

WESLEYAN METHODIST MAGAZINE

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THE CLASS-MEETING CONTROVERSY.

Churches as well as nations and individuals have their seasons of trial, and of the one as of the other may it be said, "Blessed are those who endure temptation," for they shall come forth as gold seven times purified. The Methodist Church has had its full share of the trials which the confessors of Christ in modern days have had to endure; and although it may not have been called, except in rare instances, "to resist unto blood, in striving against sin," there is hardly any form of opposition which the enemies, or the professed advocates of the truth, have not employed to resist its progress, and weaken its power. Wesleyan expositions of Scripture doctrines have been put to the test of the severest criticism, and no sooner had the ecclesiastical polity of Methodism begun to acquire a definite form, and exhibit its power as an instrumentality in the spread of vital godliness, than it became the subject of the wit and ridicule of the skeptic; or the more serious trial of an examination of its Scriptural character, by those who have long claimed possession of the only authority which can place the seal of Divine approbation upon any church organization. It is not our purpose here to review the conflicts through which the Methodist church has passed, in its efforts for the revival and maintenance of vital piety; but to notice a controversy which is now going on, respecting the Scriptural character and utility of one of its cherished institutions. We refer to the regulation which makes attendance upon Class-meetings a condition of membership.

It was not to be expected that an institution so important, as the past history of Methodism proves this has been, in promoting experimental religion, would escape the ordeal which even every essential truth of Christianity has had to undergo. We refer now not so much to the open attacks of the enemies of Methodism, in representing it as one and the same in its character and results with the Romish confessional; but to the efforts of, it may be sincere, though mistaken friends, who profess a

desire to preserve identity in the form of the Class-meeting, but so to modify its relation to the church, as no longer to require attendance as a term of membership. This question is now being discussed in some of the official organs of a branch of the Methodist Church, in a neighbouring country, and therefore claims at least, a notice in a journal devoted to the advocacy and defence of the general principles of the Wesleyan economy. The change of relation of the Class-meeting, so as no longer to require attendance as a condition of membership in the Methodist Church is advocated for two reasons. First,—That the rule involves an unscriptural requirement, and—Secondly, it is distasteful to a large class of the friends of Methodism, and therefore is an obstacle to their union with the church.

1. If the first ground of objection, can be sustained, no further controversy should be had by any true Protestant, who receives the Scriptures as the only and sufficient rule both of faith and practice. Neither Mr. Wesley's authority, nor the usage of more than one hundred years, can invest any practice with the character of a christian duty, which not only lacks Scriptural authority, but which is opposed to that rule of faith. But can the objection be sustained, that the rule involves an unscriptural requirement, and is therefore an infringement of the rights of those who on all other grounds, both from choice and conviction, prefer membership in the Methodist church to any other? A charge so serious, and involving so grave a reflection upon the Wesleys and their successors, who for more than one hundred years have sanctioned and enforced the rule, should not be made but upon evidence sufficient to produce the clearest conviction of its truth. Upon this point, a recent number of a contemporary* happily supplies us with a most forcible defence.

“The class-meeting simply represents and systematizes Christian conversation, or the relation of religious experience. Is a rehearsal of our life experiences not right? Is it not scriptural? The Psalmist did not think it wrong to cry out:—“Come and hear, all ye that fear God, and I will declare what he hath done for my soul.” His entire utterances furnish an epitome of an earnest, honest, sublime human life, conversant with conflicts, familiar with penitential strains, and by no means a stranger to triumphs and their attendant joys. The Psalms are scarcely anything else than a book of religious experiences, and it is this that has made them the chief joy of the Church of all times. The Apostolic Church, as presented to view in the writings of the New Testament, exhibits a fervency, pathos, and earnestness in the relation of religious experience, but too little known at the present day. Paul emulated and even surpassed the Psalmist in

* Pittsburg Advocate.

the impassioned language which he employed in describing his conversation and life-conflicts. And his was the age when old and young of every sex, beneath the baptizing influence of the Holy Spirit, "saw visions," "dreamed dreams," "prophesied," and "spake with tongues;" Hebraistic phrases indicating the frequency and prevalence of religious conversation. But why multiply scriptural proofs? One passage, if explicit, is as good as a thousand. Here is one. The advocate of class-meetings may safely risk the whole controversy on it: "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in Heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven." This Scripture enunciates, as its grand theme, compensation in kind. Men confess Christ: he repays in kind by confessing them. Or they deny him: and he still repays in kind by denying them. Now by ascertaining the meaning of the word confess, when Christ is the confessor, we determine also its sense when men are the confessors. How will Christ confess men? Will he not simply relate their earthly history, tell their doings and trials, and recount their conflicts and triumphs? Will not his confession furnish an experience meeting of which Methodist class-meetings are but a faint type or shadow? Now the doctrine of compensation in kind, announced in the Scripture under discussion, requires men to confess Christ in a precisely similar manner. This Scripture demands that they shall relate to others the story of his cross, and tell what he has done for them, and wrought within them. Such should be their confession. It is simply Christian conversation, a relation of religious experience, or a declaration of what Christ has done for the soul. This Scripture, then, authorizes, justifies, requires a relation of religious experience, and is a sufficient refutation of all assertions that such Christian conversation is wrong and without warrant of Scripture. It brings to light the duty of confessing Christ before men, and it enforces this duty by a sanction relating to the great rewards of heaven—Christ will confess such before his Father and the holy angels.

"We come now to ask, Can our disciplinary rule which makes attendance on Class-meetings a condition of membership in the Church be justly regarded as wrong and unscriptural? On what ground can it be so regarded? By what principles of interpretation? A relation of religious experience is, as we have just seen, a Bible duty, and enforced by the sanction of example, precept, and promise. Can it be wrong to make a Bible duty so clearly expressed, and with such sanctions appended, a condition of Church membership? Is it unscriptural? A non-relation of religious experience is but a negative evil—an absence of a commanded grace or virtue—and cannot rightly be classed in the same category with falsehood,

robbery, or murder. But a relation of religious experience is as much a duty, and enforced with as momentous sanctions, as faith in Jesus Christ, or love to God, or humanity to man. Is it right to make these great Bible principles conditions of membership in the Church? Then it is equally right and scriptural to systematize Christian conversation and make it a condition of Church membership. An objector denounces our rule of Discipline which makes attendance on Class-meeting a condition of membership, but seems quite willing to expel from the Church any who persistently refused to attend the sacrament of the Lord's supper. Why this partiality? A relation of religious experience is as much an institution of the Bible as the ordinance of the sacrament. The former is attended with a gracious promise and with sanctions the most momentous; the latter is not. The former is a moral institution; for if a man love God supremely he will love to talk about him; the latter is but a positive institution, given, perhaps, as a test of obedience, and certainly as a symbol of a sublime remedial truth. Both have their place and importance in the divine economy. But how an enlightened mind could be willing to make the one a condition of membership and not the other, it is difficult to see. It must be by some hair-splitting process, that may be attended with imminent peril when dealing with Bible truths."

2. The second reason, or rather plea, upon which the abolition of the rule is urged, may be applied with equal propriety and force, against every Christian duty which is opposed to the propensities of man's fallen nature. The carnal mind is enmity against God, and hence the duty of submission to the Divine authority, and a cheerful obedience to the law of God, are opposed to the tastes of mankind. Why should this be maintained as a condition of salvation? or why should faith, prayer, and good works, be required of the members of a christian church, since all these duties are liable to the same objection, as opposed to the natural tastes of mankind, and therefore an obstacle to their union with the church. Why not then cease to teach and enforce any truth or duty that comes in contact with the tastes of men, and thus form a church in which membership may be enjoyed without "the offence of the cross," and the "wrestling against flesh and blood?" The great advantage offered as resulting from the removal of the obstacle to membership which the maintenance of the class-meeting rule enforces, is the speedy accession to the church of those which, it is alleged, are now excluded. This specious promise is at best a very questionable benefit either to the church or the persons concerned, and is well met by the same writer quoted above:—

"That a change of our rules on Class-meetings would add to the

numerical strength of the Church is altogether a gratuitous assumption, likely to be disappointed by the facts in the case. But even granting that the proposed change would add numbers to the Church, is it clear that the numerical increase anticipated would enhance the influence of our denomination? This increase, so far as it results from a change of the rule, must consist of persons indisposed to the relation of religious experience. For it is obviously contradictory to suppose that the rule as it is, can operate to keep men out of the Church who love to talk about the deep things of God. A change of the rule, then, could not be expected to bring into the Church any but such as find no pleasure in religious conversation. Does the Church need such additions? Would it be bettered by them? Would they add to its efficiency and moral power? Numerical increases after this sort could only be a strain and incubus on the energies of God's people.

"It only remains, on this topic of expediency or necessity, to consider whether the change advocated would be a blessing to such as love Class-meeting, to such as find pleasure in religious conversation. The excellence of the Class-meeting institution stands unchallenged. It is a moral power in the Church. Its influence is salutary and enduring. When rightly directed it is the equal even of the pulpit in educating young converts in the first principles of the doctrine of Christ. Its influence is not less sensibly felt on mature Christians. Can the Church afford to dispense with an institution so important? And would not the change proposed tend to do away with Class-meetings? An objector thinks not, and finds by some strange theorizing on the subject that it might even improve them. But his theory is rebuked and exploded by the criticism of current facts. A sister denomination has made attendance on Class-meetings optional with its members. Class-meetings, as a result, have fallen into comparative decay. We have known even flourishing societies belonging to the denomination in question where Class-meetings had about ceased to be held. The Methodist Church should never accept of the change proposed till it is tired of Class-meetings, and wishes them to become obsolete.

"The Class-meeting controversy is nothing but another engagement in the war long pending between system and looseness. The advocates of change would do away with law without proving it oppressive or unproductive of good, and they would substitute in its room irregular and spasmodic action, the fitful flashes of the expiring taper. The age may be favourable to such notions. It is an age whose tendencies are too often toward freedom even from salutary restraint. Yet the sober second thought of prudent men will tell them that the law is as necessary as

freedom, and that the golden mean between the two is the true theory of religion no less than of life. If Class-meetings were an oppressive institution, if they robbed and degraded their votaries, attendance on them should cease to be required by law. But they are directly the opposite: a beneficent institution, a local point of light and gracious influences; and no really good reason exists why they should cease to be enforced by law. It has indeed seemed strange to us to see a minister of years, experience, and good standing range himself in favor of looseness and against law; against law whose operations have been good, and only good, and that continually, in all the years of its history. Will this best promote the cause of God and order, and the redemption of the world from sin?"

EMOTIONAL PREACHING.

Whilst there is a constantly-increasing tendency among us to place the highest value upon what is called intellectual preaching, we perceive a tendency equally as great to undervalue that which is emotional. The former is looked upon as *great* preaching, the latter as utterances of a weak mind, though associated with a good heart. The preference is not always free from pride, and many fancy that their taste is governed by their own superior strength of intellect, and their disposition to depreciate strong emotion, because they would be thought superior to such weakness, as it is frequently considered.

Few preachers but love to please. What is therefore most appreciated will, if possible, be furnished, and great ideas, dressed in attractive drapery, are constantly sought, and we have now and again to listen to weak minds trying to grasp strong truths, and small minds trying to comprehend and master large ideas, for which they have no capacity, but the painful effort is made for character and reputation. God may have given them talent of a different order, which, if properly cultivated and applied, would have marked effects in dealing with the consciences of sinners, and in keeping the church awake, but they are fearful to do so lest they should be looked upon as weak brethren.

