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WESLEYAN METHODIST MAGAZINE

OF CANADA.

DECEMBER, 1862.

THE AMERICAN CIVIL WAR.

To us it appears a most glorious sign of the times that oppressors find it necessary to rebel against one of the mildest and most beneficent of governments, solely on the ground of apprehension for the future of their ability to perpetuate and extend the dominion of "the vilest system of slavery that ever saw the sun." The present is one of the very few instances on record, of the greatest tyrants and oppressors the world has ever seen rebelling against good government. Almost all rebellions hitherto have been against tyranny and oppression: the only instances of rebellions against goodness that we now call to mind, is Lucifer's rebellion in Heaven, and Absalom's rebellion against his father David. We are greatly cheered with the prospect presented, and cherish the hope that all the governments of our earth will soon be so just and liberal that no place will be found for tyrants or oppression.

It must be admitted that we have all sinned in regard to our brothers, the descendants of Ham. We have seen and heard of the anguish of his soul, and still made little effort to deliver him, or even to show sympathy for him. We have not even shown any disapprobation of the cruel oppressors; but, on the contrary, have lent them our aid, by using freely of slave-grown products. It was very congenial to our tastes and feelings to see sugar and cotton, so cheap and so desirable; but we could not hear the groans extorted, nor see the tears and blood that flowed, consequent on their forced production.

It seems to us exceeding strange that, previous to this slaveholders rebellion, we were never weary in reproaching the United States for the slavery that existed in their country. Now, however, when the great loyal part of the nation are doing all that circumstances will admit of being done, to remove the curse and burning shame from the nation; that we, who glory so much in the exertions and sacrifices we have made for the suppression of slavery and the slave trade, should be found cheering and aiding on to victory, if possible, this unscrupulous slave power, seems to us to give the lie to all our former professions of disinterested zeal in the cause of human

freedom and progress. What does success to the Southern slave power imply—that is such success as they expected? It implies the extension of the slave power all around the gulf of Mexico, and finally, all through tropical America. The design has been entertained and expressed of making the slave power the ruling power on the American continent. Supposing the slave power had maintained its supremacy in the government of the United States, what would have been the result? The result would have been the employment of all the resources of the Government in time to come, as heretofore, in the interest of human bondage only in the future on a gigantic scale. And what was to hinder them doing as they pleased in all North America at least? We ought to be very thankful that a power has been raised up between us and this tremendous power to protect our homes. What would England and Canada do against a million or two of men in arms?

But nations here are punished for their crimes, and according to their crimes. The great sinners in this war, according to our ideas of right and wrong, are the slaveholders of the South,—for they are receiving the heaviest portion of judgments. Next, the Northern States are receiving their portion according to their works, for their complicity with slavery. England and France are also receiving their portions in the destitution of their people, and the general suffering caused by the war. The cup may pass through to us also here in Canada.

The idea that the South had grievances is a mere pretext. Their only grievance was that they could not re-open the slave trade, nor extend the dominion of slavery fast enough, nor far enough to satisfy their greed. Three fourths of the revenue was raised on goods used in the North, while the South obtained nearly one half of it for their nation, and then, as the Government has been administered in the interest of the South, and by Southern men, or by Northern men with Southern principles, this add about this tariff for protection is a mere blind; for this tariff has been laid on by the Democratic party in power: that is, by the South, for purposes of revenue alone; as this is one of the doctrines of that party that has really been in power in the nation for the past thirty years. This manifest sympathy on our part in favour of the South doubtless arises from "the old hatred," caused by the revolution of '76. As to which has shown most ill will or most forbearance it might be difficult to determine. There are perhaps about an equal number on both sides that the name *Yankee* or *British* will raise to a fury at any time. As to George III., he was doubtless a good king, and better when old than while young. His afflictions may have had something to do with making him good, the same as other people. The evidence, however, is pretty plain that, like

Rehoboam and Charles the first, he stretched royal prerogative so much that it began to crack and snap, and that then he had sense enough to draw back. As to the idea of a little island, 3000 miles across the ocean ruling a vast continent for all time to come—it is simply absurd: separation must take place some time, and the only question was, at what time? Who is to judge? There is nothing in revelation or nature that could bind the two countries together except mutual ties of interest and good will. That the South has a right to secede from the North, on the same ground that the old colonies seceded from England, is not sustained by facts. The whole American continent was made for one country, and one people. It is not cut up like Europe by mountain chains and inland seas, peninsulas, or a dozen or more different languages and nationalities. Of eighty-four rivers in the United States, seventy-two run through Secession domains, and the cutting this country in two, as proposed, would be like cutting England in two from south to north.

The idea of a balance of power on this continent is an old effete idea that does not belong to America, God teaches by his government of nations. The empires of Central Asia promoted progress as they broke up the petty tribes and clans, and consolidated vast tracts under one Government. After this problem was worked out, the world needed another lesson in human government. Europe, with its territory cut up into small eras, and inhabited each with a different people, forming a community of nations on a rather small scale, has done very much to promote progress. The world needs no more lessons on the subject of balance of power. The tendency of the times, or the indications of Providence, are towards emancipation, physical and religious: toward the consolidation of nationalities, and to the flowing together of all nations. The balance of power theorists would have us repeat the error of Germany, and leave a legacy of war, and sectional boundaries to our descendants for a thousand years, in which they may repent of our folly. Secession was ignored by the old thirteen States, and the doctrine is destructive of all government. We should take care how we plead for the South in this way, for if they succeed, this doctrine of the right of secession may become the political doctrine of America, and what more natural than to imitate our friends, and claim that this doctrine is as orthodox north as it is south of the St. Lawrence.

North America is one country, and made for the inheritance of one people. We are one people in almost every respect, and this anti-British, or anti-American prejudice is absurd and wicked: we must live face to face with the people of this continent, much more than with Europe, and we have a right to govern ourselves and seek our own happiness. It would be a great blessing if, now while the old is being shaken, and may the more

easily be removed on that account, that all parts of our continent could meet in convention, and adopt a form of government that would consolidate the whole, by making mutual concessions and yielding extreme views. What I mean is this:—that the Northern States should yield so far as to admit a sufficient amount of the monarchical principle, so as to satisfy reasonable men in the Southern States and Canada: say, admit a perpetual hereditary president or king, and leave all the local States or Provinces just as now. Why should we quarrel and fight forever for a mere chimera?

But Providence is against this slave holders' rebellion, 'and it cannot succeed to the extent intended and desired. The seven cotton States east of the Mississippi may become an independent nation. But in this case the slave power will have become so confined, and so powerless for evil, that its existence, by way of contrast with the Federal Government, may do more good than harm in the world: the one prosperous, powerful, and happy; the other withering and drying up, like the Euphrates when the vial of wrath was poured on its waters.

John Calhoun and Henry B. Bascom have, I think, more responsibility as to this bloody rebellion than any other two men. Calhoun had been labouring for this end for nearly thirty years, and procured the separation of the Evangelical Churches. H. B. Bascom wrote the most powerful apology for slavery the world has ever seen, and since that time the South has taken entirely new ground in regard to slavery. I knew Bascom, and he was personally a good man, but in this matter I think he sinned, and so the Lord took him away from the evil to come, for since his death the most awful calamities have befallen his family.

That Englishmen and Canadians should sympathise with Southern slave holders, such as they are, with fillibusters, Kansas border ruffians, and rowdies and cut-throats that hang quiet Ministers of the Gospel, so fills me with astonishment that I can compare it to nothing better than a very profane man that would blaspheme dreadfully at every little thing. One day he was going up hill with a cart load of potatoes, and when pretty well up the hind board came out, and all his potatoes went rolling down the hill. He walked back, whip in hand, and looked on in silence for a length of time, and then said, "Ugh! I have no words to express it," and so would not try.

THOMAS HURLBURT.

Sarnia, Dec. 20th, 1862.

OUR BACKSLIDERS.

“For if they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter is worse than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them.” If our backslidings consist in the neglect of *secret devotion*, God will most certainly punish us by withholding from us his presence and favor in the use of the public means of grace, and thus our barrenness commences, our coldness in religion increases, and our deadness and formality are apparent. Our backslidings usually originate in secret and it is but seldom that we fall into open sins all at once; there is mostly a gradual work in the strange business of departing from God, and regular steps taken in the backsliding career. The heart is alienated from God; our thoughts turn upon forbidden objects; delight in holding communion with the church ceases; the closet is no longer esteemed a privilege, and it ceases to be a place of refuge in the time of trouble, and very soon becomes a much-dreaded place. And if we frequent our closets at all, in such a state of mind, for religious purposes, it can only be from habit, or it may be that we are forced there from the reproach of conscience. Where we cultivate scarcely any other religion than that which is to be seen of men, a mere form, then God will cease to bless us, and we will be deprived of the comforts and advantages of religion. If we dishonour God in secret; he will neglect us in our public services; and if we have not sufficient religious principle and Divine influence to constrain us to wait upon God in secret, we cannot force ourselves to be devout and sincere and contrite in public. We are left to ourselves, God is displeased with us. He withdraws his Spirit and presence, and withholds his sanction and favour, and then, the services of the Sanctuary of the Lord becomes a weariness to our souls, and the backslider in heart is filled with his own ways. We may sit and listen to the Saviour presented to us in all the affecting strains of the Cross, all stained with hallowed blood; and we may hear the word of God delivered in all the enrapturing characters of Divine love and infinite mercy and compassion; but we shall not be profited, and the fault is all our own. We are fallen. We may find fault with the sermon, and the services; we may criticise the *manner* of the officiating minister; and we may blame the Church, and say she is fallen;—the former days were better

than the present ; but the whole fault is within. We are backsliders in heart, and sinners in the sight of God.

If our backslidings have consisted in the indulgence of *positive secret sins*—direct visitations of the Divine Law, then we shall most certainly experience the wrath of God, and He will positively punish us, by causing or permitting our secret sins to be made public, and no longer kept as sweet. It is easy for God so to order it, and in his providence it frequently so turns out, that he who can allow himself to sin in secret, shall not long be able to keep it a secret, and it shall be exposed before men. If we care not about the honour of God, or if we care so little about it, as to sin in secret, then God will not protect our honour, or our reputation in public. And if we have no higher religious principles under cultivation, than those of a purely selfish character, and care only for our own reputation, and our individual interests, and take no care of our conduct but what appears before men, then God will, as a punishment, so order or permit it, that we shall not be able to preserve even our good name, but our reputation shall suffer, and we shall sink in public estimation. If we sin in secret, God will punish us by making our sin public—"Be sure thy sin will find thee out." It is a very dangerous thing to trifle with sin in secret, for our backslidings will stare us in the face, and iniquity cannot be concealed. Then we are degraded before our fellow men, and in our own eyes ; conscience reproaches us and confirms our guilt, and our secret sins appear as in the light of the countenance of God. It may be by the vile slander of the unbridled tongue in the employment of bad men, or indiscreet and false friends, that we are exposed and punished, and often to a degree beyond our desert. But it is dangerous to trifle with sin in secret.

