shovel, with two thousand of England's boldest seamen, met their deaths here, and on the same rocks two large French vessels were destroyed, and their crews perished, in the times of the Revolution.

When the news first reached our shores of the wreck of the "Schiller," no blame was attached to the Captain or any of the officers of the vessel, but it is to be regretted that further communications have come to hand, which leave no room to doubt that this fatal disaster owed its occurrence to strong drink. Survivors declare that "previous to the disaster one of the officers had been celebrating his birthday, and of course was intoxicated, as were some of the passengers who assisted in the celebration. Several of the crew were also drunk, and in a mad rush to save themselves thrust helpless women away from the boats and left them to perish without hope of escape."

#### RECENT DEATHS.

THE king of terrors has recently been unusually busy among all ranks of the community. From the old world, in a single communication, we were told that Dean Champneys, Canon Kingsley, Dr. Macfarlane, and Dr. L. H. Wiseman, had all departed this life. To this long list was soon added the name of Dr. Buchanan of Glasgow. All were eminently gifted men, and all had laboured assiduously in their respective spheres for the uplifting of poor humanity. They were all ministers of prominence in their respective Churches, and their removal has left vacancies not easy to fill.

In the Mission field, Dr. Lee, Superintendent of the Amazon Mission of the South American Missionary Society, and Behari Lal Singh, of Calcutta, a most valuable native minister, and the Rev. C. New, a former associate of Dr. Livingstone, and Bishop Roberts of the M. E. Church, Liberia, have all finished their work and gone to their reward.

In the United States, General Breckenridge, who was formerly Vice-President, and a leading spirit in the late Southern Confederation, and a distinguished officer on the battle field, recently met the last enemy, at his own residence in Lexington, Kentucky.

John Harper, Esq., of the firm of Harper Bros., N.Y., has also quitted the busy scene of his toil he loved so well, and where he was so much respected. He was a man of wealth and mental culture, but he was also a humble earnest Christian.

In Canada we have been compelled to add several names to the death roll: Bishop Richardson, Dr. Thornton and Mr. W. Lawson, all prominent men in the denominations to which they respectively belonged. In the ministry of the Methodist Church several have been seized as victims of the last enemy. Some of those had long borne the burden and heat of the day, while others were just buckling on their armour. There is something tragic about the deaths of Revs. B. Rose, Dr. Freshman, Robert Reynolds, and Joel Briggs. The deaths of Revs. J. Lever, J. Reynolds, E. Harris, W. Hay, and James Armstrong, were anticipated, as these brethren were on the Superannuated list, and had for some time been gradually failing in health; but, the Revs. H. Kellum, R. L. Tucker, and T. Atkinson, were comparatively young, and as they were in the active work, several years of valuable labour and usefulness were anticipated from them; but the Master has called them up higher. There have also been an unusual number of deaths among the laymen of the Methodist Church.

To the above long list, the names of three men of great prominence in the Province of Ontario have to be added, viz : Mr. O'Reilly, an eminent lawyer, who distinguished himself in bringing the murderer of the late Hon. T. D. Magee, M.P., to justice ; Sheriff Thomas, whose name was well known in all the benevolent societies of his locality ; and Lieutenant Governor Crawford, whose demise called forth the sympathy of the Dominion. His funeral was the largest ever seen in Toronto. These sad scenes speak in earnest tones, "Be ye also ready."

In the more private walks of life death has been busy. Among other distinguished and holy women, we have to mention the name of Mrs. Jackson, relict of the late E. Jackson, Esq., Hamilton, who, in her last will bequeathed \$10,000 to Victoria College, (besides \$22,000 previously given by herself and Mr. Jackson) \$10,000 to the Missionary Society, \$10,000 to the Superannuated Ministers' Fund of the Methodist Church of Canada, and \$4,000 to the Boys' Home, Hamilton. Such deeds are worthy of record, and commend themselves to all who are in circumstances to emulate them.

#### EPISCOPAL METHODISTS.

OUR Episcopal Methodist brethren are always ahead of the other Methodist denominations in holding their Annual Conferences, which are three in number, all confined to the Province of Ontario. They are designated the Niagara, the Ontario, and the St. Lawrence Conferences. The sessions were held in the month of May, at Springfield, Meaford, and Iroquois, respectively. Bishop Carman, being the only bishop, was the presiding officer at all the Conferences. As Bishop Richardson had so recently gone to his reward, his successor felt his position to be the more onerous, and in his opening address he pronounced a noble eulogy to his departed colleague.

Bishop Carman is a scholar and a

gentleman, and as a graduate of our Victoria University, we have felt no small interest in watching his progress, until he has attained the highest position which the Church can confer. The bishop speaks very hopefully respecting the state of the Church of which he is now the honoured head. From the returns, we perceive that there has been an increase in the membership of each conference, of more than 200, and in two of them, ten young men have been received as candidates for the ministry.

The Educational Institutions at Belleville have an able treasurer and manager in the person of J. G. Roberson, Esq. He reports having some \$30,000 received for the endowment, and hopes soon to have \$10,000 more. Excellent churches have also been erected at Brockville and Strathroy, and others are in course of erection at Belleville and Picton.

We are pleased to find that our friends are working their Sabbath Schools very vigorously. Several conventions have been held. It is gratifying to report that in one conference no less than 309 conversions have taken place in the schools.