Let it not be supposed that we undervalue intellectual preaching; far from it, we would have the best intellect in the land engaged in the pulpit; we would have the preacher draw from the deposits of truth the richest of its store, and present it in the most attractive form, and in its most alluring dress, making all subservient to winning souls to Christ. A susceptibility to emotion is not the only qualification which a preacher of the Gospel needs; something besides feeling is requisite to qualify him to

handle skilfully the word of God; his office has introduced him into a sphere which, adequately to fill, would require an angel's powers, and whatever the resources of his mind may be, he will ever see occasion to mourn that he has drunk no deeper at the fountains of wisdom and knowledge. And we admit besides that the great interests of the church would be endangered if committed to men who feel strongly and know little; but we affirm on the other hand, that not all the endowments which the most profound and varied learning can give, will render a frigid preacher a successful one.

When we speak of emotion, we do not mean those indefinable impulses or sudden bursts of animal feeling which sometimes flood the soul, carrying away the landmarks of reason and thought, and leaving the mind to the mercy of an irresistible tempest of passion; but we mean that deep and holy movement of the affections produced by the energy of truth *understood* and *believed*; such a state of feeling as corresponds with the importance of truth. When such emotions exist in the preacher's mind, they will depict themselves in his countenance, and find expression in every tone, and look, and gesture. They will infuse into his manner an earnestness and warmth which will leave the hearers no alternative but a clear conviction of the perfect honesty of the speaker's heart; there will be to his audience visible demonstrations of the preacher's faith.

But let a philosophical indifference surround the man who undertakes to speak in the name of God to his dying fellow creatures on the concerns of eternity; let a dozing apathy infuse itself into his manner, or let him talk and act like one who has a professional task to perform, and what can save his message from the influence of a counter testimony, drawn directly from the living example of its inefficiency, standing before their eyes. Under these circumstances it will be obvious to his hearers that he neither believes what he says, nor is concerned to have them believe it. Not only will he not commend himself to the conscience, but he will bring the influence of his experience to bear against the truth of his message. "Why," said an eminent divine to Garrick, the tragedian, "why do we who preach the solemn truths of Christianity have so few to hear or believe us, while you who only deal in fiction have weeping throngs continually hanging on your lips?" "The reason is," replied the actor, "you represent truth as fiction—we represent fiction as truth."

It cannot be denied that the themes on which the preacher dwells demand emotion, and are adapted to inspire it. The minister of Jesus is a legate of the skies. When he speaks in his official character, he speaks for God, and when he pleads with men, he pleads with them on behalf of God. The mission on which he is sent is one of mercy, involving how-

ever the most extended and multifarious interests. On the part of God he is charged with the vindication of the honours of his throne and the rights of his government, and in the prosecution of this high commission is brought up to a near mental view of the ineffable glories of the eternal Godhead, and is conversant with scenes and objects that awe, and thrill, and charm the heavenly world. When he pleads for God he is called to a contemplation of the most surprising benignity, the most inimitable love, and the most affecting condescension, all, however, misrepresented and abused, and scorned, in this fallen world; and when he pleads with man he pleads with an immortal being, convicted of treason against the government of God, and condemned for his crimes to a state of punishment, for which, irrespective of the Gospel, there is no relief, and to which there can be no termination. He meets him at a moment when, for anything that is known, it may be, then or never to escape from impending ruin. To find that his message meets with no accordant response from the sinner's heart; that the apathy of death has spread itself over all his faculties, or the keen resentments of injured pride have prepared him for a flat denial of the claims of God, what can be more solemn or impressive than the crisis? What a time for the heavings of emotion and the pleadings of love! Can he view such a scene and maintain a philosophical composure? This is a fellowman, endowed with the same susceptibility to pain and pleasure with himself. Must he be shut out of heaven? Must he bear no part in the sweet and immortal songs that will be chanted in that happy world? Must his eye ever weep, and his bosom heave with grief, and the waves of eternal sorrow dash and roll over his frightened and fainting spirit? Here is a pardon written out and sealed with blood bearing the impress of the cross, and proffered on terms the most gracious and condescending; but he rejects it. He is standing on the jutting and slippery edge of that deep abyss where billows of fire are rolling, and the slightest breath of God's anger may at any moment sweep him from his position, and bury him in the flood below. Has the messenger who is sent to warn him of his danger, and plead with him to escape, no reason for emotion? Is no occasion given to his heart to dissolve and his eye to weep? The benevolence of the Gospel can execute no commission like this, and leave the heart unsoftened by its influence.

The *sufferings* of *Christ* are the central point from which the bright beams of the Gospel all radiate and diverge. The preacher of the Gospel must therefore be often at the cross. He must look upon the bleeding sacrifice, and take account of the doings of that dreadful hour when the powers of darkness were unchained, and Christ was devoted a victim to their rage. In the circumstances attending the tragedy of his death, the

treachery in which it was commenced, the duplicity and subordination by which it was carried forward, and in the barbarous cruelties with which the horrid scene was closed, there is enough to subdue and melt the hardest heart. But join to these considerations the perfect and acknowledged innocence of Jesus, together with the fact that he was a voluntary victim to these tortures, and, more than all, endured them for his mortal enemies, not excluding even the incarnate demons that spiked his limbs and danced around his cross, and who can refrain from emotion? Was ever love like this—so pure, so comprehensive, so vast, and yet burdened with such sorrows and humbled to such a death? Its achievements on the cross affected the world's redemption. Here hangs all human hope. How can we handle themes like these? How can we deal with interests so interminable and vast, and not be the subjects of emotion, and sometimes unutterable, always fervid and deep?

How emotional was our blessed Saviour, whether in reproving the hypocrisy of the Scribes and Pharisees, or weeping at the grave of Lazarus, or the shedding tears over impenitent and doomed Jerusalem! What a subject of emotion must St. Paul have been, when in his farewell address to the elders of the Church of Ephesus he says:—"By the space of three years, I ceased not to warn every one, night and day, with tears." The ministry of some of the prophets was marked by the same spirit. "O," said one of them, when contemplating the sins and afflictions of the Church, "O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" and when he saw how the people turned away from hearing the law, he exclaimed in the language of unaffected grief,—“But if ye will not hear it, my soul shall weep in secret places for your pride.”

In modern times, successful preachers have generally been men of deep emotion. The first and second races of Methodist preachers in England were men of deep emotion; and our fathers in the ministry of our church in Canada had warm and sympathising hearts who could weep between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach."

FULL ASSURANCE.

Till we know ourselves redeemed, how can we go to God with full assurance of faith? How can we dwell with purifying delight on the contemplation of a heaven which we are not sure is ours; of a God who may not be our Father? We cannot do it. We go on feeling our way by dim light, instead of walking in noontide glory; and strive painfully with hand and foot to climb some poor height, when we might be soaring over the mountain-tops on eagles' wings, having under us the everlasting arms, and fixing our faithful, unshrinking eyes, full on the "Sun of Righteousness!"

THE CENSUS OF 1861.

From the Census of the Province of Canada, taken in January, 1861, we learn that the total population was then 2,506,755, of which Upper Canada had 1,396,091, and Lower Canada, 1,110,664; being an increase in nine years, or since 1852, when a former Census had been taken of 664,490. Upper Canada having had an increase of 444,087, and Lower Canada, 220,403; and which gives the Upper Section of the Province an excess over the Lower of 285,427. To show the progress of our population in times of old, we give our readers the following tables:

LOWER CANADA.		UPPER CANADA.	
Years.	Population.	Years.	Population.
1676	8415	1791	50000
1688	11247	1811	77000
1700	15000	1824	151097
1706	20000	1825	158027
1714	26904	1830	210437
1750	65000	1832	261060
1784	113000	1834	320693
1825	423630	1836	372505
1827	471876	1839	407515
1831	511922	1841	465357
1844	696782	1842	486055
1848	779000	1848	723292
1850	791000	1850	791009
1852	890261	1852	952004

We are furnished with an interesting abstract of the late Census, showing the origin of our population:

	Lower Canada.	Upper Canada.	United Canada.
England and Wales.....	13,139	114,290	127,429
Scotland.....	13,160	98,792	111,952
Ireland.....	50,192	191,431	241,423
Natives of Canada, not of French origin	167,578	869,592	1,037,170
French Origin.....	847,320	33,287	880,607
United States.....	13,641	50,758	64,399
Nova Scotia and Prince Edward's Island	977	4,383	5,360
New Brunswick.....	352	3,214	4,066
Newfoundland.....	232	487	719
West Indies	137	532	669

East Indies.....	49	203	252
Prussia, German States and Holland ...	949	22,906	23,855
France	672	2,389	3,061
Italy and Greece.....	114	104	218
Spain and Portugal	55	96	151
Sweden and Norway.....	229	261	590
Russia and Poland.....	56	161	227
Switzerland	81	617	698
Guernsey, Jersey, and other British Islands.....	628	529	1,157
All other places	128	541	669
Colored persons	190	11,223	11,413
Indians	4,876	7,841	12,717
At Sea.....	61	323	384
Not known.....	414	1,395	1,809
Total.....	1,110,664	1,396,091	2,506,755

Summing up these results, and those of 1852, we find that for every 100 of the population of Lower Canada at each period there were natives of:—

	1852.	1861.
Canada—of French origin.....	75.21	76.29
not of French origin.....	14.10	15.09
Ireland	5.78	4.52
England and Wales.....	1.26	1.18
Scotland	1.64	1.18
United States.....	1.40	1.23
All other countries.....	.61	.51
	100.00	100.00

For every 100 of the population of Upper Canada there were natives of—

	1852.	1861.
Canada—not of French origin.....	55.26	62.29
of French origin.....	2.82	2.38
Ireland.....	18.52	13.70
England and Wales.....	8.69	8.19
Scotland	7.96	7.08
United States.....	4.59	3.64
All other countries.....	2.16	2.72
	100.00	100.00

For every 100 of the population of the whole Province, there were natives of—

	1852.	1861.
Canada—not of French origin.....	35.37	41.33
of French origin	37.78	35.12
Ireland	12.36	9.63
England and Wales.....	5.10	5.08
Scotland.....	4.91	4.47
United States.....	3.05	2.57
All other countries	1.43	1.75
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	100.00	100.00

The following is the Census by general abstract of religions in 1861 :—

	Lower Canada.	Upper Canada.	United Canada.
Church of England.....	63,322	301,565	374,987
Church of Rome.....	942,724	258,141	1,200,865
Church of Scotland	23,688	108,903	132,649
Free Church of Scotland.....	14,770	143,043	157,813
United Presbyterians.....	5,149	51,378	56,527
Wesleyan Methodists	25,879	218,427	244,246
Episcopal Methodists.....	2,537	71,615	74,152
New Connexion Methodists.....	1,292	28,200	29,492
Other Methodists	874	23,330	24,204
Baptists	7,751	61,559	69,310
Lutherans	857	24,299	25,156
Congregationalists	4,927	9,357	14,384
Quakers	121	7,383	7,504
Bible Christians.....	184	8,301	8,085
Christians.....	298	5,018	5,816
Second Adventists	2,305	1,050	3,355
Protestants	2,584	7,514	10,098
Disciples	5	4,147	4,152
Jews.....	527	614	1,241
Mennonists and Tunkers.....		8,965	8,965
Universalists.....	2,289	2,234	4,523
Unitarians	650	634	1,284
Mormons.....	3	74	77
No religion.....	1,477	17,373	18,850
No creed given.....	5,728	8,121	13,849
Other creeds not classed	678	14,284	14,962
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Total.....	1,110,664	1,396,091	2,506,755

Table showing the increase of each of the above denominations since 1852 :

	Lower Canada.	Upper Canada.	Total.
Church of England.....	17,860	78,375	96,235
Church of Rome.....	195,858	90,466	286,304
Presbyterians.....	10,072	99,236	109,308
Methodists	9,567	175,937	185,504
Baptists	3,258	16,206	19,464
Lutherans.....	839	12,210	13,049
Quakers, (decrease).....	42	77	119
Congregationalists	1,000	1,610	2,610
Second Adventists.....	936	387	1,323
Christians.....	288	925	1,213
Protestants			1,110
Disciples	5	2,083	2,088
Jews	179	511	690
Mennonists and Tunkers.....		735	735
Universalists, (decrease).....	1,161	400	1,561
Unitarians.....			176
Mormons, (decrease).....			182

The leading denominations will be seen to be the Church of England, Roman Catholics, Presbyterian, and Methodists; in 1852, they embraced 39.54 per cent of the population, and 91.91 per cent in 1861, which percentages are thus divided among them :

	1852.	1861.
Church of Rome.....	49.65	47.91
Church of England.....	14.57	14.96
Methodists.....	12.42	15.20
Presbyterians	12.90	13.84
All others.....	10.46	8.09
	<hr/>	<hr/>
	100.00	100.00

Under the head of Methodists, we have included 8,985 of a sect of Methodists called Bible Christians, who are an off-shoot from the parent stock; and who teach our Doctrines, have an Itinerant Ministry, Conference, Class Meetings, and most of the peculiarities of Methodism.