It may be that our backslidings consist in placing our affections upon the world, and permit it to become our idol, and take the place that God ought to occupy ; then God either takes away the idol from us, or it may become our curse, and we prosper in the world, in order to punish us. Where the affections are set upon created good, so that God is excluded from the heart, and no longer has the supreme place, then he takes away the object, and hence we can account for the loss of some of our dearest friends. If our children have occupied the place in our souls that our Heavenly Father ought to have occupied, then in mercy, as well as in judgment, he takes away the desire of our eyes with a stroke. If our backslidings have consisted in general unfaithfulness towards our friends, our sin is punished by others being unfaithful towards us in return, "for with what measure ye mete, it

shall be measured to you again." Our backslidings may have consisted in the neglect of family government, and God punishes us by permitting us to reap an abundant harvest in the disobedience and folly of our own children. If our backslidings have consisted in the absence of affection and dutifulness to parents, God often punishes by permitting our children in their turn to be cruel and unkind to us. Sin cannot long be concealed, nor can it long go unpunished, but sooner or later, "the backslider in heart shall be filled with his own ways." Reader! search your own heart.

BETA.

OBJECT OF THE BIBLE SOCIETY.

We need not apologise to our readers for the space devoted to the following admirable speech, delivered at the New Brunswick Bible Society Anniversary, by the Rev. Jas. R. Narraway, A.M.

MR. PRESIDENT—Analyzing my Resolution, I perceive that the *grand and magnificent object* of the Bible Society movement is strongly set forth therein. That object in its full, final realization, is the placing of a copy of the Holy Scriptures in the hands of every human being that breathes on the wide earth; a copy that may be read and sufficiently understood "to make wise unto salvation" every man whose hand shall grasp it. No inferior achievement can satisfy the motives and aims of the Bible-diffusing brotherhood. It will not be enough that the heaven-lit-lamp shall shed its holy light in every British dwelling, in every colonial habitation shadowed by the mighty, long-waving folds of the cross of St. George; in view of this enterprize, there are no impassable mountains, no bridgeless gulfs, no dividing rivers, no trackless seas. Man is but one family. Live where he may, under whatever Government he seeks protection or progress, whatever his colour, his culture and his creed, he is of one blood; and "blood is thicker than water." The shining mellow, vital warmth of the truth-torch must be raised high over the head of every mortal wanderer treading his dangerous way toward the dark immensity before him. Horeb must be seen by every eye. Sinai must thunder in every ear. The kingly shepherd must string his harp to the music of every land. Isaiah must chaunt his anthems, and Jeremiah weep his elegies in every tongue. The throbbings of the "*Sacred bleeding Heart*" must sob out their agonies through every tribal speech. Vast and glorious is the aim of this Bible-spreading work. God speed it on its light-giving path!

But, sir, I have demanded from the history of the Bible Society movement the *grounds* on which it girds itself to essay this great performance—the *truths* which inspire its motives, and sustain its courage. And *first*, I behold, underlying all its operations, a solemn recognition of the sad lamentable truth that a revelation from God is a need of humanity, universal and inexorable, that without light from above, from Him who is enthroned aloft in an effulgence dazzling and inaccessible, man knows neither whence he came, nor what he is, neither where springs the source of happiness, nor where lie the means of safety, neither with what destinies

he is freighted, nor to what bourn he travelleth. Surrounded by midnight horrors "the people walked in darkness."

Secondly, I discover on the part of the promoters of this blessed cause, a firm faith in the *all-sufficiency and supreme authority* of the Divine Word. They see that the irradiating splendours of revelation flame backward to the fount of human life, and empurple the cradle of man's infancy with rosy light, that they flash through the black vapours that enshrouded the misery and mystery of man's being, and wake "the divinity that stirs within him"—that they roll their glowing floods far on through the kindling future, and make visible and possible the overpowering joys of immortal existence, that they make manifest all dangers and solve all spiritual mysteries, save those which, blending with the infinite, the unknowable, are to finite minds in essence insoluble; that they make God and Christ, and heaven and immortality, known to man, and man known to himself. Moreover, the advocates of the Bible cause affirm that the progress of civilization can never supersede the necessity for a divine revelation. Rightly do they affirm this. The fundamental laws, the native tendencies, and the great spiritual necessities of the human soul are in all ages the same, and they are all permanently provided for in the Holy Scriptures. Nations may outgrow the superstitions that degraded them—burst asunder the fetters that enchained them—they can never outgrow the Bible. What revelation was when its piercing brilliance paled the lofty altar-fires in those gorgeous and most beautiful of man-made structures, whose devotees in the most melodious, most perfect of earthly tongues, recited the rhapsodies of Homer, and grew patriotic over the orations of Demosthenes, that in its power and adaptations it is to-day. What it was when it clothed the naked Celt, softened the rude Saxon, and tamed the wild Norse king, that to humanize and civilize it is to-day. Revelation is that sublime arch whose bases rest upon the farthest verge of the earthly horizon, beyond which there is no human life, and its vertex reaches upwards to the throne of the Eternal God.

Yet with all this glow and glory of heavenly light, the written word would fail to command your confidence, would fail to win the trust of mankind, were it not a divinely authenticated communication from God to man. Void of the supreme authority which inspiration confers, you would recommend the Bible as containing a certain amount of poetry, unrivalled in the grandeur and variety of its imagery, in the sublimity of its impersonations, in the truth and vividness, of its descriptions, and in the fulness and tenderness of its pathos. You could affirm that it contains pastoral episodes of great beauty, full of interest as delineating ancient life and manners, but that there are large portions of it occupied by strange narrations, which *Colenso* softly designates "unhistorical." You could say that it holds forth many and magnificent promises, but unfortunately there is no evidence of their trustworthiness. You could recommend it as varied, by a kind of Tusculan disputations, in which wise men interchanged thoughts upon awful and mysterious themes, and in moments of rapt enthusiasm embodied their wishes in vision and prophecy. You could assert that its morality is so lofty that it ought to be divine, and its principal character so pure, so wonderful, so perfect, that it ought to be "the brightness of the Father's glory and the express image of his person;" but, sorrowful to say, the proof is wanting. It is not thus you

are condemned to speak. No; exalted be the Holy Name, you can, you do say, this is God's authenticated message to universal man. Thus saith the Lord, hear ye Him. Nevertheless, there are those, as we have heard to-night, false friends and open foes, who question the veracity, impugn the authority, and deride the inspiration of this Book. The hearts of God's people are failing them from fear. Let them dismiss that fear. Let no feeble Eli tremble for the Ark of the Covenant. The book is safe. Its authority will never die.

Time was when I dreaded even the feeblest assault upon the authority of the sacred writings, when the sight of the sceptic prowling around the walls and towers of Divine Truth created great alarm, lest his critical pick-axe might find entrance through some dissolving cement, by some crumbling rock, or where, perchance, his unfriendly eye might detect some oozing mire pressed from beneath the foundation stone. That time has passed away forever. The Bible has nothing to fear from the severest scrutiny. But were it otherwise, were there apparent cause for the fearing that some portion of the sacred scriptures could ill stand the test of searching but honest examination, still it would be better that the investigation should take place, for it is the interest of humanity to know the truth, to depend upon the real, the ever-abiding.

One who knows in whom he hath believed can well afford to challenge the skill of the critic, and to defy the sneer of the scorner. Such an intelligent believer could be wisely bold to say to all who do not believe or who disbelieve:—The Bible is of value to me only as it is true. I confide in its truth, its absolute truth. *Haud ignarus mali*—not ignorant of sorrow, not unacquainted with calamity, sorely and severely tried by manifold afflictions, I confide in this grand little Book. I stake my all upon its veracity—my body, my soul, my affections, my understanding, my great fears, and my everduring hopes. Its promises console me. Its joys distill upon my weary heart. Its assurances relieve my burdened conscience. Its beams brighten along my peril-lined path. In its glimpses of a higher state of being I distinguish the blissful repose which shall terminate my griefs and exempt me from trial. I have taken it as my heritage for ever. Yet spare me not. Spare not it, because I love and revere it. If you really feel assured I lean upon a fractured staff, withdraw it from my support. If the appliances of your critical art excel those of your predecessors in the daring work, use them freely, boldly. And you, gentlemen philosophers, who are deep in the secrets of Nature, if your telescopic penetration has discovered a single truth in the wide realms of space, or your subtle analysis has brought to light a solitary law amid the complexities of nature that fairly conflicts with Bible statements, when rightly interpreted, make known your discoveries for the ratification of our faith. If throughout the infinite changes which have passed in endless succession over the face and through the interior of our planet, from the point when the wandering, spinning fire-cloud was condensed into a regularly revolving globe, down to this moment, when the confluent waters are rolling up their latest sandbanks—from the azoic line which in the remote dim depths bounded the first terrestrial life period, down to the hour that buried the latest defunct bivalve in its native mud-flat—if in any period, if anywhere you find a fact unmistakable and incontestable that contradicts the assertion of the “men who spake as they were moved by the

Holy Ghost," disclose your knowledge to mankind. Nature is true—and we believe Revelation is true also. God in His word never contradicted God in His work.

But the Christian believer is entitled to append this caution to his challenge—Scholarly critics, learned sages—be pleased to remember that this Book has been "the joy of many generations," and is very dear to the human heart. It hath swept and garnished the hovels of ignorance and vice. It hath clad the naked, and fed the hungry, and housed the homeless. It hath reared hospitals and furnished alms-houses. It strengthens every lofty aim, and cherishes every holy motive. It invigorates every true hero that dares, and sustains every true martyr that endures. It hath softened the stern severity of harsh laws, and wedded order to freedom. It hath mitigated the horrors of war, and will some day, it may be, make war impossible. It sheds warmth upon the cold hearth-stone of poverty, and solace upon the couch of pain. It gives carols of praise to the tongue of childhood; songs of gladness to happy old age; sunny, rippling light to the chill, dark waters of death, and it radiates like a halo of glory around the tomb of the just. These things remembering, we demand that critics shall be *honest*—that sworn defenders of the faith of Christian Churches in Divine Revelation shall abdicate their position which gives them rank and influence and bread, before they join hands with the impugnors of the Bible. We demand that the critics shall not assail our confidence with pettifogging quibbles, nor betray the *animus* of a foregone conclusion that would rather disprove the Bible than discover the truth. We demand that the Astronomers, Geologists, and Ethnologists shall look well to their facts and to their inferences before they assault the cosmogony of the Bible—that they shall not build great boastful theories upon slender unsustained assumptions—that they shall prove they do not misunderstand Nature before they attempt to disprove its harmony with Revelation. This is all we ask. This granted, let the storm come—the heavy rain-cloud disgorge its torrents, the floods lift up their voice, the wild winds expend their utmost force, the earth be removed, the mountains be cast into the depths of the sea—we will fearlessly await the result. And we are strong in the faith that on the morning after the tempest shall have passed away we shall find the foundations of God standing sure. True, we may feel it needful in our chronology to separate more widely our chief Biblical time-periods, to part with some fanciful theories, and to amend some uncritical interpretations—we will readily do this, losing nothing of value, when sufficient cause shall be shewn. We will reclass no fetter from which the truth shall set us free.