The last General Conference appointed the Rev. James Gardiner Missionary Secretary. From his report we gather that the Mission Board intend to push the mission work with increased vigour, and that probably before long a mission will be commenced in Manitoba.

We regret that our friends do not seem to be so much in favour of Methodist union, as we view it, as they once were. They seem to make the Episcopacy a *sine qua non*; so also our Primitive Methodist brethren insist that there shall be Lay Representation in all the Courts, and each official meeting shall elect its own chairman, who may be either a minister or a layman. We have no quarrel with our friends on these matters of opinion; but we do not see much probability of union, when any of the parties state, beforehand, the only terms on which they will consent to unite.

## RELIGIOUS INTELLIGENCE.

### ANNIVERSARY MEETINGS.

Of the sixty or seventy Societies which hold their Annual Meetings during the month of May, chiefly in Exeter Hall, London, we will enumerate those which belong to the Wesleyan Church.

*Missionary Society.*—The great hall was crowded long before the appointed hour. The platform was occupied by ministers and laymen from all parts of the country, and several representatives from foreign lands. An hour was occupied with a religious service, which consisted of singing four of Charles Wesley's stirring Missionary hymns, and a selection from Mr. Sankey's most popular songs. Thus the Missionary Meeting was preceded by a good old-fashioned prayer meeting, attended by more than three thousand persons. No wonder that the whole service of five hours was a season of refreshing from the presence of the Lord.

The receipts for the year aggregated over \$920,000. The missionaries labour in Ireland, France, Switzerland, Germany, Bavaria, Austria, Italy, Sicily, Spain, Portugal, South and West Africa, West Indies, China, India and Ceylon, and various parts of Polynesia. In all there are 536 missionaries, 111,000 members, and 134,000 scholars. The meeting is said to have been one of the most cheering ever held. The Lord Provost of Edinburgh presided, and speeches of rare enthusiasm and great power were delivered by Dr. Punshon, the Dean of Canterbury, Professor Smith, M.P., the Revs. O. McCutchen, John Hutcheson, John Bedford, Samuel Coley, and W. O. Simpson.

Four Annual Sermons are preached during the preceding week, and a Missionary breakfast is held on Saturday morning, the proceeds of which always go to the China mission; then

on Sabbath, more than two hundred sermons are preached in various London churches. All the services were accompanied by a large degree of spiritual power, indicative of the pleasing fact that the religious life of London has become much quickened; indeed, a service is seldom held without conversions taking place.

At the Missionary breakfast our own noble Geo. Macdougall occupied no mean position, as he detailed, in his own graphic style, what he had seen effected by the Gospel among the red men of the distant Northwest.

*Home Missions.*—The object of this society is to aid poor circuits, extend the Gospel among the masses, and especially aid the work of evangelization in the army and navy of England. Rev. C. Prest is Secretary, and pursues his work with an amount of zeal that is truly astonishing, considering that he has been nearly fifty years in the ministry.

From the report we learn that ninety-three home missionary ministers are employed. Twelve ministers are labouring amongst the Wesleyans in the army and navy, and at the garrisons of Dublin and Malta; eighty-five married ministers have been sustained wholly, or in part, during the year by the Home Mission Fund; seventy-five Home Mission stations, having answered their purposes, have been incorporated in the ordinary circuit arrangements; sixty-nine ministers' houses have been provided in connection with the Home Mission stations, and during the last sixteen years grants amounting to \$50,000 have been made from the Home Missionary Fund to aid in furnishing two hundred and thirty-four ministers' houses; the increase of members on the Home Missions is six hundred and twenty-four; six hundred regular services

have been established ; one hundred and twenty-six cottage prayer meetings are held every week ; seven hundred and thirty classes of Church members have been formed ; one hundred and forty-nine Sabbath-schools instituted, with an average attendance of nine thousand three hundred and twelve children ; ninety-two Bible classes, and twenty-five day schools have been formed ; fifty-five thousand eight hundred and eighty-three domiciliary visits were paid by the home missionaries during the year ; the income from all sources is \$156,285, an increase of \$7,585 over that of the preceding year.

Mr. Prest gave a further *viva voce* report, in which he called attention to the marvellous growth of some towns in England, rendering it necessary that vigorous means should be adopted to supply the people with the bread of life. The state of the villages was not forgotten, where Ritualism so much abounds, in many of which there are no Nonconformists of any kind. He appealed earnestly for men of energy, "not men who must go home and sleep in their own beds every night ; and we do not want men who cannot sleep unless it is in bed ; we want men who will put up with roughing it, who will take things as they find them, and who, if sneered at or pelted, will not mind it." Speaking of the army, he paid a noble tribute to the late Sir Hope Grant, whose conversion to God was thus effected : "While returning home one evening he came upon some private soldiers who were holding a prayer meeting. He stopped to listen, and what he then heard was the means used by the Holy Spirit to lead him to accept Jesus Christ as his Saviour. From that time his whole influence was used for God's glory in his regiment, where he conducted a Bible-class for years, which was largely attended by his men. He was a friend to total abstinence, and presided at many such meetings in the camp."