Although the Romanists have advanced, yet relatively they do not hold the position they had in 1852. Of the leading Protestant churches, the Church of England has made the least progress, and the

Methodists the most, giving them the first place among the Protestants and the percentage of their increase far exceeds them all. Of the minor sects, three have had a decrease in numbers, viz., Quakers, Universalists and Mormons. The Unitarians have receded from 834 in 1852, to 639 in Upper Canada, but have advanced in Lower Canada, giving them an increase in the whole Province of 176.

By comparing the former Census with the present, we have the progress of each of the branches of the Methodist family, and the parent stock

Wesleyan.....	131,867
Episcopal.....	31,261
New Connexion.....	18,503
Bible Christians.....	3,243

It must however be borne in mind, that the Census of 1852 was very defective, that whilst we have only 24,204 "Other Methodists," in 1861 we had then 59,585 in 1852. A large portion of the latter must therefore be embraced in the above figures. It is singular that the Primitive Methodists have not had a column assigned them as they are more numerous than the Bible Christians, and not far behind the New Connexion. It is reasonable to suppose that the greater part of the "Other Methodists," belong to them, save a few hundreds who form a sect of Methodists composed exclusively of coloured people.

In reviewing the whole, we find cause of devout thankfulness to God in having so large a portion of the population of Canada connected with the Evangelical Churches. And in reference to our position as a Wesleyan Church, we may well exclaim, "What has God wrought?" Taking into account our numbers—our Ministry—our Missionary Society—our Printing and Book Establishment—our Literary Institutions, and the numerous church edifices which we have, it will not be deemed egotism or presumption for us to say, that we are not behind the most favoured Protestant Churches in Canada, and that we possess power of usefulness second to none.

THE DUTIES AND OBLIGATIONS WHICH THE PEOPLE OWE TO THEIR CHURCH.*

Respectful recognition of your Clergy,—regarding them in their proper character, as Divinely called and qualified, and duly ordained Ministers of Christ, and, as such, occupying a position in the Church which is essentially distinct from that occupied by any other class of men, although the latter may be employed as occasional Preachers or subordinate Pastors.

* Extract from the official sermon of the ex-President of the British Conference, Rev. S. D. Wood, delivered in City Road Chapel, London, on Monday, July 30th, 1860.

Be habitually careful, in speaking of your Ministers (especially before your children,) to speak of them with respect. Avoid calling them by their Christian names: this sort of familiarity breeds contempt in those who use it, as well as in them who hear it. To listen to the freedom with which the characters and qualifications of your Ministers are sometimes canvassed, one would think that they were excluded from the benefit of that great law of charity, "Speak evil of no man." Young people generally form their opinion of a system from the character of those by whom it is taught and represented; and anything which renders your Ministers ridiculous or contemptible, lays the foundation for your children's apostasy and irreligion.

Another point in which your Ministers require respectful recognition, is in avoiding the invitation of strangers on every slight occasion, to supersede the regular Pastor; and thus by implication saying that he is not competent to that part of the work of his Circuit. I do not think it either desirable or possible, that the practice of inviting strangers for occasional services should entirely cease. Advantages may arise not only to the local charities especially interested, but also to the Circuits generally, by occasional and judicious visits; but these should be reserved for extraordinary cases. Our regular system of itinerancy renders other changes less necessary or desirable; and the effect of further change upon strangers, and upon the people generally, is an impression that their own Ministers must be helped on every little emergency by foreign aid.

Another point which I dare not pass over, and which I would endeavor to touch with great caution and delicacy, is the damage sometimes done to the position and usefulness of your Ministers by having recourse to what are technically called *revival* schemes and agencies.

Times of general expectation are times of special danger and temptation in this respect. As in early days our Lord warned those who were expecting His coming, against being led away by the cry, "Lo, here is Christ," or "Lo, He is there;" so in all times, expectation produces impatience and suggests novelty: and as occasions make men, these occasions call into existence and notoriety men who feed the passion, and form themselves and their movements upon the model of these new fancies; and they are sent for here and there to conduct special services; and thus not only are your regular ordinances disparaged, but your own Pastors are set aside, your Class Meetings interrupted, the regular working of the Circuit deranged; nobody expects a blessing under the ministrations of the regular Ministers, or in the ordinary means of grace. It is, indeed, accounted foolishness to expect that the word preached should save them that believe; all the good is to be done in the subsequent Prayer Meeting. Such Prayer Meetings may be occasionally held with advantage; but to hold them too frequently destroys of necessity the old and valued institution of Society Meetings, which were never more needed in Methodism than they are at the present moment. It destroys also the small, numerous Sunday evening Prayer Meetings in the cottages of the poor, by which it used to pervade the population with a holy influence; when instead of employing four or five persons to conduct the large Prayer Meeting in the chapel, we employed forty or fifty, who while they were blessing others, were being trained for future usefulness as Leaders, Local Preachers, and Ministers. And as this diminution of your numerous and pervading

agency in any given town is very inadequately and imperfectly supplied by the extraordinary labor and success of one or two persons, so the influence and success of a few persons throughout the Connexion are dearly purchased at the loss of that scriptural expectation which is faith in exercise; and which regards *every* ordinance of religion as a means of grace, and recognizing *all* our Ministers as called to be in the best sense Home Missionaries and Revivalists, looks upon them as competent to conduct efficiently not only the ordinary services, but also all such special services as in the judgment of the united Pastorate of the Circuit, it may be deemed advisable from time to time to hold. Let our Leaders and others look out in the congregation for serious persons, and invite them to Class. Trust God with His own work; do not presume to affect greater love for souls than He who redeemed them, or better means for conversion than He gave to His Apostles. I dare not arraign the sovereignty of God's gifts now, as in former times, He doubtless makes some sons of thunder, and some sons of consolation. I pronounce no opinion on individuals, whether recently or formerly employed as Revivalists; but, residing in a town* where I have had the opportunity of watching such men and such measures, I am compelled to say, that while some good has unquestionably been done, the whole result has been very unsatisfactory. It takes years after these extraordinary agents and schemes have been employed, to overcome the deadness of the reaction. Good men are disheartened and discouraged by the disparagement of their labours, and the apathy and indifference of their congregations; and the wearisome stagnation of hope deferred maketh the heart sick.

You owe your Ministers hearty co-operation. This is essential alike to the maintenance of your own piety, and to the extension of the work of God. He has given to every man his work; and it is in the economy of God that we must diffuse what we would keep and enjoy. It is eminently true of spiritual things, that "there is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." Our Church makes ample provision for the employment of every talent, and no man can be idle within its limits without loss to himself and hindrance to the cause of God. I would gratefully acknowledge the untiring zeal and invaluable labours of many of our people, and would anxiously guard against any misunderstanding or misapplication of the remarks I am about to make. I know that to some Societies they are almost entirely inapplicable, and that to many others they can only with any fairness be *very partially* applied. But when the most charitable exceptions have been made, it must be admitted that there is, in some and not a few of our Churches, an unwillingness on the part of the more educated and intelligent men to take office as Leaders, Local Preachers, or Sunday School Teachers. It would not be difficult to point out large and beautiful sanctuaries, which have been erected at a cost of thousands of pounds, which are constantly attended by wealthy and intelligent congregations, and you shall find your ecclesiastical offices left almost exclusively to those who are not the best adapted for their discharge either by their social position or their education. It is not that I despise the labours of *these* persons,—I gratefully appreciate and accept

them; and it is due to them to say that they perform their duties wonderfully well, considering the disadvantages under which they labour. We are bound to acknowledge thankfully how often the grace of God is shown in rendering humble and illiterate men wise in God's kingdom, and faithful in Church perplexities and trials. But I deplore for their own sakes and for ours the absence of the labours of others; that it is so much more easy to get rich and educated men to give their money, than to give themselves heartily to God and His work,—to get them to build chapels rather than to attend Prayer Meetings and Love-feasts, and lead Classes. This attempt to compound with money for our personal devotedness to God is a fearful and fatal delusion. Your absence from these official positions weakens your legitimate influence in the Church, leaves your Ministers without the help and countenance of intelligent counsellors, and compels them either to carry out their measures in the face of unnecessary opposition, or to abandon them, because the men with whom they have to work have never been enabled, from their position in society, to take large and liberal views. And, when called to aid and in some measure to control the Minister in the exercise of discipline, they cannot bring an enlightened and independent judgment to bear upon the case, but act under impulse, and in parties. If the offender be in humble circumstances, either screening him because he is of their own rank, or visiting him with severity because they are not afraid of him; on the other hand, if he be above them in his station in society, either fearing to deal faithfully with him, or which is quite as common, determining to pull him down more through jealousy of his elevation than abhorrence of his offence.

Efficient help should further be rendered in collecting subscriptions, not only for the building of schools and chapels, but also for the ordinary funds of the Connexion. All this should not be left, as it is almost universally, to the Minister: greatly interfering with the proper and spiritual character of his communications with the people at their own houses, and producing an impression often unfavourable to the success of his public ministrations. Unless he uses a sufficient amount of importunity to keep up and somewhat increase the amounts subscribed to the different funds he feels that he is not faithful to that part of his trust; and, if he does this, there is danger lest he should be regarded as grasping and excessive in his solicitations for money; and the fact that it is not for himself, but for the cause of Christ, that he begs, does not always save him from the imputation of being mercenary. I hope the time is not far distant when some one or two laymen in each Circuit may be induced to undertake collecting the subscriptions for each of our funds; and thus a duty, which is laborious and objectionable when devolved upon the Minister alone, will become easy and unobjectionable when distributed among several persons.

MONEY.

A philosopher has said, "Though a man without money is poor, a man with nothing but money is still poorer." Worldly gifts cannot bear up the spirits from fainting and sinking when trials and troubles come, no more than headache can be cured by a golden crown, or toothache by a chain of pearls. "Earthly riches are full of poverty."

Portfolio of Select Literature.

WESLEY'S ECCLESIASTICAL POWER.

The following extracts form part of a "conversation" held at one of Mr. Wesley's earliest conferences, and may be found in the fifth volume of his published works. They show the genesis and nature of that ecclesiastical control which Mr. Wesley exercised over his preachers during his lifetime, and which at his death he transmitted to the conference of ministers that he had raised up. They are highly interesting in themselves, and fraught with instruction to every attentive reader :

Question 27—What power is this which you exercise over both the preachers and the societies ?

Answer—Count Zinzendorf loved to keep all things close : I love to do all things openly. 'I will therefore tell you all I know of the matter, taking it from the very beginning.

"1. In November, 1738, two or three persons who desired to 'flee from the wrath to come,' and then a few more, came to me in London and desired me to advise and pray with them. I said if you will meet me on Thursday night I will help you as well as I can.' More and more then desired to meet with them till they were increased to many hundreds. The case was afterwards the same at Bristol, Kingswood, Newcastle and many other places of England, Scotland, and Ireland. It may be observed, the desire was on their part, not mine. My desire was to live and die in retirement ; but I did not see that I could refuse them my help and be guiltless before God.