But, Sir, a *third* reason prompting and justifying the aims of the supporters of this great Society, is found in their acknowledgment of the right, the privilege, and the duty of private judgment. They believe that God, endowing man with a rational and moral nature, holds him stringently individually responsible to his Creator and Ruler for his moral action. They affirm that human accountability is not transferable. They assert that the Deity having proclaimed the law with all its terrible sanctions that prescribes the character and extent of the obedience due to Him, it behoves all men to learn the provisions of the Divine enactments. They declare that Infinite Wisdom hath written its requirements in letters large and plain, so that he that readeth may understand, and he that runneth

can read. In these convictions and affirmations they adopt the only principle that renders religion possible and Protestantism defensible—it is a principle we must accept with all its perils, all its logical consequences, and all its tremendous responsibilities. *God only is the judge.*

My Resolution claims that the Bible Society is neither directly nor indirectly hostile to any other movement calculated to benefit mankind. The claim is just. It is hostile to no true branch of the Christian Church. The Bible is the text book to all religious doctrines, and the arbiter of all religious controversies. None need fear its circulation who revere it as a *Revelation* from heaven. It approves of all that is excellent, all that is holy, all that is true. On behalf of the denomination to which it is my happiness and my honour to belong, I gratefully acknowledge the benefits which have accrued to it from the operations of the Bible Society. It hath done us good and not evil all the days of its life, and we will bless it and sustain it for ever.

The Bible frowns upon no association whose single aim is the widening of the boundaries of science, or the general diffusion of that which is already known—for it has no territory which it can lose, and no truth which can perish. No one truth can be discordant with any other truth. Truth is an integer. Truth is unity.

The Bible looks coldly upon no effort of true benevolence. On the contrary, it exalts the purpose, clarifies the motive, sweetens the charity, and would substitute principle for impulse, duty for sentiment.

Mr. President, our friend, Dr. Paterson, the faithful and devoted Secretary of our Provincial Society, having in his very excellent report amassed the facts and anecdotes appropriate to his noble scheme, and preceding speakers having ably arrayed the statistics which strikingly illustrate the progress of the blessed cause, I have felt myself thrown into the region of general principles, in the discussion of which the strongest intellect, the most creative imagination would find ample scope and verge enough. Nothing remains to me but to unite with you in the fervent prayer to the common Father of us all, that the hour will soon arrive when every mountain top shall be irradiated, and every plain shall be flooded with the golden glories of truth divine—when He, whose right it is to reign, “high and lifted up,” shall sit enthroned in his kingly palace, and when His imperial standard shall roll out its peaceful, billowy folds, far and wide over a renovated world.—*Halifax Provincial Wesleyan.*

WHERE ARE THE HEATHEN IDOLS MADE?

To the Editors of the Watchman.

GENTLEMEN,—I scarcely know what will be the feelings of your readers when I state the startling fact that heathen gods are made to order in England, and exported by English ships to the lands of heathendom. Yet such is the case, and a sort of trade is carried on in this demoniac traffic in Birmingham. When first the intelligence was communicated to me, although by a Christian Minister who had been paying a visit to Birmingham, I was utterly incredulous, and supposed my informant must have

been by some chance mistaken; but, upon inquiry, I found it to be beyond doubt, alas! but too sadly true. Thus we send out in one ship a cargo of Bibles, and in another a supply of idols, and despatch both to the same people! Or it is quite possible that on shipboard may be a band of Missionaries who have left their native land, their homes and friends, in many instances foregoing prospects of advancement in life, constrained by the love of Christ to preach the Gospel to the perishing heathen; and in another part of the same vessel there may be a quantity of idol gods to be supplied to the very same people amongst whom the Missionaries are about to labour. That this nefarious traffic is a sin, nay, a crime of the blackest, deepest dye, every Christian and every philanthropist will agree. That in this enlightened and Christian nineteenth century, when the Bible is scattering its divine light far and wide over the desert wastes of the world, and the pure and undefiled religion of our Lord and Saviour Jesus Christ is being proclaimed to all the races of mankind—while barbarity and superstition are falling before the preaching of the Cross as did Dagon before the Ark—England, to whom the oracles of the only true God are committed, as a sacred trust, for the benefit of the wide world, with a commission to—

“—Send her sons as Mercy's angels forth,
To sound in silver tones to far off lands
The trumpet of the everlasting Gospel;”

—That privileged, exalted, Christian England should be found, while conveying in her right hand the lamp of truth, to carry in her left idol gods wrought by the hands of her own sons, and by them bartered to benighted heathens as objects of worship, is a scandal to our common Christianity and a disgrace to our age.

We, as Methodists, hold the foremost rank in the Mission field. It is ours jealously to watch over and guard Missionary interests. Let, then, our Missionary authorities make inquiries into, and take action against, this infamous trade in heathen gods. It is morally a breach of Christian law, why should it not be made *de facto* a breach of the law of the land?

The talisman of Britain's glory is the Bible. Let us stand true to our God and the sacred trust with which He has charged us, and with Heaven's favor for our inheritance and protection for our bulwark, as long as time lasts shall we be prosperous and happy. But if we thus openly violate God's laws, and allow stumbling-blocks to be put in the way of the progress of His word, and, for the sake of gain, ourselves forge the very fetters which are to hold heathen minds enslaved, let us fear lest the woes which were denounced against unfaithful and treacherous Israel be uttered against traitorous England. So shall we fall from the altitude on which we have so long stood, and our posterity may have to seek in vain to discover the mouldered remains of our greatness, as we now unsuccessfully search for the whereabouts of the once great and proud Babylon of old.

I am, Gentlemen, yours obediently,

A WESLEYAN.

Northwich, October, 1862.

THE THREE PENINSULAS:

GREECE, ITALY, SPAIN.

From the south side of Europe project three peninsulas. The south-eastern one includes the modern kingdom of GREECE, and the portion of TURKEY that lies south of the Balkan Mountains, comprising ancient Thrace, Macedonia, Thessaly, and Epirus. In shape this peninsula is almost a triangle. Through the midst of it runs from the north to south a range of mountains that ends in Greece, dividing that small country into many valleys and small plains. In fact the islands which lie in the vicinity of this peninsula and adorn the Ægean Sea, may be considered but summits of submerged mountains that once formed the termination of the Alpine range, just referred to.

The middle peninsula is ITALY, which has often, in reference to its shape, been compared to the "boot of a cavalry officer." Taken in connexion with Sicily, which is scarcely anything more than a continuation of it, this peninsula almost cuts the Mediterranean Sea into two great but unequal parts. The islands of Sardinia, Corsica, as well as Sicily, and many smaller ones, form a part of the Italian peninsula. The Apennine range of mountains, coming down from the Alps, pervades this peninsula, and reappears in all the islands adjacent save Malta.

The south-western peninsula embraces the countries of SPAIN and PORTUGAL, is the largest of the three, approaches nearest to Africa, (from which it is separated by the Strait of Gibraltar, that is only twelve miles wide at its narrowest point,) is the most elevated, and in shape is almost a parallelogram. Like the two others, it is traversed by mountains, that are off-shoots from the same great range that runs across the south of Europe from east to west throwing off branches southward and northward. Lying mainly within the same parallels of latitude, these peninsulas possess a similar climate, and productions that are almost the same. Extending so far southward, the climate and productions of all three are semi-tropical in their nature, but those of Spain are less so than those of the other two, because of its greater elevation.

The history, both political and religious, of these countries is most interesting. The civilizations of Europe commenced in Greece, whither it was carried from the East by way of Phenicia, and as (some affirm) of Egypt. The six fine arts—Architecture, Painting, Sculpture, Poetry, Music, and Eloquence—and commerce flourished in Greece. From that country went forth innumerable colonies that in process of time studded all the shores of the Ægean, Black, and Adriatic seas, and the coasts of Asia Minor, Northern Africa, and Southern France and Spain. From Greece as a radiating point, shone forth the light of science, literature, the arts—in a word all that constitutes true civilization—into the regions around, penetrating far eastward, through the conquests and dominions of Alexander the Great, and his successors. Alexandria, in Egypt, was a Greek city, and was long one of the great centers of knowledge for that country and all those that border on the Upper Mediterranean. Italy derived her civilization from Greece; first through colonization, and afterwards by means of the vast intercourse which military conquest opened up between the two countries. But Roman civilization, as it was a *reflection* from that of Greece, was inferior, in many respects, to the original.

Spain received her civilization chiefly from Italy, after she had been conquered by the Romans. Latest in the order of time the civilization of the Iberian peninsula never fully equalled that of either of the others.

As was the march of civilization, so was that of Christianity in these three peninsulas. The glorious Gospel spread extensively in Greece before it pervaded—almost before it reached—Italy. The Apostle Paul visited Greece, and preached in Athens, Corinth, and other cities; and this occurred years before he was permitted to see Rome, even as a “prisoner of Jesus Christ.” But Christianity spread in process of time through Italy as well as Greece. From Italy it was carried into Spain by means of books in the Latin language, as well as by the voice of the living teachers, who although in some cases they were Greeks, were far oftener Romans.

We may go a step further: As civilization and Christianity spread westward from Greece to Italy, and thence to Spain, so, alas, did the corruption of Christianity. Errors and heresies soon manifested themselves in the East, originating in the schools of Greek philosophy—spread into Italy, and from Italy penetrated into Spain, and affected the Churches in that fairest portion of the Roman empire. There was an exception. The Papacy did not arise in Greece, but in Italy. The bishops of Rome claimed and obtained supremacy in the Church, and had no rivals after the bishoprics of Alexander, Jerusalem, and Antioch had fallen into the hands of the Saracens, but the patriarchs of Constantinople. Spain ultimately sided with Rome; Greece sided with Constantinople. But the Spanish Churches long resisted the claims of the bishops of Rome, as in fact those of Greece at first resisted those of both the bishops of Rome and the patriarchs of Constantinople. But at length opposition ceased. Spain as well as Italy (except the Waldenses) bowed its head to the spiritual dominion of the pretended “Successors of St. Peter;” while the patriarchs of Constantinople, after the grand schism begun in the 9th and completed in the 11th century) were paramount in the Churches of the East, Greece included, not a voice being heard against them, excepting that of the feeble bishops or heads of the five other but small Oriental Churches, which were, however, but too happy to find shelter under their shield, when the Asiatic hordes of Mohammedans over-run and overthrew the old Greek empire.