Stirring addresses were delivered by Revs. Gervase Smith, G. S. Rowe,

Dr. Jobson and others. Dr. Punshon presided. Dr. Jobson, in speaking respecting a Home Missionary in Lincolnshire, described his mode of entering a village by singing, which always drew a crowd to the barn, or chapel, or wherever he was to preach. His mission had been so successful that scores and hundreds had groaned for redemption. Dr. J. had urged the Missionary to take rest after Thursday in each week until the Sabbath, but the earnest man said, "Sir, it is impossible ; the meetings and service increase in interest as the week advances, and Friday evenings are generally my best evenings. This is my time of harvest ; I cannot stop, I must go on." In one region of villages and hamlets, within a week eighty persons had been converted to God.

#### METROPOLITAN CHAPEL BUILDING COMMITTEE.

Rev. Gervase Smith, M.A., is Secretary. The object of the Committee is to erect new churches in London. It was formed in 1861, since which time 44 churches, with 41,000 sittings, have been erected ; 100 additional churches are still needed. The Committee wants to build five churches per year. Mark Firth, Esq., a wealthy member of the Methodist New Connexion, presided. He expressed a hope that the work of *Methodist Union* would advance with rapidity. Our readers will be interested to know that Mr. Firth is Mayor of Sheffield. He is a staunch Nonconformist, and takes an active part in public matters. He erected almshouses at Ranmoor, near Sheffield, at an expense of \$130,000 ; presented the town with a public park worth \$150,000, and has promised \$75,000 for the erection of suitable buildings in that town in connection with the Cambridge University Extension Scheme. The Prince and Princess of Wales have accepted an invitation to visit Sheffield at the opening of the park, and their Royal Highnesses will be the guests of the Mayor. Revs. J. Walton, Frederick



Greeves, Dr. Punshon, Lord Provost of Edinburgh, and Thomas Moor, Esq., addressed the meeting. An effort is being made to raise \$500,000, \$328,403 of which has been promised. In addition to the erection of churches, the Committee secure sites for future occupation, on some of which temporary buildings for public worship have been erected. Grants are made, and loans advanced to aid Trustees. In all these ways a great impetus is given to the work of church building, but for which, no such erections would be made.

#### THE WESLEYAN TRAINING COLLEGES.

This was the 22nd Annual Meeting, at which the Right Hon. Lord Napier and Ettrick presided. One of the colleges is for males and the other for females, in both of which teachers are trained for Wesleyan Day Schools. There are 131 males and 105 females. The course extends over two years. There are 903 Connexional Day Schools, with 178,717 scholars.

For several years past Rev. J. Chilow has been set apart to the work of visiting Sabbath Schools. His report is always elaborate, and abounds with information of the most vital character. He has organized a Connexional Sunday School Union, which promises to be the means of doing immense good. The *S. S. Magazine* has been made the organ of the Union, and has a large circulation. 750 schools have already joined the Union, by the payment of a small initiation fee. Central premises for purely Sunday School purposes have been opened. The premises consist of a room for the sale of Sunday School books. There is a library and reading room. Various rooms are set apart for offices and committee meetings, and every means will be adopted to prosecute the Sabbath School work with vigour. There are not less than

5,000 schools besides those which have joined the Union. Towards the outfit of the Union premises \$12,500 have been subscribed, \$10,000 of which has been paid. The Committee design to supply all their schools with every requirement at the lowest possible price.

#### WESLEYAN MINISTERS' CHILDREN'S MEETING.

A meeting of Ministers' children is held in London every year. Similar meetings are also held in various towns in the country, such as Manchester, Leeds, Sheffield, Newcastle, but none are so numerous attended as those in London. The object is to draw such persons together and create a feeling of brotherhood among them. The meeting is managed by a Committee of the descendants of ministers, some of whom are ministers themselves, and others laymen; some of the latter have attained to positions of eminence. An effort is now making to form an association in all the towns of England where ministers' children reside, with a view to aid one another as far as possible in any way that they may need. Cases of real distress have been found out especially among the daughters, where a little help would be of great benefit. The Wesleyan ministers' children are brought together in early life at Kingswood and Woodhouse Grove Schools. Friendships are then formed which are often lasting. Others separate when they leave school, and seldom meet again. By means of these annual meetings friendships are renewed, and the interests of the Connexion are greatly promoted, for he must be an ungrateful person who will not feel attached to the Church of his fathers which has done so much for him. Complaints are sometimes made respecting ministers' children, but one speaker at the late meeting said, that nineteen out of every twenty Wesleyan ministers' children did well.

## THE STRANGERS' FRIEND SOCIETY.

This is one of the oldest institutions of Methodism, and was founded in 1790. The object contemplated is to aid poor persons, who, by reason of affliction or misfortune, may need relief. There are a great number of visitors, who report to a Committee all cases that need assistance. During the year 14,171 visits were paid, and 2,764 persons had been aided by the distribution of \$4,193. The Society does not confine itself to persons of the Wesleyan Church, though most of the visitors are Wesleyans, but extend their labors over the entire metropolis, a circuit of 122 miles.

*London Lay Mission.*—This Mission employ 22 agents, male and female, who go from house to house in quest of those who neglect public worship. During the past year 75,162 visits were paid, 84,638 tracts were put into circulation, 1,121 persons were induced to attend public worship, 378 of whom are meeting in class. Drunkards have been reclaimed, and not a few persons have consented to close their shops on Sundays. The Committee ask for an income of at least \$12,000. So much is the work approved, that a gentleman of another denomination has agreed to give \$500, if nine more will do the same.