"Here commenced my power, namely, a power to appoint when, and where, and how they should meet ; and to remove those whose lives showed that they had not a desire 'to flee from the wrath to come.' And this power remained the same, whether the people meeting together were twelve, or twelve hundred, or twelve thousand.

"2. In a few days some of them said, 'Sir, we will not sit under you for nothing ; we will subscribe quarterly.' I said, 'I will have nothing, for I want nothing. My fellowship supplies me with all I want.'—'Nay, but you want a hundred and fifteen pounds to pay for the lease of the Foundery, and likewise a large sum of money to put it in repair.'—On this consideration I suffered them to subscribe. And when the society met, I asked, 'Who will take the trouble of receiving this money, and paying it where it is needful ?' One said, 'I will do it, and keep the account for you.' So here was the first steward. Afterwards I desired one or two more to help me, as stewards, and in process of time a greater number.

"Let it be remarked, it was myself, not the people, who choose these stewards, and appointed to each the distinct work wherein he was to help me as long as I desired. And herein I began to exercise another sort of power, namely, that of appointing and removing stewards.

"3. After a time a young man, named Thomas Maxfield, came and desired to help me as a son in the Gospel. Soon after came a second,

Thomas Richards; and then a third, Thomas Westall. These severally desired to serve me as sons, and to labour when and where I should direct. Observe: These also desired me, not I them. But I durst not refuse their assistance. And here commenced my power, to appoint each of these when, and where, and how to labour; that is, while he choose to continue with me. For each had a power to go away when he pleased; as I had also to go away from them, or any of them, if I saw sufficient cause. The case continued the same when the number of preachers increased. I had just the same power still, to appoint when, and where, and how each should help me; and to tell any, (if I saw cause,) 'I do not desire your help any longer.' On these terms, and no other, we joined at first: on these we continued joined. But they do me no favor in being directed by me. It is true, my 'reward is with the Lord.'—But at present I have nothing from it but trouble and care, and often a burden I scarce know how to bear.

"4. In 1744 I wrote to several clergymen, and to all who then served me as sons in the Gospel, desiring them to meet me in London, and give me their advice concerning the best method of carrying on the work of God. And when their number increased, so that it was not convenient to invite them all, for several years I wrote to those with whom I desired to confer, and they only met me at London, or elsewhere, till at length I gave a general permission, which I afterwards saw cause to retract.

"Observe: I myself sent for these of my own free choice. And I sent for them to advise, not to govern me. Neither did I at any time divest myself of any power above described, which the providence of God had cast upon me, without any design or choice of mine.

"5. What is that power: It is a power of admitting into, and excluding from the societies under my care; of choosing and removing stewards, of receiving or not receiving helpers; of appointing them when, where, and how to help me, and of desiring any of them to confer with me when I see good. And as it was merely in obedience to the providence of God, and for the good of the people, that I first accepted this power, which I never bought; so it is on the same consideration, not for profit, honor, or pleasure that I use it at this day.

"6. But 'several gentlemen are offended at your having so much power.' I did not seek any part of it. But when it was come unawares, not daring to 'bury that talent,' I used it to the best of my judgment. Yet I never was fond of it. I always did, and do now, bear it as my burden; the burden that God lays upon me, and therefore I dare not lay it down.

"But if you can tell me any one, or any five men, to whom I may transfer this burden, who can and will do just what I do now, I will heartily thank both them and you.

"7. But some of our helpers say, 'This is shackling freeborn Englishmen,' and demand a free conference, that is, a meeting of all preachers, wherein all things shall be determined by most votes. I answer, it is possible, after my death, something of this kind may take place, but not while I live. To me the preachers have engaged themselves to submit, to serve me as sons in the Gospel; but they are not thus engaged to any man or number of men besides. To me the people in general will submit; but they will not thus submit to any other.

"It is nonsense, then, to call my using this power, 'shackling freeborn

Englishmen.' None needs to submit to it unless he will, so that there is no shackling in the case. Every preacher and every member may leave me when he pleases. But while he chooses to stay, it is on the same terms that he joined me at first.

"'But this is making yourself a Pope.' This carries no face of truth. The Pope affirms that every Christian must do all he bids, and believe all he says, under pain of damnation. I never affirmed anything that bears any the most distant resemblance to this. All I affirm is, the preachers who choose to labour with me choose to serve me as sons in the Gospel. And the people who choose to be under my care choose to be so on the same terms they were at first.

"Therefore all talk of this kind is highly injurious to me, who bear the burden merely for your sake. And it is exceedingly mischievous to the people, tending to confound their understanding, and to fill their hearts with evil surmisings and unkind tempers toward me; to whom they really owe more, for taking all this load upon me, for exercising this very power, for shackling myself in this manner, than for all my preaching put together; because preaching twice or three times a day is no burden to me at all, but the care of all the preachers and all the people is a burden indeed."

THE AMERICAN STRUGGLE.

The following extract from a powerful paper by the greatest logician in Great Britain, John Stuart Mill, will be read with interest :

We could have acted no otherwise than we have done: *yet it is impossible to think, without something like a shudder, from what we have escaped.* We, the emancipators of the slave—who have wearied every court and government in Europe and America with our protests and remonstrances, until we goaded them into at least ostensibly co-operating with us to prevent the enslavement of the negro—we who for the last half century have spent annual sums equal to the revenue of a small kingdom in blockading the African coast, for a cause in which we not only had no interest, but which was contrary to our pecuniary interests and which many believed would ruin, as many among us still, though erroneously, believe that it has ruined, our colonies—we should have lent a hand to setting up, in one of the most commanding positions of the world, a powerful republic, devoted not only to slavery, but to pro-slavery propagandism—should have helped to give a place in the community of nations to a conspiracy of slave owners, who have broken their connexion with the American Federation on the sea-ground, ostentatiously proclaimed, that they thought an attempt would be made to restrain, not slavery itself, but their purpose of spreading slavery wherever migration or force could carry it.

A nation which has made the professions that England has, does not with impunity, under however great provocation, betake itself to frustrating the objects for which it has been calling on the rest of the world to make sacrifices of what they think their interest. At present

sent all the nations of Europe have sympathized with us; have acknowledged that we were injured, and declared, with rare unanimity, that we had no choice but to resist, if necessary, by arms. But the consequences of such a war would soon have buried its cause in oblivion. When the new Confederate States, made an independent power by English help, had begun their crusade to carry negro slavery from the Potomac to Cape Horn, who would then have remembered that England raised up this scourge to humanity, not for the evil's sake, but because somebody had offered an insult to her flag? Or even if unforgotten, who would then have felt that such a grievance was a sufficient palliation of the crime? Every reader of a newspaper to the furthest ends of the earth would have believed and remembered one thing only—that at the critical juncture which was to decide whether slavery should blaze up afresh with increased vigor or be trodden out—at the moment of conflict between the good and the evil spirit at the dawn of a hope that the demon might now at last be chained and flung into the pit, *England stepped in and for the sake of cotton, made Satan victorious.*

The world has been saved from this calamity, and England from this disgrace. The accusation would indeed have been a calumny. But, to be able to defy calumny, a nation, like an individual, must stand very clear of just reproach in its previous conduct. *Unfortunately, we ourselves have given too much plausibility to the charge.* Not by anything said or done by us as a government or as a nation, but by the tone of our Press, and in some degree, it must be owned, the general opinion of English society. It is too true, that the feelings which have been manifested since the beginning of the American contest—the judgments which have been put forth, and the wishes which have been expressed concerning the incidents and probable eventualities of the struggle—the bitter and irritating criticism which had been kept up, not even against both parties equally, but almost solely against the party in the right, and the unjust refusal of all those just allowances which no country needs more than our own whenever its circumstances are as near to those of America as a cut finger is to an almost mortal wound—these facts, with minds not favorably disposed to us, would have gone far to make the most odious interpretation of the war, in which we have been so nearly engaged with the United States, appear by many degrees the most probable. *There is no denying that our attitude toward the contending parties (I mean our moral attitude, for politically there was no other course opened to us than neutrality) has not been that which becomes a people who are as sincere enemies of slavery as the English really are, and have made us great sacrifices to put an end to it where they could.* And it has been an additional misfortune that some of our most powerful journals have been for many years past very unfavorable exponents of English feeling on all subjects connected with slavery: some probably, from the influence, more or less direct, of West Indian opinions and interest; others from inbred toryism, which, even when compelled by reason to hold opinions favorable to liberty, is always adverse to it in feeling; which likes the spectacle of irresponsible power exercised by one person over others; which has no moral repugnance to the thought of human be-

ings born to the penal servitude for life, to which for the term of a few years we sentence our most hardened criminals, but keeps its indignation to be expended on "rabid and fanatical abolitionists" across the Atlantic, and on those writers in England who attach a sufficiently serious meaning to their Christian professions to consider a fight against slavery as a fight for God.

ACCESS TO GOD.

ITS MEDIUM.

That was a dark and lowering day on which man was banished Eden the scene of primeval beauty, purity, and bliss, and sent forth to wander in a dreary world, on which the curse of God had universally fallen. How sad must he have been when he reflected on the glory and happiness he had forfeited, and the degradation and misery which he had received in exchange! He had, indeed, enlarged the sphere of his knowledge, but that was at the sacrifice of obedience to his benevolent and bountiful Creator; and knowledge purchased at such a price, however alluring its prospect, became bitterness and death in experience. He knew now that he had yielded to a malignant temper, and had, in so doing, broken the holy and just law of God, forfeited the Divine favour, and excluded himself from joyous fellowship with the Author of his being. The sentence of death was pronounced upon him, yet its execution was mercifully suspended, because a Divine Redeemer interposed. Man sinned and fell and was cut off from intercourse with God; but He who, in the midst of his temporal and spiritual ruin, justly pronounced him cursed, did also give the sure promise of a Deliverer, to repair the evil which Satan had inflicted on our race. The light of Divine love rose on that dark scene and lost man was made to feel recovery possible. He that closed the gates of Paradise against man, opened to him the gates of heaven, and, by a new and living way, gave him access to God.

The mercy-seat was revealed to man ere he left his primal abode. By the way to it was by the *altar of sacrifice*. Man's approach to God was henceforth to be only through the medium of atoning blood. He can only worship acceptably as a redeemed sinner,—once guilty, condemned, and polluted, but ransomed. God communes with him from the mercy-seat. Thither must he repair, and with a penitent heart, resting his hope of pardon and acceptance on the offering of the appointed sacrifice, let him confess his sin, and pray for forgiveness and restored fellowship with God.

It is a most cheering truth that we, guilty sinners, may have access to God. No barrier, forbidding man's approach, rises between him and the throne of divine Mercy. Abel found his way thither by the path of Divine appointed sacrifice, and felt that God still communed with his creature though a fallen sinner. On the same path Enoch walked with God, who again made man His companion and friend. It was this path that Noah trod, when he found grace in the sight of God. It was this path which Abraham took, and often proved that it led directly into the presence and favour of his God; for his offerings and sacrifices were crowned with signs of Divine acceptance.

This truth—that sinners have access to God by means of an atoning sacrifice—was shadowed forth under the Mosaic economy. First in the tabernacle in the wilderness, which was built according to the Divine pattern shown to Moses in the mount; and afterwards in the temple on Mount Zion, which, in its internal arrangements, was after the same model. How rich in symbolic truth was that temple, and what beautiful and heart-reviving shadows of good things to come were there! In its courts, Divinely-appointed Priests ever ministered, and sacrificial blood ceaselessly flowed. There, indeed, dependent creatures brought their thank-offerings to the God of all their mercies, and waved them before the Lord; but there also the sinner brought his sin-offering, and shed its blood as an atonement for transgression. And God was in that temple, not only in His spiritual presence, but also by a visible symbol,—in the glorious cloud above the mercy-seat, in the most holy place within the veil. That holy of holies was the type of “the high and holy place,” in which the Lord Jehovah has declared He dwells, the high and lofty One, whose name is holy. Man’s authorized entrance into the most holy place in the temple, where the symbol of the Divine presence, in the cloud of glory, ever shone from between the cherubim, was a declaration of the fact that intercourse between God and fallen man was restored, and that heaven itself was opened to him.