Ages of darkness and death passed away, and the glorious Reformation of the Sixteenth Century, which arose in Switzerland and Germany, made its influence felt in Italy. From 1530 to 1550—a brief period of twenty years—the truth made much progress in Venice, Bologna, Ferrara, Florence, Milan, Genoa, Lucca, and other cities of Italy. At length Rome awoke, like a giant from sleep, and putting the sword into the hands of the civil power, she extinguished to blood the incipient “reform” in all the Italian peninsula. In Spain the work of destroying the “new heresy,” as it was called, was accomplished even more rapidly. And before a little more than one half of that memorable century was gone Rome had silenced every voice that called for reformation in Spain, and in Italy too, save that which issued from the valleys of Piedmont, the ancient home of the Waldensian witnesses for the Gospel. Into Greece the Reformation of the Sixteenth Century penetrated not, for the grand Turk then reigned there, and for centuries longer. But now a glorious day has commenced to dawn. The bloody Revolution of 1820–28 freed Greece from the dominion of the Sultan of Turkey, and opened that country to liberty and

to progress. Constitutional government; education, with its universities, its gymnasia, its popular schools; the press, with its books and periodicals; above all, the open Bible, are preparing the people for a better civil state and a purer religion. God be thanked for all this.—*Christian World.*

THE BROTHERHOOD OF MAN.*

An objection to a single origin is stated to lie in the difficulty, if not impossibility, of a people's living in Arctic regions who are accustomed to warm climates. In reply, let us state one instance of acclimating. Hounds taken from England to the table lands of Mexico cannot overtake the hare before they tire out in that thin atmosphere. But *their* whelps, when grown, *thus* exhibit all the speed and endurance of their ancestors in England. And in the human species the argument is against man's being created in these high latitudes. For the Esquimaux have great difficulty to maintain life. Whole colonies starve or freeze if the game happens to be scarce during the warm season and the winter a little lengthened, though they have bows, and spears, and weapons of iron in abundance which a newly created people could not have. If the matured, experienced, hardened races perish, how could a young, unequipped, unprotected race survive? While the individuals would die in a single year, what would become of the race?

Again, it is asked, what are the *motives* and *modes* of migration?

The motives are curiosity and necessity. What they might not do from choice, they must do from compulsion. The area that will sustain one man by game, will sustain eight hundred men by agriculture. Hence the early necessity of extensive colonization.

As to possible modes, look at the facts. Natives have recently been seen crossing Behring's Straits in their canoes. Capt. Cook found on the Island of Wateoo three inhabitants drifted there in a canoe from Otaheite, a distance of 550 miles. In 1696 thirty persons were driven in canoes by contrary winds from Ancorso to one of the Philippine Isles, 800 miles distant.

Kotzebue found, at the Eastern extremity of the Caroline Isles, a man named Kadu, who was one of a party that drifted there in a canoe from Ulea, 1,500 miles. They were expert fishers, and by laying in water when it rained, they sustained themselves for eight months. Surely the difficulties of migration vanish before known facts.

The ablest physiologists affirm that the different races are alike in almost all points. In the texture of the skin and hair, in the number of the bones, in the composition of the brain and blood, in the system of nerves, in the arrangement and uses of the organs of digestion and life, so that physiology is clear in her support of the unity of the races.

Now, turn to philology, with her ante-historic records full of the secrets of the peoples. Challenge this hoary repository of thought and like a soldier in the night time, she responds from the gloom of antiquity, Unity. The laws determining relationship have been called lexical and grammatical, comparing the radical words and the construction. For instance over

* Extract from an Address delivered before the Alumni of the Garrett Biblical Institute, at its recent Anniversary, by REV. C. H. FOWLER, Chicago.

900 words, expressing the simplest ideas of life-words making up the domestic vocabulary, and consequently not borrowed, are found to be common between the Sanscrit and Indo-Germanic families, and 170 of these simple words are common between the languages of the Old and New worlds. But the evidence from the grammatical construction of language is more certain as it is less accidental, and more fundamental, and shows itself in every sentence uttered in the thousand dialects. See how science is narrowing down the multiplied tongues to one great linguistic family. Bunsen has brought the languages of all the North American tribes into one category, giving evidence that they are fragments of one *ancient tongue*, and he says: "The data furnished by languages, combined with tradition and customs, and the systems of mnemonics enable us to affirm that the Asiatic origin of all these tribes is as clear as the unity of family among themselves."

The African dialect at the applications of the critical tests of structure range themselves into a common family, the parent-tongue being broken and defaced yet appearing in all the mangled fragments. This family is closely connected with the ancient Egyptian. And the philologists of the British Association for the advancement of Science, state that the Egyptian is related to the Hebrew and the Sanscrit, and is equally related by origin to the great dialects of Asia, and to the vast Indo-Germanic family, embracing the German, Greek, Roman, Indian, Persian, Slavonic and Celtic. Thus we have the American related to the Asiatic, the Asiatic to the Egyptian, the African to the Egyptian, the Sanscrit to the Egyptian, the Hebrew to the Egyptian, and the Indo-German to the Egyptian. Thus the great streams of languages traced upward lead us toward a common center. They are the arteries of the race, along which have been throbbing her thoughts and purposes and faiths, and they lead us to a common center. Lepsius who has so deeply studied the Egyptian tongue, and whose name is so dishonestly paraded by Nott and Gliddon in the "Types of Mankind," states as the result of the most accurate linguistic researches, "that all the nations which from the dawn of history to our days have been the leaders of civilization in Asia, Europe and Africa must have had one beginning."

By this class of evidence, deeper than the skin and more compact than the physical organization, for it lies down in the immaterial source of thought and of wisdom, of science and civilization, people the most dissimilar in form are united. By it the English peer is bound to his dark Hindoo guide more closely than by the laws of physical appearance he is bound to his Jewish banker.

The oneness of the races is demonstrated in the person of the Mulatto. Though he carries in his face the evidence of the criminality of the Caucasian, and the shame and debasement of the African, yet his children walk our streets and highways God's unanswered demonstration of our common brotherhood.

Add to all these proofs the universal capacities of head and longings of heart, and infidelity becomes insanity. Go where you will, from Boston to the dens and caves of Africa, and you will find everywhere, in different stages of development, reason, memory, imagination, hope, fear, love, hatred, passion, and aspiration. Whether you stand with pitying heart before the debased Bushmen, feeding on lizards and vermin, and worship-

ing an adder or a clod, or whether you go with the polite, poetic, classic Grecian to his elegant temple, to bow before his exquisitely sculptured deities, or stand with uncovered head beneath the cathedral's high dome, where the believer chants anthems to the Redeemer, everywhere you see the *same felt* consciousness of *accountability* that reaches beyond the tomb, the *same faith* in the unseen avenging agencies of the great Judge, and the *same longings* and *yearnings* and *hungerings* of soul, crying out of the darkness and out of the night time for the great Father up above the sun and on beyond the stars to pity us in our suffering and love us in our littleness, and father us in our orphanage. And with joy I receive the accumulated multiplied argument for the unity of the races as unanswerable. For *only with the Brotherhood of Man have we the Fatherhood of God.*

This oneness and brotherhood is a truth which God enunciated in Christ, and is demonstrating in the unfolding history of man. Who can compute what the demonstration has cost the race. Its denial has been fraught with woe and want, and with famine and blood. Despots have clutched the millions and crowded them down under their thrones, but the divinity within them by their common hold upon humanity has resisted annihilation, and when the pressure has become too heavy, and the truth of equality been warped too far, the reaction has always come, and the race has been carried up again on a wave of blood. And what is this truth costing us? God said, "Of one blood have I made all races." We said, "We do not believe it." God said, "Love thy neighbor as thyself." We said, "We will not do it." And now God is saying, "I will demonstrate it with burning cities and depopulated provinces, and you shall love my orphaned children," and all over this great land are scattered two millions of forsaken hearths and saddened hearts. The night is upon us, and like a sickly infant our republic is trembling and gasping in God's great hand, and His iron fingers are closing more and more closely, and I believe His fingers will press His palm and we be no more, unless we acknowledge in our hearts and lives the truth of our common brotherhood, which lies under our faith and throbbes in the veins of Christ. I turn to the record, and I find that the blood of all races mingled in Adam, flowed out thence, and spanning an island of forty centuries, came together again in Jesus, the Virgin's Son.

I take the teachings of God in my heart, and sustained and assured by the entire family of science, I go to the deformed and benighted Bushman, to the dark eyed Tartar, to the Celt and the Scandinavian, to the Norman and the Saxon, and put one hand in theirs and the other in the great hand of Christ, and looking up to the Infinite, I breathe those precious words, "OUR FATHER."

DUTY OF THE CHURCH TO SUSTAIN THE MINISTRY.

It is the duty of the Church to sustain its minister. There is scarcely any need of discussing this point, as it is not questioned by any who admit the ministry to be of divine appointment, or by very few such. It is the law of the Church and of its head, that "they who preach the Gospel should live of the Gospel." *To live of the Gospel* does not mean to support up to the point of merely living—the point just above that of starva-

tion—it means a kind and liberal support, such as other men get in the service of communities or of men, and suited to their place and position. A minister should be placed above want; his support should enable him to be honest, hospitable, charitable—to educate his children, and to make some provision for old age, so that when voice, and energy, and strength fail him, he may not go forth penniless, dependent on the cold charities of even good men. When the Saviour sent forth His apostles, He told them to “provide neither gold, nor silver, nor brass in their purses, nor scrip; neither two coats, neither shoes, nor yet staves.” These were to be provided by others, and for the all sufficient reason that the workman is worthy of his hire. And Paul in writing to the Corinthians devotes a large part of the ninth chapter of the First Epistle to an argument on this very topic. The God who has instituted a Church and a ministry, has also from the beginning ordained for that ministry an adequate support. And so with few exceptions, the Church universal believes. Nor is there a church in the land however small, which, in securing the services of a minister, does not promise something in the way of an “adequate worldly maintenance.”

Nor has a church a right to defraud their minister of what they promise, or to be careless in meeting their engagements with him, more than they have to defraud anybody else, or to be careless in meeting a note in the bank. True, there is no penalty annexed to failure, but God usually punishes it in his own way. A people mean toward their minister, that screw him down to the last crust—that fail to meet his wants and their promises punctually, break down his spirits, and are usually as the heath in the desert, all culture is bestowed in vain. Every church owes an adequate support to its minister, and they have no more right to withhold it than they have to steal, or to worship idols. “Thou shalt not muzzle the mouth of the ox that treadeth out the corn,” is a command which no people can violate without injury to all the interests involved.