Methodism has always been considered weak in London, though there are 28 circuits, on which 74 ministers are stationed, besides all the connexional officers. A ministers' meeting is held monthly; from the report of the last, we find that in all the circuits there are 21,199 members, and 1,055 on trial; there is a net increase of 578 for the year, though there has been received during the year 2,518. The population of the city is increasing at a rapid rate.

Vast efforts are put forth by all denominations to provide church accommodation in the metropolis, and all more or less pay great attention to mission work. Our readers will

be interested with a brief synopsis of the LONDON CITY MISSION, which was founded in 1837, and now has a subscription list amounting to \$214,349. Four hundred and eighteen missionaries are employed, some of whom have a special work, but most have a district of 500 families, whom they visit regularly, and hold meetings for prayer and Scripture exposition, besides preaching in the open air, distributing tracts, visiting factories, shops, and hospitals. The bakers, the coachmen in Bayswater; the drovers and omnibusmen, in Islington; the city policemen and soldiers, have each two missionaries. The letter-carriers and the night cabmen have each two missionaries. The day cabmen and the Welsh have each three missionaries. There are four missionaries who labour among the sailors and employees in four several docks. There are nine missionaries to foreigners, viz., two to Germans, two to Jews, one to foreign sailors in certain docks, one to the Asiatics, one to the Danes and Swedes, one to the French and one to the Italians. There are also eleven missionaries to public houses and coffee shops, one of whom has an organization of eight men, whom he sends forth two and two, on Saturday nights, to sell Bibles or portions thereof at cost, in the public houses of the district, and these unpaid agents have sold hundreds of copies.

## EDUCATIONAL INSTITUTIONS.

The *Guardian* gave a lengthened report of the late Convocation at Victoria College, and Whitby Female College, to which we refer our readers. The report of McGill College and Wesleyan Theological College at Montreal has not reached us.

Syracuse University (Methodist), has, we should think, a prospect of usefulness, though its debt is reported at \$100,000; an offer of \$75,000 has been made towards removing this incubus. The endowment amounts to \$400,000.

The graduating class Drew Theo-

logical Seminary, for the present season, contains the names of 17 persons, two of whom are foreign missionaries. An Alumni Hall is about to be erected at a cost of \$20,000. A missionary meeting was recently held in connection with "Drew," which was addressed by an American, a Frenchman, and a Macedonian—all students in the Seminary. A lovefeast was also held which was a reason long to be remembered. It is intended in future that there shall be only three theological classes, the junior, middle, and senior. The entire teaching power of the Institution will thus be concentrated upon the proper work of a theological seminary. It is said that during the past year there have been more students in this seminary than in any other theological institution on the continent. Such is the demand for admission, that the dormitories, though crowded, can yield no further accommodation.

Faith Training College is the title of an Institution in Boston. Its purpose is announced to be to train those unable to pursue a thorough course of study in the denominational seminaries, but who desire to fit themselves for the widest efficiency as lay workers (male and female), in Sunday School instruction, exhortation, Bible exposition, by preaching, or home and foreign missionary labour. The instruction is to be given in English. The new College is endowed with the many exceeding great precious promises of Him who stands pledged to supply all our need.

The Central Tennessee College—a Northern Methodist Coloured Institution in Nashville—held its examinations recently, and they are reported satisfactorily. Drs. Rust and Rutledge delivered addresses, the latter dissuading the coloured people from emigration, and exhorting them to work and get an education—good advice. There are 25 preparing for the ministry, 85 teaching in the Normal department, 300 have been sent out in four years. Mr. Hugh

Meharry, of Indiana, gave \$10,000 toward the endowment of the College. The degree of D.D. was conferred on Rev. David Rutledge, Central Ohio Conference; and on Rev. C. C. McCabe, New York Conference; and the title of LL.D. on Bishop Gilbert Haven, of the M. E. Church.

Pennsylvania University has received a legacy of \$500,000 from a Mr. Towne, which is to be applied towards the salaries of the professors.

#### THE UNITED BRETHERN CHURCH.

We have received the *Missionary Report* of this Church for the past year. Its head-quarters is Dayton, Ohio, U. S. The Church consists of forty-three Annual Conferences, one of which is in Ontario. There are Missions in all these Conferences, besides Foreign Missions in Germany, Africa and the Pacific coast. The allowances are exceedingly small, inasmuch as the salary of one of the Superintendents is only \$400. There are three hundred and thirteen missionaries, and the average salary is only \$284 70. The total income is \$62,846 03, or thirty-one cents per member. A periodical is published called the *Missionary Visitor*, which has a circulation of forty-one thousand. A Female Missionary Society is recommended to take the oversight of the Woman's Missionary Movement in the Church.

*The Adam Clarke Memorial.*—During the latter years of Dr. Adam Clarke, he took great interest in the evangelization of the Shetland Isles, and laboured in a variety of ways for the Wesleyan Missions established there. It is now intended to erect in the town of Lerwick, which is on the principal island, a church, schools, vestries, and minister's house, to bear the above title. The entire cost is to be \$16,410, only \$12,000 of which has yet been promised. An appeal is made through the columns of the *Watchman* and *Recorder* for the balance, which we hope the lovers of Methodism will soon contribute.