Yet, under that typical dispensation, which was shadowy and preparatory, and therefore not perfect, there was only one to whom it was given to lift the veil which separated the most holy place from the place of sacrifice, and that but once a year, and then not without blood. But even with this restriction it was a national privilege; for the Hebrew High Priest was the representative of all the people, and carried with him to the mercy-seat the blood of their sacrifices as well as of his own, and made intercession and obtained blessings for them as well as for himself. In his person, and by his act, they entered into the presence of God, and worshipped, and were blessed. The privilege of intercourse with God did not exist in its perfect form; but even then the Lord did indeed dwell upon earth, and sinful men had access to Him, through atoning blood and a mediating High Priest. Hence spiritually-minded worshippers realized at the altar of God joyful communion with Him, and beheld in His house the beauty of the Lord, and saw His power and glory in the sanctuary. In Zion they appeared before God, and dwelt beneath the shadow of the Almighty; for He was known in her palaces for a refuge. Out of Zion the perfection of beauty, God shined in redeeming grace and mercy on those who drew near unto Him, and waited upon him. He who clothed Zion’s Priests with salvation, made her *people* also shout for joy.

But the privilege of man’s access to God is brought out in perfect clearness in the New Testament. Here we have instead of the prophecy, its fulfilment; and in place of the shadow, the substance. We dwell no longer among types and symbols, but enter upon the inheritance of those good things, those realized and substantial privileges, the shadows of which gave comfort and hope to the Fathers.

The Epistle to the Hebrews is an inspired comment on that law and form of worship which served as an example and shadow of those heavenly things which the Gospel more clearly reveals; and the blessings and privileges of the Gospel are all the more interesting and lovely, by being com-

pared with the types which for ages foreshadowed them. The "worldly sanctuary," as St. Paul styles the ancient temple, no longer exists; but all that was typified in it is ours in Christ Jesus. The earthly holy of holies and the mercy-seat are swept away; but in their place we have an opened heaven, into which in spirit we may enter, and a throne of grace before which we may worship and adore. The priesthood of Aaron and its bleeding victims are no more; but in their stead we have for our High Priest and Sacrifice Jesus Christ, the Son of God. Our High Priest, having offered the one efficacious sacrifice for sin, passed into the heavens, and ever liveth to make intercession for us. And we also have access with confidence by the faith of Him. "By His own blood He entered in once into the holy place, having obtained eternal redemption for us." And this high privilege results to us, that we by faith may enter that same holy place into which Christ our High Priest has entered. "Having, therefore, brethren, boldness" (or liberty) "to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith." The door of entrance into the presence of the Father stands open to us all, and through Christ Jesus we have access unto Him by the Spirit. Let us then draw near, with all our sins, miseries, and wants; for God is able to supply all our need, according to His riches in glory by Christ Jesus.

THE SIN-BEARER OF SEHRAKOOLAM.

The Hindus appear to have some idea that it is possible for another to take away their sins, as the following story will show:—

A few years ago, there lived at a village, in Southern India, a native gentleman who had four daughters. He had, however, no son, and he was exceedingly anxious to have a little boy to inherit his name and property. That his wish might be granted, he made a vow to build and endow an idol-temple in his village, which should cost £1,000 or £1,200. When the temple was built and ready to be consecrated, the Brahmins told him that there must be a Grammasanthi, that is, that some one must be found to bear away the sins of the village. He must be a Brahmin, too, they said, and he must consent to have the sins laid on himself, to bear their disgrace and punishment, carry them off to the sacred city of Benares, and wash them away in the Ganges.

After a great deal of trouble, they found a very poor young Brahmin, without father or mother; and they promised him a great deal of money, and a rich and beautiful wife, if he would undertake the work. He promised, and on the appointed day he appeared at the temple. Two furrows were shaved in the hair of his head,—black spots, supposed to mean sins, were painted all over his face,—a garland of flowers, a sign of disgrace for prisoners, was hung round his neck, and the people brought their small besoms and slippers, which they consider most polluting, and slung

them on his neck. After they had thus laden him with their sins, they beat him and drove him out of the village.

Benares was eleven hundred miles off, and the poor boy knew nothing of the way, and had no money to take him thither. The disgrace he had already suffered was as much as he could bear, and he ran off to his own village. The people there, however, beat him off. He tried another village, but he was driven from that also. After wandering about without food or help, he stole back to his own village, shut himself up in a devil-temple, tore his tongue out by the root, and was found there dead. So miserably ended the life of the poor young Brahmin!

Does not this make you think of Isaiah liii. 4, 5, 6? Should you not wish and pray that the poor Hindus may all hear of Him "who was once offered to bear the sins of many," and whose blood alone "cleanseth from all sin.?"

ETHICS AND RELIGION.

The skepticism most dangerous at the present day, is not the gross thing it was in the last century. It drops the guise it once wore. It ceases to rave at morality now—but does what is more dangerous, it **DEFIES** it. It no longer demands freedom of character, as well as thought, but claims the power to regenerate character, and mould thought and affection. It claims to be a dispensation in itself, more ethereal, more intellectual, transcendental, and spiritual than the "former." It calls back the confidence of men to natural religion, to first principles of justice, virtue, and benevolence, to the claims of the great and noble department of moral philosophy. It puts these in the place of humbling truths of the Gospel! This is the great error and leaning of the mind in this age. It has lost confidence in the Gospel to do its own work! There is a tendency to rely and glory in natural religion, rather than revealed; in the power of justice, benevolence, and humanity, rather than the Gospel! On this ground, fortified by nature and philosophy, infidelity stakes the last great battle of earth. Here Anti-Christ takes his stand, and throws up his magnificent works. It is the Sevastopol of his Empire; which stands or falls just as the citadel of substitutes and subterfuges, (though of excellent and shining material and armor,) comes into the hands of the friends or foes of God. If natural religion, or ethical systems deduced from it, are to become the reliance of the world in its great conflict, the hope of the church is sealed, the sun of Christianity is set. It is a stratagem of the enemy to substitute the old for the new edition of God's truth; the religion of nature for the religion of Christ; a system of morality for the faith and humility of the Gospel; and to set forth those principles to the world as its great dependence in the work of regeneration. These are all beautiful, but cold as night; while the Gospel is bright, and beaming, and regenerating as the day! How easy it is to fall in with theories and methods that do not demand one principle or spirituality to carry them out. Ethics asks for the outward; the Gospel for the inward. The one urges reform; the other repentance. Ethics demands the development and culture of the **OLD**; the Gospel that all things should become **NEW**. Ethics requires duties, works; the Gospel these, not

lies, but faith, also, as their ground. Ethics asks for self-improvement and enthronement, makes man his own regenerator, and laughs at the idea of self-abasement and abandonment; the Gospel commands the cutting off, the plucking out, the tearing up, the hewing the tree itself down to its very roots, that plants of grace may grow in its stead. Ethics asks for honor, rather than humility, tales of rights and truths, justice and humanity, glories in reason and moral power, rather than Christ and his cross. It deifies man rather than the Son of Man. It seeks to lift up human nature, rather than take it all down, and rebuild it. It learns of the inspiration within, rather than the oracles of God. The Gospel, indeed, recognizes of human government and good morals; but puts them in their proper place. And nowhere does it make any particular mode of applying human government, or ethical rules to the work of human reformation, a test of faith or character! Nor should we; for, here charity and freedom end, and intolerance and tyranny begin. He who makes more of these than of Gospel institutions and agencies, commits a fatal error! And he who makes the application of these to Christian enterprise, a test of character and of standing, may have a sensibility that would lead them to shrink from using the rack or torch, but has a spirit within him that asks for a richer sacrifice—the good names and character, influence and standing of his victim. He shrinks from the flesh but stabs the soul worth infinitely more.

STRANGE FACT.

The London correspondent of the Dublin Evening Mail gives the following remarkable and interesting account of measures taken by the Jews in anticipation of their restoration to the Holy Land, stating that his information is derived from different and altogether eligible quarters, from which an insight was accidentally gained into these remarkable workings of Jewish enterprise and opulence. Conscious that, during their long expulsion from a land of their own, the habits they acquired totally unfit them for the possession and cultivation of their ancient country, should they be reinstated in it, they have founded a college near Paris, to which the sons of many of the best Jewish families have been sent to receive, in addition to the ordinary branches of education, instruction in the principles of scientific knowledge relative to agriculture. What is yet more extraordinary, and the more so from their own explanation of the measure, is their distribution in Italy, through an agent appointed by themselves, of copies of the New Testament. In justification of this strange and apparently inconsistent step they assign the following reason: "The Protestants, wherever we find them, treat us, on the whole, well, and have no political interests opposed to our return to power. The Roman Catholic Church, on the contrary, by the countries which submit to its dictation, is enabled to exercise, and does actually exert, a very strong influence in a direction entirely contrary to our desires. The only argument which we have ever found that Church unable to answer is the New Testament. Let us therefore spread it over her own peculiar soil." Among the many dangers which now threaten the political influence of the See of Rome, it is indeed remarkable if we have to reckon the distribution of the New Testament in its immediate vicinity by Jewish hands.

P o e t r y .

JERUSALEM.

(From the German of Meyfart, in the original metre, as written in the seventeenth century.)

Jerusalem, high tower, thy glorious walls,
 Would God I were in thee !
 My heart hath gone where thy fair beauty calls,
 And dwells no more in me ;
 Far over the hill and mountain,
 Far over the plain and dell,
 On wings of rapture soaring,
 It bids this world farewell.

O day of joy, and hour of pure delight—
 How long wilt thou delay ?
 When peacefully my soul may take its flight,
 And leave this load of clay,
 In perfect trust reposing
 On God's Almighty hand,
 Who faithfully shall bring it
 Home to its Fatherland.

Lo ! from the tomb, up to the clouds of heaven,
 It instantly shall soar,
 When, hushed in death, its last farewell is given
 To earth, now seen no more ;
 Elijah's fiery chariot
 In triumph it shall ride,
 Uphorne by angel armies,
 That fly on every side.

The gates of pearl now open wide to me,
 Thou city of the blest ;
 To me who oft have longed and prayed for thee
 And thy refreshing rest,
 Ere sighs, and tears, and sorrow,
 Ere pain, and grief, and woe,
 Were changed to this rejoicing
 That all thy children know.

What shining host is this that comes to me
 Drawn up in bright array ?
 His chosen ones, with palms of victory
 His joy and crown are they.
 These Jesus sends to meet me,
 To calm my doubts and fears ;
 From far they smile and greet me
 In this dark vale of tears.

And now behold these prophets, priests, and kings,
 And martyrs, noble band,
 Who bore the cross, and dared the torturings
 Of tyrants to withstand ;
 See them in glory floating,
 In freedom everywhere,
 And swift as glittering sunbeams,
 Move radiant through the air.

In Paradise, among the saints above,
 New pleasure I shall know,
 With joy divine shall my triumphant love
 In songs of praise o'erflow ;
 Shall join the full hosannahs
 That echo all around,
 And mighty halleluiahs
 That ever there resound.

Clear trumpet tones, and harps with golden strings,
 Those countless choirs employ,
 So loud and sweet, heaven's living temple rings,
 And trembles with the joy :
 Ten thousand times ten thousand,
 A sea that has no shore,
 Whose praise, in thundering billows,
 Rolls on for evermore.

THE LAST LOOK.