And yet to what an extent are the obligations of the Church to sustain the ministry violated! As a rule, the ministry is a starving profession, especially in these United States. In those branches of the Church which require an educated ministry, a young man in the pursuit of a lucrative business is converted; he feels that he is called to preach the Gospel; he spends six or eight years in training for the great work. All the time he has been rising in thoughtfulness, in knowledge, in sensibility, in character, in fitness for any of the higher positions in life; and yet when prepared to be a pastor he is offered a stipend which a retail Broadway merchant would be ashamed to offer to a clerk, and often not a fourth or fifth of what a jobber in dry goods gives to a salesman or book-keeper!—Two pious young men were clerks in the same store. One by far the most gifted, entered the ministry; the other kept on measuring tape and calico. The minister is useful, beloved, but a poor and obscure man; the other is a good man, and useful in his way, and a millionaire. A young minister, at the age of seventeen, gave up a salary of five hundred dollars a year to study for the ministry. He went through a regular academic and theological course, and was then settled on four hundred dollars a year! And his miserly congregation, that could better afford to double that sum than to starve him, think they gave him too much!—of what use can a minister of the Gospel be to such a people! Their souls are not large enough to receive the truth. A massing priest would do them as well.

Many congregations go for cheap preaching; and hence, when about to settle a pastor they ask as to his father's circumstances; whether he possesses or expects a patrimony; whether his wife has a fortune or expects one! If answered in the affirmative, other things being equal, he is a successful candidate. He can live on a smaller salary, and, if not punctually, he will not be at much inconvenience; he has a private purse!

And then some of the very pious ones who, for a pretence make long prayers, are greatly exercised for the humility of their minister. It is necessary to that end to keep him poor! They do not so reason as to themselves, for they may be adding house to house and field to field yearly without in the least degree interfering with their humility. They would keep the minister poor to save their pockets, and they cover up the hypocrisy under the cloak of desiring his spirituality? It is a very low and very wicked species of Phariseecism to plead for the cultivation of the spirituality of a pastor by way of apology for cheating him.

And for this religious covetousness and pious hypocrisy ministers themselves are very much to blame. We have known them to underbid one another! It is no uncommon thing for one possessing more patrimony than ability, to write, "The salary is of comparatively little consequence." To such it might be replied: Neither would be your preaching. As in every other department of life, there is every grade of talent in the ministry; nor can a stipend be fixed so low as not to be an object to somebody. Let it be only fifty dollars a year, and there will be candidates; but they will be *fifty-dollar men*, and will mete out to the people as the people mete out to them. And yet there are those who will go for cheap ministers, who would not employ a cheap doctor to cure them, nor a cheap mechanic to make them a pair of shoes!

And so ministers are to blame for not teaching the people the law of Christ, that, "they who preach the Gospel should live of the Gospel." They have submitted to the most flagrant impositions rather than seek their redress by making them known, and they have been only rewarded by more of the same thing. It is time for them to lay aside their squeamishness, and in modest, but manly tones, to assert their rights, and thus to prevent the narrow covetousness of the Church from expelling from it a noble, high minded, and enlightened ministry. Such a ministry to the Church is valuable beyond all computation. And it should be sustained up to the full meaning of the rule. "They who preach the Gospel *should live* of the Gospel." The people who are for cheap preaching usually have their reward.

A competent salary up to the position of the pastor and the ability of a people should be given by every congregation. Fifteen families of ordinary circumstances can better support a minister than do without one. Six families removed to the West and took with them a minister, with this stipulation, that he would give all his time to them, and that each family would work for him one day in the week. And they were signally prospered, and grew into a noble community. The people that compel a minister to teach school, or to cultivate a farm, or to engage in secular business to eke out a living, when it can possibly be helped, are inflicting a lasting injury on themselves. They overwork the minister and thus induce premature feebleness; they compel him to give to other things the time he should devote to them, and thus prevent him from due prepara-

tion ; they starve their own minds and souls ; and all for the sake of saving a few dollars a year ! Such a congregation never prospers. It is too mean to grow. Generous people keep away from it, as they do from a merchant that is noted for giving short weight and measure,—as they do from those purists in the praise of God who regard it as a sin to sing anything in his worship but the elegant version of the Psalms by Rouse.

In looking over the Church, we note men of the finest character, education and talents, serving large and wealthy congregations, and with salaries miserably inadequate to their support. As judges, lawyers, merchants, they might rise to eminence and wealth, but as ministers they are subjected to obscurity and poverty. That they are willing to do so is no excuse for the wicked penuriousness of their people, but it is to their shame rather. An addition to a minister's salary of five hundred dollars a year would place him above care and want ; would enable him to purchase books and educate his family, and pay his bills punctually and give all his time to his work ; and this would be only five dollars each for a congregation of five hundred families. And yet with what opposition a proposition like this would meet in the great majority of congregations ! The faith and devotedness of a minister do not pay his bills, nor clothe his family, nor feed his children, and yet in the proportion of the penuriousness of a people, do they wish their minister to live by faith. If God would send ravens to feed him they would like it all the better ; for two reasons—they would be fully satisfied that he was a man of God, and it would be quite a saving to them. We have known quite a sanctimonious member of a church to say that he could live on two hundred and fifty dollars, and he did not see why his minister should need a thousand. And he was quite a farmer, and starved his family, and gave not a penny but for its worth, and to save the cloth stinted every garment in length and breadth that he wore. If converted at all, it is one of the mysteries of Providence why the Lord converts such men, while the generous, the noble hearted, the men whose impulses are on the grandest scale, are left in their sins. But as an old saint now in heaven used to say, "God often engrafs his grace upon a crab stalk." And as Whitefield is reported to have said to a young man who had asked his advice as to whether he should marry a young lady, a professor of religion, with a bad temper, or another who had an excellent disposition but was not a good Christian, "Marry," said he, "the lady with a good disposition, for God can abide where you cannot." So God can adopt into his family many persons of very narrow prejudices, and who make very poor parishioners, and who are only a thorn in the flesh of their ministers.

We have never known a parish suffer from the generous support of its minister, while we know of many at this hour suffering in all the interests because of their neglect of the law of heaven—"They who preach the Gospel should live of the Gospel."

A crying sin of the church, in our day, is its stinted support of the ministry. It is a sin of far reaching influence. It is so given to muzzling the ox, that it may be left without oxen to muzzle.

AN INCIDENT WITH A LESSON.

There is a moral strength in weakness—it is amongst the surest evidences of sincerity, and this, itself, is a mighty means of influence. But there is also, in its very aspect and tones an intrinsic power, a suitability to conciliate and affect the mind. “A soft answer,” says the wise man, “turns away wrath.” “I am meek and lowly in heart,” said the incarnated Almighty. When accompanied by superior abilities what an effectiveness does it impart to them! Artists tell us that contrasts heighten effect. Splendid abilities put forth with meekness and humility appear but the more commanding—they take us by surprise. A person with such traits conciliates us by his character while he controls us by his powers; and, where no superior talents are possessed, humility is a grace beautiful because befitting. The Rev. Mr. R——, in a sermon before a numerous audience, composed in part of preachers, related an interesting anecdote, illustrative of the influence of humility in subduing a suspicious and repugnant mind. He has urging the ministers present to humble perseverance in their labours, notwithstanding their peculiar trials, assuring them that success would attend them often where they least expected it. A young preacher, said he, on going to a distant field of labor, had occasion to stop over night with a farmer, a member of a peevish, suspicious temper, that had been exasperated by several instances of imposture, in which vagrant men had availed themselves of his hospitality under the character of Christian ministers. The young preacher had just commenced his ministerial career, his appearance was not prepossessing, and he was depressed with anxieties respecting his untried field of labor.

It was late in the evening when he reached the gate of the farm-yard. The farmer came forth to meet him, but with chilling coldness. He made surly inquiries about his name, whence he came, whether he was going, etc., expressing meanwhile, by looks, his suspicions; and giving very direct intimations about false pretensions, etc. Weary and depressed as was the stranger, he felt a momentary indignation, but, repressing it, he resolved to copy the meekness of his Master, and, by his example, if not otherwise, attempt to curb the perversity of his rustic host. He was pointed to the stable, with permission to feed his horse, and come into the house. As he approached the house he was directed to the kitchen. Some food was spread upon a rude table for him. The hired men in the kitchen whispered to each other their surprise that he was not invited into the parlor. Though of humble origin himself, he felt keenly the indignity of his treatment; the pride of his heart for a moment revolted, and he arose to resume his journey, with the prospect of a rainy night; but he suddenly checked his feelings, and, looking to God, resolved to await patiently the result of this strange scene.

It was not long before all were called into another room for family prayers. The preacher followed the hired laborers, and took his seat in a corner. The farmer read a chapter in the Bible. At the end of it he was evidently embarrassed by an inward struggle, not knowing what to do; but finally, turning to the preacher he abruptly asked him to pray. They knelt down, and the young man, oppressed with feelings which prayer

could best relieve, poured out his soul and tears before God. A divine influence came down upon all present; they sobbed around him. The meek pathos of his tones, the spirituality of his sentiments, the evangelical views involved in prayer, and its prevailing earnestness, struck all present. The morose farmer, subdued and melted, approached him at the conclusion of the prayer, and, in presence of the family, with flowing tears, begged his pardon.

"I should not have been so suspicious," he said, "but I have been all day under a strong temptation of the adversary—my mind has been irritable—my conduct towards you to-night is a mystery to myself—I cannot account for it even by the state of my mind during the day. I have not been myself or I would not have so treated you. Forgive me, sir. How have you been able to endure it?"

"My Lord," replied the youthful preacher, has said, "Learn of me for I am meek and lowly in heart. It is my ambition to do so. Try, my brother, to learn the same lesson." It was the keenest rebuke that could be given to the farmer; he felt its pertinency, made the humblest acknowledgments, and begged his maltreated guest to tarry at the house several days, and preach to the family and neighbors. His engagements would not allow him to remain so long; but, such was the importunity of his host, that he consented to preach the next day. That night he reposed in the best chamber of the house, and his rest was sweetened by the thought that he had conquered a perverse mind by an example of meekness. The next day he preached with deep effect, and went on his journey with the prayers and blessings of the farmer.

"And what," said the Rev. Mr. R——, "do you suppose was the result? The old farmer was a better man ever after; the sermon of the young preacher had a salutary influence on the whole neighborhood, several were awakened, and among these three of the farmer's children; two of them has since gone safe to heaven. Ah! it is the temper of Christ, that fits us for usefulness!"

During the relation of this anecdote, the Rev. Mr. C., who was one of the hearers, was deeply excited. His color changed frequently, and at the conclusion, he burst into tears, and was so overpowered and faint that he had to be led out. On recovering his strength and self-possession, the mystery was solved. He was the young man alluded to by the preacher, but he had never learned before the happy results of the circumstance. When the preacher mentioned them he was taken by surprise; grateful joy filled and overflowed his heart, and his emotions were too intense for his strength.