## PRIMITIVE METHODISTS.

We are writing "Religious Intelligence" on the day when our brethren are opening their Conference. We see that the editor of the *Primitive Methodist*, in England, writes rather tartly respecting the informal Conference recently held at Toronto, and calls upon the brethren to be true to the Church at Home, promising them continued help. The writer does not say one word about the misappropriation of money in supporting rival interests in small places.

The Missionary Committee in Canada lately resolved to ask the English Conference to send a minister of experience to visit the stations in

Canada and stay some time in the country. They report an increase of members on the Missions of three hundred and eight, and an increase of ordinary income amounting to \$456 11.

There is a Conference of Primitive Methodists in the Eastern States of America, which met last April, from which we learn that the increase in the number of members is two hundred and ninety four, and that during the religious services held at the Conference, fifty-seven persons found peace in believing. A large church has been erected at Brooklyn, which is likely to be of great utility to the denomination.

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 BOOK NOTICES.
 

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*The Wise Men of the East; Who they were, and how they came to Jerusalem.* By FRANCIS W. UPHAM, LL.D. New York: Nelson & Phillips; Toronto: S. Rose. 12mo., pp. 253.

THIS is a very able discussion of one of the most interesting problems of the New Testament. The questions asked on the title page of the work are, we think, fairly met and satisfactorily answered. Mediæval Legend has identified the Wise Men as the "Three Gipsy Kings, Gaspar, Melchior and Belshazzar," and in their honour rises the mighty and unfinished minster of Cologne on the Rhine. But our author gives them a nobler pedigree and a grander renown: "Kings indeed they were—of God anointed!—Sovereigns in the realm of Truth." He traces back their lineage to the ancient Magi of Iran, who preserved, amid Zoroastrian corruptions, traditions of the primitive religion of the race. The

argument is one of cumulative power. The evidences of pure theism in the ancient Persian and modern Parsee faith are cited. Among the Persian Magi resident in Babylon, the Hebrew oracles were cherished, and the Jews of the Captivity and the prophecies of Daniel kept alive the anticipations of the kingly Deliverer, the Star out of Jacob that should arise in Judea. The Seventy Weeks of Daniel gave the proximate time of His appearing. The entire East was waiting in the attitude of expectation for His coming. In the very year of Christ's birth, as Kepler and other astronomers have demonstrated, an extraordinary conjunction of the planets jupiter, Saturn and Mars took place, which would strikingly arrest the attention of the star-gazing seers of the East. A similar conjunction of planets occurred in 1572 and in 1604, in each case followed by the appearance of a new star in the heavens. Kepler, and our author with him, conceive that a similar

phenomenon might have followed the conjunction of the *Annus Domini*; and find that it would have led the Persian or Chaldean Pilgrims directly toward Bethlehem. Such is, in brief, the argument of the work; but it is wrought out with great amplitude of statement, and by strict logical processes. The author is deeply imbued with the spirit of orientalism. His portraiture of scenery and characters is graphic, and his insight into motives and principles is piercing and philosophic. The book is a valuable contribution to popular exegesis of Holy Scripture.

*France and England in North America.* A series of Historical Narratives. Part First. *The Pioneers of France in the New World.* By FRANCIS PARKMAN. Eleventh Edition. 1874. Boston: Little, Brown & Co. 8vo. pp. xxii., 427. Steel portrait and map.

IN his series of works under the above title, Parkman tells the romantic story of French colonization and exploration in the New World. It is one of fascinating interest, and it has lost none of its charm through the manner of its treatment by the accomplished historian. Every Canadian ought to be familiar with these volumes. Nowhere else, unless he have access to the original documents, can he get such a full and vivid portraiture of the storied past of his own country. We shall feel that we are doing a patriotic as well as a literary service if we can induce many of our readers to enter upon the study of this important and interesting phase of the history of their native or adopted land. We purpose reviewing consecutively these books, and by their aid presenting to our readers sketches, as graphic as we can portray, of some of the principal Canadian historic characters of that early period and of their heroic achievements. We hope thus to give a distinctively national flavour to our Magazine, and to stimulate an intelligent acquaintance

with our country's past. The first volume of this series consists of two parts; the former describing the Huguenot occupation of Florida, and the latter the adventures of Champlain and his associates.

"The story of New France," says Parkman, "opens with a tragedy. The political and religious enmities, which were soon to bathe Europe in blood, broke out with an intense and concentrated fury in the distant wilds of Florida." Coligny and his fellow Huguenots essayed to build up a colonist France in America, but the effort was thwarted by a bloody massacre. The bigotry of the Spaniards, who had planted a colony at St. Augustine, was aroused. It was resolved that the Huguenot heretics must be extirpated. The task was accomplished with only too ruthless success. Nine hundred hapless Protestants were butchered and the derisive inscription affixed to a tree: 'These wretches have not been thus treated because they were Frenchmen, but because they were heretics and the enemies of God.' They were terribly avenged by their countryman, De Gourges. Like a Nemesis of wrath, he fell upon the Spanish garrison on the very scene of the massacre, put them to the sword or hanged them on trees, on which was emblazoned the retributive legend: 'I do this, not as unto Spaniards, but as unto traitors, robbers and murderers.' So ended in blood French Protestant colonization in America."