I've seen the tear roll from the soldier's eye,
 When he has stood and looked the last "good-bye ;"
 Another word ! "Farewell ! I cannot stay ;"
 Hark ! the band sounds "o'er hills and far away."
 I've seen the sailor, who, amidst the blast,
 Hung dauntless, fearless, on the quivering mast ;
 Unmoved his mind, amidst the storm's dread sound,
 While billows rise like mountains all around ;
 Yet, when his native shores at first recede,
 Pale was his visage, and his heart did bleed.
 But when I've stood to watch the dying hour,
 Just as the fight was won, the voyage o'er,
 The spirit struggling, ere it quit its hold,
 Then, the last look spoke more than can be told.

Biblical Criticism and Exposition.

SOCIAL LIFE IN HEAVEN.

"But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant.—HEB. xii. 22-24.

MAN is a *social* as well as a sentient, intellectual, and moral being; and as such he will have joy in the presence of God in heaven. We are made for brotherhood. It was in reference to this original craving of the heart for society that God said of man when he came perfect from his hands, "It is not good for him to be alone." The fact of solitariness is indeed unknown in God's intelligent and moral universe. With reverence, I remark, that God has existed as Father, Son, and Spirit, three persons in the unity of the Godhead. We cannot indeed conceive of God, whose name is love, existing from eternity, without a person like himself as an object of His love. Certain it is, however, that for the creature to have joy in himself is impossible. Isolation would, in time, produce insanity. The heart will lavish its affection upon the lowest forms of animal creation, or upon ideal beings, rather than feed upon itself. But there can be no solitude to him who knows there is a God, nor who possesses any religion; for religion is love to God.

Now consider what ample resources heaven affords for the cultivation of the social affections among those of the highest intellect, taste, and moral worth in God's universe. "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant." Here we have summed up the society to which every saint is introduced in heaven.

We shall enjoy the society of the *angels*. We know about those holy

beings, but we do not know them as yet. But how often does it happen to us in regard to our earthly friends, that those who are known to us in our early years even by name, become in our latter years indissolubly bound up with our joy? And thus the angels, whom on earth we have never seen, will, nevertheless, when the manhood of our being is reached, become our intimate friends and dear companions for ever. Let us not forget, however, that the angels know each saint on earth more intimately than the saints themselves are known by their nearest friends. For, "are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" But this fact suggests another analogy between our social relations with men and angels, viz.—that as earthly friends who have been acquainted with ourselves and our family history during the forgotten days of infancy, are met by us, in after years, not as strangers, but with feelings of sympathy and intimacy akin to those awakened by old kindred;—even so will the saint on reaching heaven find God's angels to be, not strangers, but old friends who have known all about him from the day of his birth until the hour of his death. It is true that these high and holy ones belong to a different order of beings from ourselves, and this, we might be disposed to think, must prevent the possibility of their sympathizing with us. But let us remember that while in material forms there is no one common abiding type, by which, for example, the vegetable, beast, bird, or fish, are formed;—yet that it is quite otherwise with intellectual and moral beings, who are all necessarily made like God, and therefore like one another. And finally, though we might conjecture that beings possessed of such vast stores of knowledge, the accumu-

lated wealth of ages, and of such high and glorious intellects, would necessarily repel our approaches by the awe they would inspire in a child of earth when with all his ignorance he enters heaven, yet let our confidence be restored by remembering the fact, that in them, as in the great Jehovah, all majesty and wisdom become attractive when combined with and directed by love. The love which enables us to cling to the Almighty and love Him as a Father, will enable us to meet the angels in peace, and to love them as brethren. And thus I am persuaded that a saint on earth, compassed about as he is with his many infirmities, would even now feel more "at home," so to speak, with angels, because of their perfect sympathizing love, than with many of his fellow-men, because of their remaining pride and selfishness!

But "just men made perfect" also for a part of the society above. Their number is daily increasing. Day by day unbroken columns are passing through the golden gates of the city, and God's elect are gathering from the four winds of heaven. There are no dead saints; all are alive unto God, and "we live together with them."

But instead of dwelling longer on this point, I remark in reference to this glorious society in general, that there shall be *perfect union* among all its members. That union shall not be one of sameness; for there can be no sameness either in the past history, or in the intellectual capacity of any of its members. How vast must be the difference for ever between the history of Gabriel, the thief on the cross, the apostle Paul, and the children who died yesterday! There is every reason to believe that each person shall retain his own individual features of mind, and peculiarities of character there as well as here. All the stars will shine in brilliancy, and sweep in orbits more or less wide around the great centre, but each "star differeth from another star in glory." Yet this want of sameness is what will produce the deepest harmony, such as one sees in the blending of different colours, or hears in the mingling of different notes. And I repeat it, the bond of this perfectness must be the same in heaven as on earth,

love. For it is love which unites exalted rank to lowly place; knowledge to ignorance; thus bringing things opposite into a harmonious whole. See how the love which dwelt in "God manifest in the flesh," poured itself into the lowest depths of humanity, and met men far down to lift them high up; so that at the very moment, for instance, when Jesus was intensely conscious of his dignity; "knowing that he came from God and went to God," he showed how inseparable was true love from true grandeur, for "knowing" this, "he rose from supper and girded himself with a towel, and washed his disciple's feet!" And as Jesus in the might of the same Divine affection bridged over the gulf which separates man from himself and his Father, drawing the impure to him the Holy One that they might become holy; and the ignorant to him the All-knowing that they might become truly wise;—so shall the same Divine love include within its vast embrace all in heaven, from God seated on the throne down through the burning ranks of cherubim and seraphim, till it reaches the once weeping Magdalene, and the once sore-sicken Lazarus, and the infant who has passed from the bosom of its mother to the bosom of its God! How glorious is the thought that the poorest saint here—the most ignorant, the most despised, the most solitary and unknown—shall not only admire and love, but be himself the object of admiration and of love on the part of the highest spirit there!

But I have not as yet spoken of one Friend there who will be the centre of that bright society—"Jesus the Mediator of the new covenant!" "I will take you to *myself*," is the blessed promise. "We shall see him as he is," is the longed-for vision. "We shall be like him," is the hoped-for perfection. To know, to love, to be in all things like Jesus, and to hold communion with him for ever—what "an exceeding weight of glory!" Jesus will never be separated personally from his people; nor can they ever possibly separate their character, their joy, or their safety from his atoning death for them on earth, or his constant life for them in heaven. It is the Lamb who

shall lead them to living fountains of waters; and the Lamb upon the throne who shall still preside over them. The Lamb shall be the everlasting light of the New Jerusalem; and "worthy is the Lamb!" shall be its ceaseless song of praise. Beyond this I cannot go. In vain I endeavour to ascend in thought higher than "God manifest in the flesh," even to the Triune Jehovah who dwelleth in the unapproachable light of his own unchangeable perfections; and endeavour to catch a glimpse of that beatific vision which, though begun here in communion with God, is there enjoyed by "the spirits of just men made perfect," "according to his fulness," and therefore in a measure which to us passeth all understanding. But if any real spiritual intercourse with Jehovah is now "joy unbreakable;" if the hunger of the soul

to possess more, fails often from its intensity to find utterance for its wants in words, what must it be to dwell in his presence in the full enjoyment of Himself for ever! There are saints who have experienced this blessedness upon earth to a degree which was almost too much for them to bear. And if men, sinful men, yea, dying men, can ever so feel within their tabernacles of clay—what is the measure of that bliss which fills the souls of those redeemed ones at this moment in his presence, in perfectly knowing and enjoying God, Father, Son, and Holy Ghost.

May the Lord give us all grace to love on earth such as we may hope to meet in heaven; and if we cannot as yet enjoy the communion of angels, may we seek for, and enjoy, the communion of saints!

Religious Intelligence.

The General Conference of the Methodist Episcopal Church in the United States, at its session in 1860, directed that the subject of Lay-Delegation to that body should be laid before the societies in order to determine how far such a change in the government of the Church was desired by the people. The question has accordingly been submitted to the Quarterly Meeting, and has thus far resulted in 293, votes in favour of the change, and 2,134 against it. The votes yet to be taken may possibly somewhat alter the majority either for or against it; but the feeling of the official members of the Church, is quite evidently very far from being unanimously in favour of the proposed modification.

STATISTICS OF ROME.—The *Correspondence de Rome* gives the following statistical details for the year 1860:—There are in Rome 54 parish churches, 7,706 families, 34 bishops, 1,417 priests, 2,390 monks and religious men, 331 nuns, 886 pupils of seminaries and colleges, 884 inmates of the apostolical palaces, 213 infidels and heretics.

There were 96,294 men, 87,856 women—total, 184,049. The number of births in 1860 was 5,957, or one birth to twenty-eight inhabitants. The number of deaths was 7,764, or one for every twenty-nine inhabitants. The number of marriages was 1,423. There were also 4,468 Jews in Rome in 1860.

HOLY TAX.—The *Ami de la Religion* states that the Pope is raising a small revenue in Spain by prolonging a bull which permits Spaniards to eat meat on fast days (certain days in Lent only excepted) for the small consideration of one real a year, (about 2d.) This bull is to be publicly proclaimed in the streets of Madrid with the usual solemnities.

SPAIN STILL INTOLERANT.—The constitution of the Spanish nation provides that every Spaniard must be a Romanist. As evidence that this is no dead-letter, there are at present some fifty persons in Spanish prisons charged with the crimes of reading God's word and holding prayer meetings! Yet Romanists in this country dare to assert that their

Church does not persecute now. Doubtless they do not evoke the civil power here to sustain their intolerance; but would they not if they could? Persecution is as inseparable from Romanism as oppression is from slaveholding.

THE FRENCH GOVERNMENT AND CONVENTS.—The frequent cases of the abduction of young females from their homes by Romish agents in France, has at last roused the Government to a sense of the necessity of adopting some decisive means to put a stop to the nefarious practice. For this purpose, M. Rouland, Minister of Public Instruction and Worship, has issued a circular, directing the Government Functionaries to act promptly in endeavoring to prevent and punish Priests and others who are found guilty of enticing minors from their homes, and harbouring them in Convents, under pretence of religious zeal. The circular, has, as might be expected, made quite a sensation amongst the various Romish fraternities, with whose operations it is intended to interfere so seriously.

SIR ROBERT PEEL AND THE PAPISTS.—Sir Robert Peel, the new secretary for Ireland, has been distinguishing himself by an attack upon the Ultramontane Roman Catholic party in Ireland. The first attack was made upon him by the Roman Catholic Archbishop, Dr. Cullen, who issued a manifesto against the Rt. Hon. Baronet, on account of some speeches he delivered in favor of Italy. Sir Robert turned the tables, and has created quite a sensation by the power, wit, and sarcasm of his addresses.

NOT WORSE THAN MY MASTER HAD.—A Scandinavian missionary in Minnesota writes that if God did not work wonders he does not see how he can survive his labors which are becoming so great. He travels a circuit exceeding 125 miles; "I hardly know what rest is; and then I suffer both from hunger and cold very often. Not long since I had to travel twenty-seven miles in the most extreme cold—so cold, indeed, that I wonder how the horse and myself escaped. It was so cold that the mercury froze and broke the glass, and then I got into a rough log house, where not a bit of comfort ever existed; it was cold, dirty and miserable in every respect; it tries the health and patience too. But I always feel contented; never complained yet, and never intend to, for it is not worse than my Master

had it, but it is about the same, and that is enough. I feel happy to share not only in the blessings, but in sufferings."

GERMANY.—L. Nippert writes from Basle Switzerland, Jan. 17, to the Corresponding Secretary of the Methodist Episcopal Church in the United States:—"The work in Basle and vicinity is still progressing, although we have to contend with manifold opposition. In the city, a number of our members in society is increasing; and prayer and class-meetings, as well as the public services, are attended well, and greatly blessed. We look forward with great joy to the time when we may occupy our new chapel, which will be completed next October. It will be a practicable, plain building, and an ornament to that part of the city when it is erected, and may even be seen from a distance. We feel very grateful to the Board for giving us the necessary means that we may soon have our own house of worship, and then carry on the mission with less expense. Dear Doctor, I would be very happy to see you with me at conference and the dedication of the chapel; at least we hope one day to see you in Germany. The visit of Bishop Jackson has been a blessing to us all, and if it were possible we would rejoice to see all of our superintendents with us annually."