"Cast thy bread upon the waters, for thou shalt find it after many days."

How continually selfishness brings forth! It must be resisted perpetually. Let nothing be spoken or done to display self, but let simple love be the spring. Who can tell how high these principles will rise if cherished and cultivated?

SPECIAL mercies call for special duties; as they that hold the largest farms must pay the highest rent.

FAITH COMES FROM SUFFERING.

In the young Pagan world
 Men defied the beautiful, the glad,
 The strong, the boastful, and it came to naught;
 We have raised Pain and Sorrow into heaven,
 And in our temples, on our altars, Grief
 Stands, symbol of our faith, and it shall last
 As long as man is mortal and unhappy.
 The gay of heart may wander to the skies,
 And harps be found them, and the branch of palm
 Be put in their hands; our earthly church
 Knows not of such; no votarist of our faith
 Till he has dropped his tears into the stream,
 Tastes of its sweetness. To spirits wounded but not weak,
 The church is more than refuge, it transmutes
 Calamity into greatness.

There are a few favored moral constitutions that will ripen into sainthood under the influence of perpetual comfort. But they are rare exceptions, if they exist; and he must be a bold presumer who will claim to be of their company. Suffering, then, in some of its forms, must be introduced, the appointed minister—the great essayist—to put the genuineness of faith to the proof, and purify it of its dross. What special form it shall take for each, it is for God, who knows us better than we know ourselves, to decide. Mary and Martha must see Lazarus die. Matthew must forsake all to follow his master. Marys and Marthas must weep the world over; the sorrows of Bethany be revived in the homes of distant centuries and undiscovered countries, till the lengthening sisterhood of suffering shall clasp hands around the globe. Many Matthews by the Atlantic and Pacific as well as by the shore of Tiberias, must part with profits and gains for an unreserved apostleship.

The most generous and beautiful children—the manliest sons and loveliest daughters—must be buried out of some families; and in others ingratitude or vice must spread a far more dreadful mourning. And because, in the mystery of God's forethought, some souls are to have tasks and stations of peculiar honor offered them in his kingdom, from these, one after another of the dearest and most delicious joys must vanish, light after light be quenched, child after child droop into a sick bed, and then into shorter breathings, and then into the infinite silence, till all are gone and all is still. Uncongenial companionships unreasonable tempers, unrealized ideals of goodness, unforeseen calamities to property, pinching poverty, slow disorders that overcloud the spirits or tire out patience; I need not enumerate the legions of ever active and unwelcome ministers, abroad and busy throughout men's dwellings, never invited, yet forcing their way in, made necessary by the weakness of our faith, ordained to discipline us into independence of the world, in heirship in immortality.

How many of us are yet only able, when they come to say at best with Martha, "Lord if thou hadst been here—if thy goodness could really have been exercised—these evils could not have befallen me."

Whereas, we ought clearly to say, "Lord, in these very chastenings of friendly love thou *hast* been here—not to save me from sufferings, but to save me spiritually through and by them; reconciliation is better than pleasure; thou art ever with me; be my only prayer, my Father's will be done."—*Huntington*.

PRESENTIMENTS.

I have lately received the Life of Mr. Watson. The biographer, in relating his visit with Watson to a certain village, says, "In passing the church-yard, Mr. Watson pointed to a conspicuous grave, and said, 'The first time I travelled this way, that grave-stone caught my eye, especially the words * * *, who died, aged forty-two. A very strong impression, for which I could not account, was made upon my mind, that I should die at precisely the same age. The impression was both strong and sudden; I have already passed that age, and this shows how little stress can be justly laid upon those sudden impulses and impressions, of which some people make so much account.' This impression, it appears, had created considerable uneasiness in the family of Mr. Watson, but its effect on his own mind it is not easy to determine."

Watson possessed a vigorous mind; one that we should suppose would be the last to indulge fanatical or whimsical ideas; we may learn, therefore, from his case, the liability of weaker minds to be deluded by such impressions. Had he been as susceptible as his anxious family, it is not improbable that he would have worn away under the impression, fallen into some fatal disease, and expired at the precise time, and all this the result merely of imagination. Medical history is full of proofs on this subject, and it is altogether probable that most who die under such circumstances fall victims to their own folly, instead of a revealed design of Providence. Cases have been known where criminals condemned to death have been blindfolded, laid upon the block, slightly struck on the neck with a cane, and taken up dead, without the loss of a drop of blood.

It is singular with what tenacity these morbid fears will cling to the mind, especially when the system has been enervated by prolonged excitement. No class of men, perhaps, are more exposed to such excitement than Methodist preachers, by both their extemporaneous mode of speaking, which is accompanied often with intense emotion, and the frequency and arduousness of their pastoral labours and social meetings; and perhaps most of them experience, at some time or other, its depressing effects.

My old friend M., when stationed at B—, had a brief and ludicrous attack of this species of hypochondria. He had laboured arduously during several weeks and not a few vexatious difficulties had disturbed the church and harassed his mind. On returning late, and quite exhausted, one night, from a meeting at which he had felt uncommonly languid and dejected, he was suddenly seized, as he entered his study, with the impression that he had offended God, and would die that very night. As usual with a diseased state of the mind, the thought was attended with a profound melancholy. Of course he thought not of sleep, but walked the floor in agony for hours. Wearied at last by his rapid paces, he seated himself, and, covering his face with his hands, reclined his head on a table. Thus situated, he prayed, wept, and trembled, and as the time advanced, prayed,

wept, and trembled the more. At last, in his agony, and with his hair on end, he rose to pace again the floor, when, lo! daylight was streaming in at his window! The illusion was gone, and the astonished man knew not whether he ought to smile or blush at his weakness. It was a weakness, however, which a superior mind can more easily despise than prevent.

It was my own misfortune once to suffer much from one of these presentiments of death. It was received while I was upon my knees in private prayer. The circumstances were strong, the impression at the time was singularly clear and forcible, like an intuition. Subsequent circumstances, too, seemed confirmatory of it. The very next day an excellent Christian died in the neighbourhood, who had entertained such a presentiment for months, and had even provided his coffin for the event. As the time passed the omens became stronger; by an accidental exposure I took cold, was attacked with cough, and confined to my room with incipient symptoms of pulmonary consumption. How easily would some minds have given way under such circumstances, and have realized the expected result! I had not, however, been disposed to superstitious fears, and knew the caprices of the imagination, and its dangerous influence on health. I therefore calmly endeavoured to prepare my mind and circumstances for any result, and waited through the period of several weeks, within which I expected to die, and which terminated precisely with the year. During this time I was confined to my room; the impression was inseparably present; I treated it with respect, but not with fear—it might be from God, or it might not. The last night came, but still there were a few hours, and what might not occur in them! I watched until midnight, and not until the clock announced that the last moments of the year had flown was I clear from this remarkable illusion. I then fell upon my knees, thanked God that I had not fallen a victim to this weakness, and prayed that I might better remember that “the secret things belong to the Lord our God; but those things which are revealed belong unto us, and to our children forever, that we may do all the words of his law.” It cannot be said that God does not, in rare instances, reveal their dying hours to his people; but I never knew a case which could be relied on, and the best reasons apply against such a course on the part of his providence.

“GIVE ME DRINK!” SAITH THE POOR SOT.—There’s my money—give me drink! There’s my clothing and my food—give me drink! There’s the clothing, food, and fire of my wife and children—give me drink! There’s the education of the family and the peace of the house—give me drink! There’s the rent I have robbed from my landlord, fees I have robbed from the schoolmaster, and innumerable articles I have robbed from the storekeeper—give me drink! Pour me out drink, for more I will yet pay for it! There’s my health of body and peace of mind—there’s my character as a man and my profession as a Christian—I give up all—give me drink! More yet I have to give! There’s my heavenly inheritance and the eternal friendship of the redeemed—there, there, is all hope of salvation; I give up my Saviour! I give up my God! I resign all! All that is great, good, and glorious in the universe I resign forever, that I may be—DRUNK!

"MY FATHER IS AT THE HELM."

It has been said, that on board of a ship, in the midst of a violent storm, when the mariners were in distress and alarm, one little boy remained composed, and being asked the cause of his composure, answered, "My father's at the helm." So may the Christian say in every trial, "My Father, my Almighty Father is at the helm, and he will steer me straight through every storm, or when he pleases, say to the tempest, peace, be still."

SHOULD CHRISTIAN CHURCHES ADMIT AS A MEMBER A DEALER IN STRONG DRINK?—A Christian man should have love to his neighbour, and, indeed, cannot otherwise be a Christian. "Love worketh no ill to his neighbour," but selling intoxicating liquors works ill of almost every kind; it produces sickness and death, though slowly, yet certainly; and we cannot requit the manufacturers and dealers in these drinks. They slay thousands yearly; indeed, they are by far the greatest murderers in the land, for they destroy annually many more victims than are slain by all who are regularly tried for those high crimes in our courts of law. Christians should increase the light of the world—not its darkness; promote its purity—not its sin. They should have "no fellowship with the unfruitful works of darkness, but rather reprove them." *How can the seller of strong drinks reprove a man for spending the money which should educate, feed, and clothe his family, when he has that money in his own pocket for the strong drink which he sold him?*

QUESTIONS FOR LIQUOR DEALERS.—Can it be right for a man to derive his living from that which is spreading disease, poverty, and premature death through his neighborhood? Can it be right to derive a living from that which is debasing the minds and ruining the souls of men? Can it be right to derive a living from that which is known to be the cause of nine-tenths of all the crimes which are perpetrated? Is not he who furnishes a murderer with a weapon an accomplice? Let us ask, is not the trade—intoxicating drink—altogether wrong? Why then should we not altogether abandon it? When the dealer orders intoxicating drinks, he should think how much misery he is importing into the community, how many curses he may be heaping together against himself.

To what end did our blessed Saviour come into this world, if it were not that the sick might seek their Physician, that the blind might draw near to the light; the ignorant to truth; the miserable to mercy, and the impure to holiness?

"If I were differently circumstanced, I should be more spiritually-minded." *That divinity was taught you by Satan, not by the Lord Jesus; for wherever he places his people, in that place and in that circumstance his grace is sufficient for them.*

Poetry

SOLDIERS' MORNING SONG.

(From the German of Max Van Shenkendorf.)

[This piece can be sung to the well known English air of "Greenland's Icy Mountains," but the original, which commences with the words "Eshebt euch von der Erde," is usually sung to the melody, "Wenn alle erden werden."]

Rise from the earth, ye sleepers !
 Away with sleep, away !
 Our gallant steeds already
 Good morning to us neigh,
 Our trusty arms are gleaming,
 Bright in the morning's beam
 We dream of Victor's laurels,
 And think of death's dark stream.