The noble career of Champlain, the founder of Quebec and father of French colonization in Canada, and the discoverer of lakes Huron, Simcoe, Ontario, and that which bears his name, will be made the subject of a special article.

*God's Word through Preaching.* By Rev. JOHN HALL, D.D. Methodist Book Room, Toronto.

DR. John Hall, of New York, is one of the most popular ministers of the present day. His congregation is one of the largest and most

opulent of that city. They brought him from Ireland, some years ago, guaranteeing to him a salary of \$6,000 in gold, and they have recently erected a church at the outlay of one million of dollars. So far as we can judge, the Doctor richly deserves his well-earned fame. He is not famous as an author, but as a preacher he greatly excels, and deserves to be heard when he discourses on his favourite theme.

The book named at the head of this article contains ten lectures, recently delivered before the Theological Department of Yale College, in connection with the Lynian Beecher Lectureship on Preaching, which lectureship was founded by Mr. Henry W. Sage, of New York city, with the sum of \$10,000. Some eminent minister of one or other of the evangelical denominations is to be selected to deliver such a course of lectures annually. Rev. H. W. Beecher has already delivered two courses.

We wish that some of our wealthy men in Canada would confer similar favours on our various Theological Institutions as Mr. Sage has done for Yale. It would be money well expended.

To return to the book. The author does not claim to have attempted to be either ornate or profound. He was assured that he might draw upon his own experience as much as he thought proper, and that to do so would be more acceptable than otherwise. Hence, he has acted upon this suggestion, and has given many illustrations from what he has seen in his own ministrations. Dr. Hall first explains the position of ministers as pastors, distinguishing between them and evangelists. He dwells at great length upon the method to be pursued in order to be successful in this important relationship. He urges his young brethren to be very particular relative to the performance of pastoral duties, and reminds them that the apostles taught the people from house to house.

Relative to the preparation of sermons there is some wholesome advice. The Doctor recommends written sermons, but, not to be read in the pulpit. He is of opinion, that unless this plan be adopted there will necessarily be great redundancy, whereas a sermon carefully written will necessarily be pruned down, until it contains nothing more than is necessary. An allusion is made to an eminent D.D., who has recently been very outspoken against written sermons, when it is more than hinted that the said D.D. has attained his present eminence after having been a sermon writer for a quarter of a century, and doubtless, has so acquired the habit of consecutive thinking, that he can now preach without much writing. Dr. Hall is of opinion that a sermon carefully written need not occupy much time in impressing it on the memory before delivering, as he would not commit *verbatim*, only the substance, leaving the words to come of themselves.

Dr. Hall, as might be supposed, strongly urges all ministers to be well read, and reminds his hearers that "the man Christ Jesus was never criticised for lack of propriety, but, on the contrary, that his knowledge of 'letters' excited the amazement of his hearers." Of course he knows how difficult it is for ministers sometimes to procure the necessary books, or even to secure time for their perusal, and here he draws from his own reminiscences when he began in a humble sphere, and did not receive even \$500 per year. In particular, he would have ministers to understand the Roman Catholic controversy, and be well able to refute its erroneous notions. At the same time Dr. Hall does not recommend controversial preaching. He would have ministers to act as heralds, proclaim the truth, and seldom mention the names of such men as Darwin, Tyndal, or any of the sceptical philosophers of the day, of whom the mass of our congregations know little and care less.

The lecturer has little faith in what are sometimes called "special sermons." He would have the truth delivered as a whole; and in every sermon, more or less, let there be a portion for young men and maidens, as well as fathers, not forgetting the children. Of course he would have sermons prepared suitable for such occasions as the Lord's Supper, and Missions; but for funerals or special sermons to young men, he has little favour.

In the lecture on "The Preaching required by the Times," there is a great amount of sound wisdom. This lecture is well worth the price of the book, and might be read with

profit again and again. The concluding lecture on "Our Sources of Power," abounds with encouragement to those engaged in the great work of calling sinners to repentance, and will tend greatly to cheer such as may be tempted to despond.

We have read this volume with great pleasure and profit. The book may well be called, "God's Word, through Preaching;" for the great object of Dr. Hall seems to be, to let young ministers understand what a grand book they have to explain, and how they may draw their strongest arguments and most powerful illustrations from this divine treasury.

E. B.

## NOTES ON LITERATURE, &c., &c.

### LITERATURE.

A NEW monthly magazine, in the English language, has been started at Stuttgart, whose English title will be *Over Land and Sea*.

—Mr. Farrar, whose "Life of Christ" has had such a wonderful success, will, it is said, shortly write *A Life of St. Paul*.

—Mr. Gerald Massey will shortly publish a work entitled "Myths Exposed." It will be a contribution to the great religious controversy.

—The Duke of Argyle is said to be engaged on a work which will shortly appear under the title of *Law and Theology*.

—M. Thiers is occupied in writing another important work, entitled "Histoire de l'Art," from notes collected during his late tour in Italy.

—Mr. Hepworth Dixon has in preparation a new work on America. The gradual decadence of the half-breeds will form a prominent topic of the volume.

—The *Athenaeum* says there seems to be a public taste for Mr. Haïn Friswell's writings. The first series

of "The Gentle Life" is in a twenty-first edition, and it sees no reason why his new work *The Better Self*, "should not sell equally well. It is quite as full of platitudes."