GOOD NEWS FROM RUSSIA.—We have repeatedly referred to the cheering intelligence that the Emperor of Russia has been induced to encourage the translation of the Scriptures into the Modern Russian, the vernacular of the many millions of Russians who belong to the National Church, and of the two or three millions of "Dissenters," such as the Molokans and others. We have lately received a letter from a Russian lady of high rank who holds a position near the throne that confirms all we have said. The translation of the entire New Testament has been finished, the publication of the Gospels and of the Acts of the Apostles has been made, and many thousands of copies have already been put in circulation. The publication of the Epistles and the Book of Revelation will soon follow. A few months ago we could scarcely hope to hear such good news from that great Empire. The Lord be praised for it, for after all, it is a part of "His doings," who is King in Zion, and in whose hand is the government of the earth, with its many rulers and its nations.

Christian Observer of Public Events.

GREAT BRITAIN AND THE UNITED STATES.

December of 1861 and January of '62 have been rendered memorable by an occurrence which had well nigh involved two powerful nations in war. The act of Commodore Wilkes in forcibly removing four passengers from a British vessel, sailing from one British port to another, and the retention of the prisoners under the sanction of the United States authorities, was the more aggravating on account of a suspicion on the part of the British public that it was intended to provoke the British Government to make a demand with which the United States would not comply. The idea of a premeditated insult was the more readily entertained from the known sentiments of the Secretary of State, Mr. Seward, in regard to the annexation of the British American provinces to the great Republic; and it was further supposed that his circular to the Governors of the states bordering on British territory, was issued in anticipation of some event that would interrupt peaceable relations with Great Britain. And the American people on the other hand seem to have entertained the suspicion, that Great Britain was desirous of some pretext for a quarrel with the United States, and was only too ready to seize upon the alleged illegal invasion of the *Trent*, for the humiliation of a great rival, whose prosperity and rapidly-increasing power, was supposed had excited the jealousy of Britain. We are gratified, however, that the untoward event which seemed at a time to threaten disastrous consequences, has been amicably arranged, and at the present the friends of peace in both countries are encouraged to hope that wise counsels will prevail in the two Governments, and that all similar difficulties that may arise between them will be

adjusted with a like promptness, and due regard for national honour, and the maintenance of peace.

We should, however, be more hopeful for the future good fellowship of Great Britain and the United States, were it not for the mutterings of wrath which we hear from the latter, and the intimations that there will be a day of reckoning with the nation that has taken advantage of their misfortunes to urge a humiliating demand. All this may be nothing more serious than a momentary popular impulse, which time and sober reflection will correct; and yet we are not certain that the past history of our neighbours affords a guarantee that the threatened retaliation may not be inflicted upon Great Britain, should a favourable opportunity be presented. The people of the great Republic have never showed much sympathy with Britain in any of her contests with other powers; and the desire for her humiliation has not been concealed when circumstances have seemed to favour such results. And yet what has been the course which the Government and people of Great Britain have pursued throughout the unhappy strife in which the United States are now involved? Has it not been one of dignified neutrality? Or if there has been any manifestation of interest, it has been the expression of a hope, that the contest may result in the overthrow of the system of slavery, and the freedom of the nation and country from the shame and curse of African bondage? And had the Government at Washington at once openly admitted the cause of the rebellion, and adopted decisive measures for its removal by an act of emancipation upon equitable principles, it would have received the cordial approbation of every lover of humanity throughout the civilized world.

Science and Art.

A NEW MUSKET CARTRIDGE.—A son of Dr. Johnston, Professor of Chemistry and Natural History, in the Wesleyan University at Middletown, Conn., has invented a new and very valuable improvement in the cartridge used in the common soldier's musket. The common cartridge, being wrapped merely in brown paper, is liable to damp, and has to be opened with the teeth, and loaded while the gun is in a vertical position. The new cartridge is waterproof, and explosive by fire, making opening unnecessary. It can be loaded in any position of the gun, as in Zouave practice, and ignites instantly with the cap. The Government of the United States has ordered an immense quantity of these cartridges, and large factories for them are begun.

PETROLEUM.—Mr. Alexander S. McCrae, oil and produce broker, 18, Chapel street Liverpool, in his circular of 16th December has the following:—“*Petroleum, Kerosene, Paraffine, or Rock and Well Oil.*—The introduction of this article is taking tremendous strides. If the rocks and wells of Pennsylvania, Canada, and other districts continue their exudation at the present rate of supply, the value of the trade in this oil may even equal American cotton. The Oil Gas distilled from the raw Petroleum is immensely superior, and much more brilliant than our own coal gas. For years we have sent coals to America for her gas works, and it will be a singular freak of events if she and Canada should supply us with a better expedient. The refined for burning, (known in the country as Paraffine oil, and of which about 500 tuns a week are sold) has been selling at £30 to £40 per ton, (of 252 gallons) for yellow or white, while the crude varies in value from £6 to £25, according to test. The merits of the Petroleum will be better understood when importers are informed, that besides the uses already named, lubricating oils of every color and specific gravity can be obtained from it; wax also for the manufacture of paraffine candles,—

naptha, and consequently benzole (from which the fashionable dyes—magenta, rosenine, aniline, &c., are obtained) pitch, &c., &c., all of them having several other applications. It is reported on the very best authority, that they have discovered from it now an available substitute for spirits of turpentine for paints and also a solvent for India rubber, results, I understand, that they have not effected in America or Canada, and the importance of which cannot be over-estimated. In my first circular it was stated that 7,000 barrels of crude and refined were on the way to this country, and the London Times of the 13th inst., mentions 8,000 barrels on the way to London. There are 10,000 barrels now coming to Liverpool, and 2,000 barrels to Glasgow, in all about 20,000 barrels (or £100,000 sterling, and the trade not six months old,) a simple tithe of what we want.”

IMPROVEMENT IN CANDLES.—Steep the cotton wick in water, in which has been dissolved a considerable quantity of nitrate of potassa—chlorate of potassa answers still better, but it is too expensive for common practice—by these means, a purer flame and superior light are secured; a more perfect combustion is insured; snuffing rendered nearly as superfluous as wax candles. The wicks must be thoroughly dried before the tallow is put to them.

The German scientific journals tell us that Professor Lamont has nearly brought his researches on terrestrial currents to a close, and has arrived at most remarkable results, having succeeded in proving that electrical currents on the surface of the earth are transmitted in a definite direction, and that a perfect correspondence exists between them and the variations of the magnet. The bearings of the fact established cannot at this moment be accurately estimated, but at all events electrical and magnetical research will be put upon a new footing by them.

Missionary Department.

The following communications are inserted to show the spirit and activities of the self-denying Missionaries on our Indian and Domestic Missions; and they are instructive. The New Settlements have many religious necessities. The Itinerancy on the frontiers is vigilant and laborious. In the most remote Settlements intelligent and manly old country Methodists, and others, welcome the pioneer Preacher, and greatly facilitate his first efforts for success. Seldom, if ever, is such a preacher repulsed,—nay, often all Faiths rejoice in his coming. Whatever honours are gathered where the ministry has long been established, the frontier Missionary gathers many indeed; and the isolated and exciting circumstances of such a servant of God, exhibit the force and adaptation of the great commission of Him who came to seek and save the lost, whilst, to the praise of God we add, many prayers are offered, and purses generously opened, that the wildernesses of Canada, Hudson's Bay, and British Columbia may be glad for the Saviour.

Extract of a Letter from the Rev. A. Salt, dated Christian Islands, February 17th, 1862:

My visit to French River last fall was encouraging; I found the Metahkownenewug (men of bare rock) finishing up five log houses. I learned that they had hauled the logs themselves, made their own lumber andingles. Our religious meetings were small, but good. Two joined society, and I baptized two children.

At Nashkodayong the gatherings for vine worship were larger. There were seasons of refreshing. Two faithful members experienced "peace with God through our Lord Jesus Christ." I baptized one child and five adults. Ten joined the society at this stage.

One of my children, Mary Elizabeth, (amejwunoqua) died on the 27th of December, 1861, aged nine years and six months. Her end was peace,—"Jesus loves me." Our bereavement was painful, but our hope is that if we are faithful to the end "God shall wipe away all tears."

Our watch-night meeting on the eve of 1861, and our Quarterly meeting on the first Lord's day of this year were seasons of comfort to our

Our people, including the class at Beausoliel, are steadfast in the Christian course. The amount of their Missionary subscription for this year is larger than that of last year.

I still devote what time I can in keeping a day school. There are children always ready to attend.

I have lately received a letter from the teacher at Nashkodayong. He writes that the new converts are faithful, the school kept up, and the Missionary subscription in advance of last year.

I ran to the expense of purchasing a quarter deck boat last fall from chief, Solomon James: this kept me back from getting our house made comfortable.

This Mission-house is too small for my family, it requires a proper partition,—the upper part ought to be made fit for sleeping, and an additional building for a kitchen. If you will make an appropriation I will get out logs while there is snow on the ground and lumber to be brought over on the ice. An immediate answer will be a favour.

Extract of a Letter from the Rev. E. Sallows, dated Garden River, November 29th, 1861.

Our prospects are gradually becoming more cheering. The Indian work is encouraging; some of the wanderers are returning, and had I a good man for an interpreter, I have no doubt of gaining a greater influence.

The white work is opening up. I have a very encouraging congregation at Sault St. Marie, where we have ser-

vice once in two weeks. There is a new settlement about ten miles from the Sault, which would be 22 miles from here. If I had a horse I could doubtless have an appointment in that neighbourhood, and attend to it the same day I would be at the Sault St. Marie.

Extract of a Letter from Mr. J. Beatty, Indian Teacher, dated Nashkodayong, North Shore, 18th January, 1862.

I send you an ornament that I took from a magic pole, which has been put up as a sacrifice to the god of the heathens by conjurers of this place; two of them now are members of our Church. I hope they will prove faithful. I will give you in a few words the description and details of the ornaments.

There are different lengths of ribbon attached to it which represent the different lengths of life, between the old and young. The short ribbon represents the old advanced age, the next shortest ribbon represents the middle aged, the longest ribbon represents the youngest of all, to live to be very old age.

The blue braid represents peace and prosperity, no war. The beads represent that they might receive plenty of game from the Great Spirit.

The short ribbon, with the braid, represents an offering for the health of their families.

The tobacco offering represents a union, that the bad and good spirit should smoke together, without jealousy of these beautiful offerings from the devotee.

The frame is a representation which combines all the offerings to the heathen god, by a magical power of the conjurer. The raising of the magic pole is raising life for the sick.

I have seen in my younger days my father erect a magic pole, whenever we got sick; he used to tie different

ornaments on the pole, viz., tobacco ribbands, calico, feathers, skins, dog-bats, silver ornaments, hand rings, and ear-bobs. He used to tie a bark-dish on the pole for vituals, that his god might take a dinner in case of being hungry.

I send you the above-mentioned articles to show the public that our pagans are giving up their superstitious habits, and are serving the true and the living God; offering their ornaments for the good cause of Christ their Saviour, and by subscribing \$48 towards helping the Missionary cause.

We are all well; my School is going on well. I visit French River Missions every other Sabbath since the ice will permit me. Sabbath-school is kept usual.

New Years' day was a good day for these two missions. We were united in a good feast, something like white people, instead of a dog-feast; next day we met again, and formed a Missionary Meeting among ourselves without receiving instruction from our dear Chairman. I suppose I thought we were too poor to give, but we made something like \$48. Our Indians here see no money, but for some say, I give Mink-skin, worth two dollars cash; some say, I give Beaver-skin, worth one dollar a pound so the rest do the same.