Thou, gracious God, in mercy
 Look from thy throne on high.
 Thyself hath us invited !
 This field of strife to try ;
 Then let us stand before thee,
 Triumphant by thy word ;
 We wave our country's banner,
 Thine is the fight, O Lord !

A morning now is dawning,
 A morning mild and bright ;
 All good men hope to see it,
 God's angels hail its sight ;
 Soon will it shine unclouded
 In every patriot's eyes—
 Oh dawn, thou day of gladness !
 Thou day of freedom, rise !

Then ring from every steeple,
 And sing from every breast ;
 Come love and life's enjoyment,
 And after tempest rest ;
 From every street uprising
 The victor's shout unite—
 Hurrah my gallant comrades ;
 We, too, were in that fight.

THE WINTER OF LIFE.

The snow of winter gently falls,
 And whitens o'er the ground ;
 Thus, with the snowy wreaths of time
 The brow of age is bound.

It never melts, but slowly falls,
 Silent and scarcely seen,
 Until the heads of those we love
 Glitter with silver sheen.

Time never heeds the pain or grief
 Which human nature feels :
 No backward movement ever makes—
 But onward rolls its wheels ;

Regardless of the bitter wail
 Of hearts by anguish riven ;
 The songs of youth the plaints of age,
 Unheeded, rise to heaven.

Oh, could we find the fabled spring
 Which would our youth restore ;
 Or gaze like travellers outward bound,
 On the receding shore.

But all in vain—the bounding wave
 Still bears us from the strand ;
 The mystic water's power is naught
 But tale of fairy land.

Better to bear with cheerful heart
 The change that time may bring,
 And garner treasure for old age,
 Than sigh for endless spring.

Treasures of faith, and hope and love,
 Freely to mortals given ;
 Death will restore our youthful bloom—
 There's no old age in heaven.

Biblical Criticism and Exposition.

DIVINITY.

Outlines* of a Sermon on the Sanctification of the Spirit.

BY REV. G. F. PLAYTER.

TEXT.—2 Thessalonians, ii. 13. "But we are bound to give thanks alway to the Lord, because God hath from the beginning chosen you to salvation through the sanctification of the Spirit and belief of the truth."

Exordium.

1. Apostacy from truth and righteousness has prevailed among two sorts of rational creatures, viz., angels and men

2. Another apostacy was predicted by St. Paul, and stated in the context, concerning which there are different opinions. One is, that it means the rupture of the Jewish nation with the Roman Government. A second is, that it refers to the falling away of many of the primitive Christians into heresy and unrighteousness. A third is, that it means the Antichrist, mentioned by St. John, 1st epist., iv, 3. A fourth is, that it signifies the Pope and Church of Rome, and is so understood by most Protestant commentators.

3. Leaving the subject of apostacy, the Apostle returns to the Church of Thessalonica. While he lamented the falling away of some, he rejoiced at the steadfastness of these Christians, and felt bound "to give thanks to God for them." The *obligation* and *reason* for thankfulness are shewn in the text. The "reason" furnishes three particulars, viz., the *election* of the Church to salvation, the *time* when the election was made, and the *medium* through which it was effected—and belief of the truth and sanctification of the Spirit. Dismissing the other ideas of the text, let us consider the last, viz., that the sanctification of man is by the Holy Spirit of God.

I. The Author of Sanctification.

1. Not the Romish purgatory. The three texts alleged to prove a purgation after death (Matt. xii, 31, 32; 1st Cor. iii, 15; 1st Peter, iii, 19,) are no proofs at all. On the contrary, believers go into immediate happiness, as seen from Rev. xiv, 13; 2nd Cor. v, 8;

Luke xxiii, 43. If no purgatory, then no sanctification by it.

2. Not a death bed. What is there in sickness, pain, or the gloom of a sick chamber, to further the purification of the soul?

3. Not the grave. The grave merely holds the body, not the soul. But the soul is the sinner, not the body, which is only the instrument used by the soul. The refinement of the body in the resurrection has nothing to do with the purification of the soul.

4. Not God the Father, although St. Jude speaks of the "called" as "sanctified by God the Father." Mr. Wesley translates the original as "*beloved* of God the Father." If, however, the Father sanctifies, it is only indirectly, by sending forth the Holy Spirit, who directly performs the gracious work. The Father is the *remote*, but the spirit the *immediate* cause.

5. Having considered the chief objections to the Holy Spirit as the *sole* sanctifier, let us next attend to the subjects of the work,—the *material* on which he works.

II. The Subjects of Sanctification.

1. The Holy Spirit first procures the material (1.) From whence? The quarry of human nature. (2.) What? not "living stones" 1st Peter, ii, 5, but stones rough and uncomely. (3.) How? As boring and blasting is a work of violence on a rock, so the work of *awakening* and *repentance* is of the same character.

2. The stones being separated from the general quarry, the Divine Spirit begins to work thereon. *Regeneration* fits them for the temple of God on earth, Ephesians, ii, 20-22. *Entire Sanctification* fits them for the city

* The sermon has been preached in several circuits in Upper Canada, since 1838, when it was composed, and always with good results. I send it to our Magazine at the request of several ministerial brethren. But it is a mere outline, and was never written out.

above. Hence the New Jerusalem is all purity and beauty, "prepared as a bride trimmed for her husband." (Old trans. of 1599, of Rev. xxi, 2.

III. *The work of Sanctification.*

It includes two parts, which the old Divines, expressed by the terms *mortification* and *vivification*, and which St. Paul calls life and death. "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The Spirit of God effects in the believer, in the first place, the mortification or death of sin, *i. e.*, the sinful nature.

The "old man" is put off; the "flesh" is crucified. So St. Paul says, "I (the carnal nature) am crucified with Christ," &c., and this is what all believers pray for,

"O for a heart to praise my God,
A heart from sin set free."

Where inbred sin is not, there can be no sinful deed, no more than there can be a stream of water when the spring or source is dry. A believer entirely sanctified, therefore.

1. Utters no evil words, for a polluted tongue comes from a polluted heart, and where the heart is clear the lips can manifest no defilement. Not only does no corrupt communication proceed out of the "mouth" (Eph iv, 29,) but no "foolish talking or jesting" (Eph. v, 4.) He remembers that every "idle word" which men may speak is amenable to the judgment of the great day. (Matt. xii, 36.) Mr. Wesley considered that a sanctified believer not only shows the absence of evil and idle words, but of rash and unkind expressions.

"What! never speak one evil word,
Or rash, or idle, or unkind!
O how shall I, most gracious Lord
This mark of true perfection find?"

Not only do the scriptures urge an entire abstinence from all sorts of evil words, but the very heathen moralists were scarcely behind. Epictetus, who lived in the first century, prescribed for his disciple; "Either be silent, or let the things thou speakest of be necessary and profitable. When thou speakest, talk not of light and trivial things; neither spend thy time in praising or dispraising men; but let thy discourse be of something noble, decent, grave, and serious; but if this cannot be, hold thy peace." And what is spoken of the tongue, may be ap-

plied to speaking by the pen and the press, for evil words in the latter case shew an evil nature as much so as in the former.

2. Entertains no evil thoughts. The blessed Spirit brings into "captivity every thought to the obedience of Christ." (2nd Cor. x, v.) Not the thought of an evil is always a sinful thought; for the pure in heart may reflect on any past sins, or contemplate sins present, innocently and necessarily, and without defilement. But evil thoughts are such as spring from an evil disposition, or those which come from the outward, by the senses, and foster such a disposition. Evil thoughts, however, may mean the mental operations necessary to the performance of any sinful act, and these are three. The first is the thought, idea, or simple apprehension of an act evil in its nature or tendency. Thus the first part of Adam's sin, and Davids' sin, was the thought of it. Happy for the world had Adam's sin here stopped, and happy for Uriah had David gone no farther! The second step in all acts of disobedience is in the desire, kindled by the thought or the imagination of the sinful yet pleasurable act. But for the desire of the fruit, Adam would not have eaten it; but for the desire of Bethsheba, David would have escaped adultery. Yet a third mental act is necessary in all sinful deeds, *viz.*, the will or determination. Had our first parents merely looked at or thought of the fruit, and desired it without coming to the determination of plucking and eating, the fall would have been prevented; and so would David's adultery, had the will not followed the desire. When we pray that God would cleanse the "thoughts" of our hearts, the three mental operations may be understood.

3. Feels no evil tempers or dispositions, no discontent, vanity, pride, envy, hatred, self-will, anger, revenge, or any feeling opposite to love, nor bent to backsliding. A justified believer may feel such, but overcomes them by divine grace; but a believer sanctified wholly has no struggle with them, for they are dead. Sinful tempers are consistent with the state of such as are dead in trespasses and sins, and of such as are under the law and not under grace; but for believers

under grace, the promise is, that sin (the nature or dispositions and tempers) shall not have dominion over them. Adult believers have passed from victory over, to a rest from conflict with, their inward and mighty foes.

“All the struggle then is o'er,
And wars and fightings cease;
Israel then shall sin no more,
But dwell in perfect peace.”

4. Believers wholly sanctified by the Spirit of God, experiencing the death of all inbred sin are necessarily incapable of showing any of the deeds, inward or outward of the “old man.” As a tree which is dead bears no fruit, so when inbred sin is dead no fruits of sin appear. In this way may believers try themselves as to their state of grace; and no believer should profess entire sanctification unless he has these evidences thereof.

The other part of sanctification is *vivification*, or the new man fully formed in us. Not only did Paul say, “I am crucified with Christ,” but “I live, yet not I, but Christ within me.” There is the spiritual life, as well as the mystic death. Where the soul is fully sanctified by the Holy Spirit the fruits of the Spirit are made perfect.

1. He enjoys perfect *faith*. Not that his faith may not still grow, but it is separate from doubts and fears frequently connected with a state of justification. The life he lives is a life of faith in the atonement of Christ, the Providence and promises of God. And his state of sanctification is preserved as received by acts of faith. Unbelief in, or distrust of God is no longer in his way. He is strong in faith, giving glory to God.

2. He has perfect *humility*. “I am nothing, I have nothing, I can do nothing,” is the feeling of his soul. The sanctified believer, having no vanity or pride, is all humility, learning of Christ to be meek and lowly of heart, and so finding rest and peace. Like St. Paul, he thinks himself “less than the least of all saints,” and is “clothed with humility.” The perfection of humility is, not in thinking humbly of ourselves, but in wishing all men—the church and the world, fellow christians, ministers, friends, relatives, and all—to think as little of us as we do of ourselves, and when the Church and the world treat him with

indifference and neglect, unkindness and injustice, he is neither surprised nor offended, knowing that so he deserves, and so Christ suffered when in the flesh. Where perfect humility dwells, perfect *patience*, under injuries from men, and perfect resignation under all affliction from God, live and reign.