—Edgar Quinet, who died in France recently, was the author of a large number of works, among the most celebrated of which are a mystical drama, *Ahasuerus*; *Les Jesuites* (written in conjunction with Michélet); *La Revolution religieuse en XIXeme Siecle*; and the *Philosophy of French History*.

—The larger part of the third edition of Mr. Moncure D. Conway's *Sacred Anthology* has been purchased, says the *Academy*, by an English gentleman, and presented to the Brahmo-Somaj of India. In consequence of this Mr. Conway will at once bring out a fourth edition, which will contain a new and extended preface. This work has also run through two editions in America, and is already largely used as a lectionary in theistic pulpits both in America and England.

—The Dean of St. Paul's and Mr. Beresford Hope have issued the

prospectus of the *Church Quarterly*, which is to be "a sound high-class periodical, setting forth the results of real study and reflection on the highest of all subjects, in such a manner as to be worthily representative of the teaching and position of the Church of England." The papers will, as a rule, be signed with the name of the writers, but anonymous contributions will not be absolutely prohibited. The Rev. J. G. Cazenove, D.D., has consented to undertake the office of editor.

—It is stated that Mr. Swinburne received fifty pounds for a little lyric entitled "Love laid his sleepless head," which was introduced into a version of "The Merry Wives of Windsor." Nor is this a remarkable sum now-a-days. Tennyson's price for a short poem is one hundred pounds, and Robert Buchanan received the same sum for a few little poems which recently appeared in *Cassell's Magazine*, and which are said to have been composed in three days. Mr. Buchanan writes poetry as quickly as most authors write prose.

—The late Dr. Merle D'Aubigne, who occupied his later years with a "History of the Reformation in Europe in the Time of Calvin," a continuation of his "History of the Reformation of the Seventeenth Century," had published up to his death only a part of the work. It was completed, however, and the sixth volume will soon be published in this country by Robert Carter & Brothers. The seventh and eighth volumes will follow. Of the greater work probably half a million copies have been sold, for it has been published in many languages and in countless editions since its issue in 1835.

—The subject of woman's work is about to receive fresh light from a volume entitled "Sex in Industry." The author is Dr. Azel Ames, and the material is an enlargement of the author's section of Massachusetts Labour Bureau Report, said section being devoted to "Special Effects of Certain forms of Employment upon

Female Health." There was but little investigation required in this department of science to develop some startling facts, all of which will be presented in Dr. Ames's book. —The Berlin correspondent of the New York *Tribune* speaking of Leopold von Ranke says that he "may not be the greatest of German historians, but he is one of the greatest; and he has perhaps preserved as fair a degree of independence as could be expected. His style is good, though less graphic than that of Raumer and Treitschke; but in comprehensive principles and mastery of details it is remarkable. Just now he is writing little, but is superintending the publication of a new edition of his works. A friend of mine lately called upon him, and observed: 'Well, professor, I suppose you work as hard as ever in your old age?' 'Yes,' replied the veteran, tenderly—'yes, my wife is dead now, you see, and I have less annoyance, and can accomplish more.'"

—A periodical of a wholly novel character has just been started at Liegnitz in Germany. It is called *The Anticritic (Der Antikritiker)*, and its object is to give authors an opportunity of answering adverse reviews and criticising their critics. Hostile criticism and inappreciative criticism are, it would seem, the two enemies which are checking the free expansion of literary activity in Germany; and as authors are generally somewhat exacting personages, the critics are likely to have a bad time of it. Herr Nehring, the editor, will publish all communications which are paid for, those only excepted which might involve him in a libel suit; and he looks forward to a healthy result to literature from this new experiment, "since the vital air of all intellectual activity is Freedom, and nothing but Freedom."

—Hans Christian Andersen completed his seventieth year on the 2nd of April, and a Copenhagen letter says that the occasion was embraced by all his admirers and friends, not only in Denmark, but all over the



world, to show the old poet how dear he is to them. On the 1st of April he was fetched by one of the Royal carriages to a private audience of the King, who with his own hand gave him the Grand Cross of the Dannebrog, while the Queen and Princess Thyra presented him with some magnificent bouquets. On the 2nd the Crown Prince and the other Princes of the Royal family called on the old poet, while deputations from all parts of the country succeeded one another, among these the Committee which has collected funds to raise him a statue in one of the public gardens, and another from his native town, Odense, the chief town on the island of Fuhnen. Among the presents which Mr. Andersen received, was a book which contained his tale. "A Mother's History," translated into fifteen languages. During the day telegrams from all parts of the world kept pouring in, several from distant parts of the world; even her Royal Highness the Princess of Wales had remembered the friend of her childhood.

#### ART.

—It is said that Gustave Dore is to receive \$50,000 for a series of designs for Capell's new edition of Shakespeare.

—A monument is about to be erected in Stockholm to Scheele, the great Swedish chemist, who discovered chlorine, baryta, tartaric acid, and glycerine. His greatest discovery, however, was oxygen, which he isolated in the course of his own independent researches in 1777; but the honour of prior discovery belongs to Priestly, the great English chemist. A monument is also to be erected in Brussels, to Quetelet, the illustrious statistician.