Letter from Rev. Wm. Morton, Chairman of the Pontiac District, dated Portage-du-Fort, February 24th, 1862.

Knowing that you take a deep interest in our mission work in Canada, I sit down to give you some intelligence in reference to our work in this part. Yesterday I attended a quarterly meeting in the rising village of Arnprior, which was crowned with the Divine presence. Above the village a few miles, the Lord has graciously poured out His Holy Spirit lately; and a good cause has been raised up where we had no interest before. At our business meeting on Saturday, we had a noble representation from the neighbourhood of the revival, who entered into arrangements to erect a church immediately; they also made calculations to pay towards a minister's salary in future, about \$50, annually; it is my opinion they will raise more. The work seems to be gaining ground in the village; justifying the course pursued by the last Conference, in making Arnprior the head of a mission. This village is beautifully situated, near the junction of the Ottawa and Madawaska Rivers, and will form the depot of the B. & O. R. R., on the Ottawa, so that it becomes a place of interest, and should be well sustained. I feel now fully satisfied in the wisdom of the arrangement entered into by the last Conference, and believe that this will yet be

a desirable field of labour, and one that will repay the expenditure bestowed upon it. Brother Peterson's labours are being blessed; but his physical strength is scarcely adequate to such a field. In the village of Portage-du-Fort God has been pouring out his Spirit, and a large society has been raised up; there are also intimations of good in other parts of the mission. We hope to commence the erection of a church by the spring in the village. May God give us success!

Brother Drennen is gaining ground on the Renfrew Mission, and Brother Curry is zealously running from post to post through twelve townships; he has also to do what he can among the Germans, left at the present destitute. May God graciously visit this people!

Brother Tomblin and Jackson are advancing our interests on the Westmeath Mission. Brother Doxsee is succeeding to some extent on the Onslow Mission, and Brother Sanderson, at Point Alexander, is getting on as well as might be expected, considering the scattered population among whom he labours. We were disappointed in not being favoured with a visit from our worthy President, but must submit to the will of Providence.

Extract of a Letter from the Rev. J. A. Dowler, dated Flinton, January 2nd, 1862.

There are about 400 families in the bounds of this mission, most of whom are Protestants. These families are scattered over five townships. About 100 of them live in the municipality of Caladar and Anglice, over 100 in the Township of Barrie, and the remainder in the townships of Abinger and Danby. This mission embraces about 50 miles of the Addington road, a large part of which is settled on each side; the lots were given free. Flinton is a small village situated about three miles west of the road, in the township of Caladar. There are seven school-

houses on the Addington road, and four settlements towards the Madawaska without school houses. There are three school sections east of the road, in each of which we have a class. I endeavour to preach once a month on Sabbath day in nine school sections, and once a week in Flinton. I have four appointments on one Sabbath in the month. I also endeavour to preach occasionally on week days in four settlements that I cannot supply on Sabbath, and there are four other settlements without an appointment.

*Extract of a Letter from the Rev. R. Graham, dated Grenville,
September 26th, 1861.*

I purposed to visit some of the more distant townships as far as population extended, and travelled through Grenville Mountains to Harrington, a place long since favoured by the visits of the Methodist Ministers, but removals and change have considerably lessened their influence. I corresponded with one Mr. S. Bevin, Sr., who more than 20 years before had first heard a sermon from Rev. John Black on the apparently affectionate words, "Art thou in health, my brother?" which he said he never forgot. He invited me to proceed, and proposed bringing his canoe for me a distance of 16 miles. We agreed, and travelling through woods to where we were to launch, we embarked in a frail bark¹ canoe up the rugged waters of the river Rouge, interrupted frequently by portages, some a mile in length, on which occasion my steersman would shoulder his burden and carry that which carried us, paddles, furniture, and all. He seemed to me, though a small man, to be somewhat like Samson carrying the gates of Gaza, but, like Nimrod, he is a mighty hunter. I followed in his wake, falling and running alternately.

We got on thus to the Township of Arundel, and was there welcomed and received by Mr. George Staniforth, who came to the bank of the river to receive us. He is an Englishman from Nottingham; has been a local preacher for many years; is well acquainted with Methodism and many of the most popular preachers in England; has been in Canada about 16 years, and Providence seems to have pointed out his way to this locality for a good purpose, in which he has been for three years, but, as he observes, no regular minister had been ever there. My pilot went on to warn the coasts, and next day, Friday, Mr. S. and I started through the settlements, and arriving in time to get the Captain and his canoe again. We crossed the lake called after his own name, Bevin's Lake, he being the first white man that came there, nearly forty years ago. I baptized a child, then proceeded about four miles up the lake to look up a site to build a church and residence, selecting one beautifully romantic and picturesque. We landed and urged

our way to other settlements, praying and conversing with the people, and baptizing 11 children, 5 in one family—eldest 14 years of age—meeting with some painfully-ignorant of the blessings of redemption or the world's Redeemer. We thus spent the day, and announcing for public service and Sacrament on the ensuing Sunday, we returned on our toiling trip of 8 or 10 miles more, on lake and river and through woods.

Saturday wet; visited around, and prepared for Sabbath. Sunday we early started in a large canoe, into which 8 of us were stowed, made of the same frail material—bark—but unhappily it leaked in two places, so that we soon had the weight of another in water, besides wet feet. We put two on shore to walk, and then proceeded on our trip of 6 miles, sometimes bailing out the water, enduring and singing till we came to our destination, which was a French Canadian settlement, where were persons who had two years before left the Church of Rome, and fled here from the persecution of priests and parents. We found two families, one with 5 sons, and the other with 7, chiefly the fruit of the Swiss Mission. There are others, who have followed, not yet protestantized, but accessible; the pious of them took the Sacrament. Though they cannot speak English, but are quite conversant with the French Scriptures, they are urgent for a minister, and say if we will not obtain one, they will get one; but if we will supply them, it will do for all. I got a woman to interpret at the administration of the Sacrament for me, and they all received—some who never had before. We returned; started next day; preached on the way; got home safely but very tired; Mr. Bevin having spent five days canoeing and carrying us; other places are opening.

The following is from Mr. Staniforth, spoken of in Mr. Graham's Letter.

There are in Arundel and adjoining Townships about 35 settlers, or will be this fall, as the land is taken; and they are comprised of English, Irish,

Scotch, French, Canadian, and American. Religiously they are Methodists, Presbyterians, Baptists, Church of England, Roman Catholic, and others. We have had religious services at intervals nearly two years, which are tolerably well attended, but no minister of any denomination has ever been in the settlement until the Rev. Mr. Graham came. There is a general desire to have religious ordinances, and an expressed willingness to assist in building a chapel and house for a Methodist minister, and one of our friends has engaged to pay for a lot of 34 acres, and give it to the Missionary cause, on which we intend to erect a chapel early next spring, and chop sufficient land to keep a horse and cow

during the summer. We shall require two other chapels, which will be built, and secured on the Conference plan when wanted, as we have now three preaching places in private homes, one of them a Protestant Canadian family, another a Roman Catholic, and a third a Methodist family. We Methodists have now possession of the entire field, and by a vigorous prosecution of our duties may be instrumental in promoting the best interests of the population. Let us have timely aid, and by taking in East Harrington we shall soon be able to sustain a minister.— We are about to begin a third service next Sabbath day, which will be nearly central. We earnestly ask an interest in the prayers of God's people.

Extract of a Letter from the Rev. J. Hyndman, dated North Plantagenet, January 5th, 1862.

Perhaps a word or two about our prospects of success in establishing Mission and promoting the work of God here, might not be uninteresting to you. The society, at George's Lake, as you are aware, is in a prosperous state. I preached there last Sabbath-morning, and led the class at the close of the service. We had a most blessed and refreshing season, throughout, "from the presence of the Lord." My heart was much encouraged, and my faith was strengthened. Thanks be unto God, and to His name be all the glory! In the afternoon, I travelled some thirteen miles over a rough road, to what is called "Johnson's Settlement," preached at five o'clock to a large congregation (for the place) in a school-house. It was literally crammed.

I visited several of the principal families in the place; they all seemed to be friendly, and are anxious that I should continue the appointment.— Others preach there once a fortnight, in an adjoining place, where I also expect to preach.

On Monday evening I came to Riceville, and have been going about most of the time since, from house to house, trying to look up our scattered people, and also, visiting as far as I can, all

Protestant denominations, (of which there are a good many) reading the Scriptures, exhorting sinners to seek the Lord, and those who make a profession of his name to holiness of heart and life. I was much encouraged whilst going among the people, although many of them are spiritually dead; yet there seemed to be cause to hope, as they felt a desire to return to the Lord: "And the power of the Lord was present to heal." I hope and pray that the Lord will restore them "again to the joy of his salvation."

I have given out two appointments for next Sabbath, one at Caledonia Flats, the other in Riceville. There is preaching here by the Episcopalians, Presbyterians, and Baptists. I intend to visit some other settlements some fifteen miles distant from Riceville as soon as I can, if the Lord will permit, and take up some week-night appointments. I think I can arrange some of the appointments so that I can preach three times on Sabbath; but the journeys are very long. I am going to take up my head quarters at Riceville, and most of the preaching places are from seven to nearly twenty miles in all directions.

VANCOUVER'S ISLAND.

*Extract of a Letter from the Rev. E. Robson, dated Nanaimo, V. I.
December 2nd, 1861.*

Quite a number of our former hearers have left the place, as will always be the case in this country; but their places are in some instances filled by new-comers. It is pleasing to state that our church is often frequented by officers and men belonging to H.B.M. navy, and also by captains and men from the merchant ships which frequent our port. Several of the captains have been Methodists in other countries, and some of them express their heartfelt gratitude that in this far-off land they have the privilege of hearing the same kind of preaching that they used to hear in their fatherlands. The time before the last that I preached in this place there was present the captain of a barque who had not been inside a church for nine years. His parents and friends were Methodists. I cannot help believing that the seed thus "cast upon the water" will "return after many days." Good impressions have been made and resolutions formed, and it is to be hoped that God, who alone can give the increase, will bless our efforts.

At Salt Spring Islands, our monthly visits are generally times of encouragement. The people come out from every corner of the little settlement, and devour every word with an eagerness which evinces something more than curiosity. Indeed good has already been done there and evil prevented. We have good hopes of the appointment, and are determined to keep it up though it sometimes is difficult to reach it, as the only communication is by water. One week ago in visiting the Island, I had to spend three days on the water, and sleep one night on the shore without a tent; another night in an Indian hut. I got lost on the middle of the Island while

crossing from one side to the other, and had a narrow escape from drowning while out in my canoe. This but illustrates the character of our work on this coast.

Our Sunday School at Nanaimo contains 27 scholars and 5 teachers. The inducements offered in the Episcopal School have drawn some from ours, but upon the whole, the School is in a prosperous condition. Our annual festival was held on the 12th ult. We had a good tea for the parents, children and teachers, music on the melodeon, examination, &c.

The Indian school has been suspended for some time, as the Indians have been away fishing, and digging potatoes, &c. They have now returned, and I hope to re-open in a few days. I have preached to the Indians frequently in the house erected for that purpose, and have also visited them at their lodges, and endeavoured to instruct and lead them to the Saviour. Sometimes in this department of my work, I have had considerable encouragements, and again have been disappointed by the return to drunkenness of those concerning whom I had bright hopes. The poor Indians are tempted on every hand to drink the "fire water."

There have been some difficulties in the little class since I last wrote which have resulted in lessening it. Those who differed from us and let have shown by subsequent conduct that they were not worthy the place they occupied, and still remain away from all means of grace. The decrease in the number of members has made considerable difference in the funds of the circuit. I hope that these evils will be healed, and that God will add to our number "of such as are saved."