—Recent occurrences will give interest to Spain. "Art Remains and Art Realities, Painters, Priests, and Princes; being notes of things seen and of opinions formed during three years' residence in that country." By H. Willis Barclay, M. D., two volumes, post 8vo. Of the author's alliterative title, "Princes and Priests" typify,

no doubt, the present topics of interest in the Peninsula, while the glories of the past are reflected in the renown of its "Painters." They all find due commemoration in Dr. Barclay's well-filled pages.

—Mr. Gladstone's pictures, as well as the collection of pottery and porcelain, are announced for sale. The pictures include about one hundred specimens in the Spanish, Italian, Dutch and English schools, together with many valuable engravings. There are also bronzes and marbles. The pottery and porcelain consist of choice English and Foreign specimens; and it is said that the sale will include a quantity of ornamental furniture of the time of Louis XV., together with old German and Italian silver-gilt plate.

#### SCIENCE.

—Out of a total of one hundred and forty-three minor planets discovered up to this time, ninety-seven have been discovered in Europe, forty-one in America, and five in Asia.

—New editions of "The Microscopic Dictionary," of Drs. Griffith and Hensley, and Dr. Carpenter's work on "The Microscope," have appeared, "posted up" to the present requirements of science.

—"The Fragmentary Papers on Science and other Subjects," by the venerable physician, the late Sir Henry Holland, are edited by his son, and contain articles of purely scientific subjects, as Astronomy, Electricity, etc., as well as others on Metaphysical and ethical topics.

—The Agassiz Memorial Fund of \$300,000 is said to be nearly raised. The "Teachers' and pupils' fund" alone exceeds \$9,000. The fund has been accepted by the President and Fellows of Harvard College, for the use of the Museum of comparative Zoology founded by Agassiz. The continuous growth of the Museum is thus assured.

—The armour-clad twin-screw ship Alexander, recently launched at Chatham by the Prince of Wales, is considered the most powerful sea-going ship of war ever built or building.

She carries twelve and fourteen inches of plating, and is expected to attain a speed of fourteen knots an hour. Her armament will consist of twelve twenty-five ton guns and twelve of eighteen tons. It is said that there is no ship in any other navy which could dare to challenge her, though in size she is surpassed by the British ship *Minotaur*. The latter is of 10,627 tons, while the *Alexander* is but 9,500. A sister ship to be named the *Temeraire* is building.

## MUSIC.

—Franz Abt, the well-known composer of many beautiful songs, is about to visit London for the purpose of giving a series of grand concerts. —Dr. Von Bulow's final recital in London prior to his departure for America was given on the 14th inst. The great German pianist may be expected on this side of the Atlantic very shortly. —Messrs. A. & S. Nordheimer have

published a soprano song entitled "Watching." The music is by Mr. F. H. Torrington, and the words by Mr. W. W. Wakelam, of Toronto. The air is simple, and capable of being made effective, while the words have a natural and easy flow.

—Miss Frederike Rokohl recently gave a concert at Steinway Hall, New York, for the purpose of displaying the extraordinary compass of her voice. The *Tribune* says that, "In a series of variations on the 'Carnival of Venice' she professes to go from G below the staff to the octave B above, an extent of three octaves and a third, being a major third higher than any other singer of whom we have any knowledge, and a fifth higher than the extreme range of most of the best soprano voices. The seven or eight upper notes are peculiar in quality, correct in intonation, and not at all shrill, though as they really lie outside the limit of musical expression they cannot be called altogether pleasant."

## Tabular Record of Recent Deaths.

*"Precious in the sight of the Lord is the death of His saints."*

NAME.	RESIDENCE.	CIRCUIT.	AGE	DATE.
John Ward.....	Metcalf.....	Napier, Ont...	53	Feb. 14, 1875
Levi Foster.....	Amherstburg..	Colchester, Ont.	64	April 16, "
Robert Jackson.....	Miramichi....	Miramichi, N.B.	76	Feb. "
Anne Davison.....	Sackville.....	Sackville, N.B..	..	April 30, "
Joseph Tweedie, Sen..	Miramichi....	Miramichi, N.B.	85	Feb. "
Isaac Cushman.....	Miramichi....	Miramichi, N.B.	73	April "
Fanny Stotesbury....	Uxbridge.....	Uxbridge, Ont..	30	" 27, "
C. McD. Trenaman....	Three Rivers..	Three Rivers... 30	30	May 8, "
William Willmot.....	Toronto.....	Toronto 1st, Ont	69	" "
John Reddin.....	Windsor.....	Windsor, N.S... 33	33	" 12, "
Daniel York.....	Mill Village..	Parrsboro', N.S.	75	" 11, "
Giles Hawkins.....	White Sands..	Murray Harbour	73	" "
David Smith.....	Brampton.....	Brampton Ont.	81	" 12, "
Rev. R. L. Tucker....	Port Rowan... ..	.....	..	" 23, "
Rev. R. Reynolds....	Kippen.....	Kippen, O....	..	" 23, "
Thomas Godwin.....	.....	.....	65	Mar. 4, "
Elwin Folsome.....	.....	.....	21	" 12, "
Mary Mair.....	Egremont.....	Holstein, O....	28	April 10, "
Abraham Steele.....	Dumfries.....	Mount Pleasant	72	May 10, "
John McRae, Sen....	Morriss.....	Wingham, O....	78	April 5, "