3. He possesses perfect *love*. The perfection now mentioned is not of quantity but of quality. No grace is, or probably ever will be perfect, in earth or heaven, in regard to degree. Faith, humility, with love, may ever grow and never stop in excellence. But in quality a grace is perfect when there is no opposite mixing with it, as fear with faith, pride with humility, hatred with love. There is now nothing in the soul contrary to the love of God and the love of mankind. Where there is this love, a zeal for the glory of God and the good of man, necessarily accompanies it. Such faith, humility, and love, produce in the soul such an abnegation of self and acquiescence in the will of God, as is set forth by Madame Guion in these verses:—

“To me 'tis equal whether Love ordain
My life or death, appoint me pain or ease;
My soul perceives no real ill in pain;
In ease or health no real good she sees.

One good she covets, and that good alone;
To choose Thy will, from selfish bias free;
And to prefer a cottage to a throne,
And grief to comfort, if it pleases thee.

That we should bear the cross, is Thy command;
Die to the world, and live to self no more;
Suffer, unmoved, beneath the rudest hand.
As pleased when shipwrecked as when safe on shore.”

4. He lives in the spirit of prayer. He is enabled to pray without ceasing. Where these four marks of the life of God exist, we may have no doubt of a state of entire sanctification; and yet, with this perfection, there may be constant growth.

5. It is a question curious yet perhaps useful: Does the Spirit empty the soul of inbred sin before filling it with these graces, or the contrary? Mr. Wesley says that usually the filling is before the emptying, but sometimes believers are cleansed from all sin, and remain so for a time, before they are filled with faith and the Holy Ghost. But he urges believers not to rest with the lowest state of entire sanctification, and to press on to the higher and more glorious condition. That the

filling process can precede the emptying is plain, if we have a pail or barrel filled with water, and then cast in sand or stones, as the stones fill the vessel, the water is emptied out.

APPLICATION.

Two questions to be answered. First. If a justified believer is safe and happy, why should he be urged to seek entire sanctity? 1. To preserve a state of justification; for observation and experience show that, when believers are not seeking sanctification they are more liable to fall away. 2. Supposing he can retain his justification, are there not advantages in the higher life? He will better understand the Scriptures and Satan's devices. After sanctification, the Bible appears as a new book. 3. By being more holy, believers will be, in a variety of ways, far more useful in private and in public, in the church and the world. 4. The performance of duty will be more easy and pleasant. Is not this a great advantage? 5. There will be more spiritual happiness than in a justified state, inasmuch as sin, the cause of all

disorder and distress, is now gone. 6. And, doubtless, the holier we are on earth the greater will be our glory in heaven. As ambition for the highest excellence is praiseworthy, so is the desire after the highest reward offered by our Father, which is in heaven.

The second question is, How is this entire sanctification, the work of the Spirit, to be attained by the justified believer? 1. By the knowledge, belief, and love of the truth, *i. e.*, the truth concerning this doctrine; for whoever is ignorant or unbelieving, or dislikes it, cannot be expected to attain the experience, or to seek it. 2. So to consider the excellency and advantages of a sanctified state, as to raise an ardent desire for it. 3. Then seek it by earnest prayer and by the practice of self denial. 4. But the chief requisite is, faith in God and his promises; which, when properly exercised, will invariably bring the salvation, or "the sanctification of the Spirit."

Literary Review and Record.

THE HISTORY OF METHODISM IN CANADA, —Part I.—By the Rev. G. F. Playter. Published at the Wesleyan Book Room, Toronto, price \$1.

This is the first effort, we believe, to place on record a history of the rise and progress of Methodism in Canada, and we are gratified to find that the author has succeeded so well in producing an interesting volume, and to all Methodists who wish to become acquainted with the history of their own Church, it is an invaluable book. Mr. Playter has perhaps had as favourable opportunities as has fallen to the lot of any one person, to collect the materials for his work, and what he has lacked in easy access to sources of information, has been supplied by the diligence with which he has applied his rare faculty for statistical and his-

torical research. In addition to the aid derived from the official records of the Church, the author has also availed himself of the opportunities afforded by his itinerant life, to treasure up the information derived from those whose personal experience and recollections extend back to the times of the first introduction of Methodism into this country.

Not the least interesting part of this volume is the account of the work of God amongst the Indian tribes of Canada. This was a new department of evangelical enterprise, and even when the attempt was made to bring the Indians under the influence of Christianity, the scheme was regarded by many as the effect of a good without knowledge, and a waste of labour and money. But what God has wrought

amongst these once outcast and neglected people is shown by the consistent christian life and labour, and the happy death of a multitude now before the throne

But Mr. Playter's book possesses a value which entitles it to a place in the library of every Canadian, on account of the occasional notices it contains of the civil affairs of the Province; and though not designed as a general history, yet it contains much valuable information respecting the early

settlement of Canada, its government and people. The present volume extends down to the year 1828, and is, we understand, to be followed shortly by another, to form a complete history to the present time. We hope the speedy sale of the edition already published will encourage the author as soon as possible to issue the remainder of his history. A work so full of interest, to Canadian Methodists especially, should have a place in every Methodist family.

Varieties.

SINGING SANDS AND SOUNDING MOUNTAINS.—Thousands of years ago, the pillars of Memnon were famed for giving musical sounds. Sounds like those of bells have been heard, at different localities, to come from the depth of the ocean, and now we hear of musical mountains and singing sands.

Five such localities are already on record. The first is Deschebel Nakus, Bell Mountain, upon the peninsula of Sinai, on the Shores of the Red Sea, northeastward of the city of Tor. The celebrated traveler Seetzen, of Oldenburg, was the first European savant who ascended it. He found it consisting of a brittle, white sand-stone covered on two sides with loose sand. This sand, when brought into motion, produces the sound. The traveller, when ascending, passed over this region of loose sand, and he soon discovered that the noise it made in gliding down the slope became by degrees louder and louder. When he reached the summit, such a frightful sound was heard, that it shook the whole mountain, and he himself became excited in the highest degree.

Some time afterward, this same mountain was visited by Mr. Gay, of Oxford, and more recently by Mr. Ward, both Englishmen. All ascribe the cause to the fact, that the sand glides down the bare mountain side. Ward

heard at first only a feeble tone, like that of the flute; suddenly it became strong, like that of an organ, and the whole hill began to vibrate. The sound became louder in proportion to the quantity of sand set in motion by the steps of the traveller.

Alexander Burns visited, in 1837, a similar hill. This was the Rey Rawan (the moving mountain), which is also about 400 feet high. Its ascent is an incline of 40 degrees, covered with a layer of sand, surrounded by a still steeper border of lime and sandstone. Gliding down on this sand, it emits a loud, hollow tone, similar to that of a great drum. This was already known in the 15th century. A third mountain of the kind is the "El Bramador," the yelling, barking mountain in Chili, in regard to which Charles Darwin made similar observations. Charles Mayer, in his book "Towards Sacramento," mentions another to exist in California; and recently a fifth locality of this kind has been discovered by Hugh Miller, upon the small Island, Eigg, on the western coast of Scotland. According to Miller, a geologist of great renown, a stratum of oolite exists on this island. This substance, when reduced to sand, becomes a white, mealy mass. Miller observed that on every step he took, the sand gave a peculiar musical sound. It is, however, not proven that

oolite sand alone produces sounds. The above mentioned Mr. Ward says, that the friction of the sharp-edged grains of silicious sand, exposed to the rays of a tropical sun, caused the resonant quality of the sand. We must leave the investigation of this matter to scientific men, being confident that they will explain the mystery. To the musician, we hope it may be an interesting curiosity.

We must still mention a sixth locality of the same character as that mentioned by H. Miller—the seashore. At the house of that distinguished lawyer and accomplished gentleman, Mr. William Whiting, of Roxbury, Mass., we were shown some sand, apparently consisting of quartz and horn-blende (if we judge and recollect rightly), taken up from the seashore near his summer residence, at Berkley, on account of its singing qualities, and, no doubt, there are other localities of similar character, which have as yet escaped the notice of observing men.—*Wes. Review.*

BARRENNESS OF PALESTINE.—Dr. Unger, the well known naturalist of Vienna, has published an account of the scientific result of two journeys which he undertook in 1858 and 1860 into Greece and the Ionian Islands. He devoted himself entirely to the botany of the country through which he passed, including an inquiry into the fossil Flora of Eubœa. The distinctive characters of the most remarkable new species that he found are delineated by the system of nature-printing, which is a good deal used upon the continent. He closes the work with an interesting chapter on the question whether, from a physical point of view, there is in Greece and the East a capacity for returning to its ancient prosperity. By a full comparison of its ancient accounts with present facts, he arrives at the conclusion that there has been no essential change in the physical conditions of the country. But there is a very serious accidental change. So far as the mere forces of nature go, there is nothing to hinder Greece, Palestine, and Asia Minor from returning to their old fertility. It has been destroyed by man, and could be restored by man. The wholesale destruction of the woods has been the sole cause of the barrenness with which those coun-

tries have been smitten. The vast wood fires, kindled partly by the hordes of invaders, who, in the course of centuries, have followed each other upon that soil, partly by the shepherds to gain fresh pastures, have gradually deprived the climate of its moisture, and the ground of its fertility. The instrument by which the barrenness of those regions is perpetuated is still more insignificant than its original cause. It is the goat. The ordinary operations of nature would, in the course of time, restore the woods that have been destroyed, but for the large number of goats the scanty population maintains. These have no pasture to live on in summer, for the arid climate dries it up, and they consequently eat off the shoots of trees just springing out of the ground. But if, by the operation of any causes, the woods were ever to be suffered to grow again, Dr. Unger's view is that fertility would return, and the old prosperity of the East would be restored.—*Saturday Review.*

ON THE ORIGIN OF THE NAME "CANADA."—*By the Rev. B. Davies, I. L. D., Member of the Council of the Philological Society, London.*—The name by which the most extensive and valuable Province in British America is called, has a very uncertain, if not strictly unknown origin. To this fact Dr. Trench, in his popular work on "the Study of Words" (page 170, ed. 9th), calls attention in these terms: "One might anticipate that a name like 'Canada,' given, and within fresh historic times, to a vast territory, would be accounted for, but it is not." Yet there have not been wanting attempts to account for what the learned Dean justly regards as still needing explanation. And the present paper is intended briefly to recount such attempts, and also to submit a new conjecture, not so much with the idea of fully satisfying as of directing inquiry.

Among the curious, who have investigated the early history of Canada, some have sought a native origin for the name, and others a foreign one.

1. Those who hold the name to be aboriginal, derive it from the Iroquois language, or rather from a dialect of the same spoken by the Onondagoes, who (as we gather from the *Archæologia Americana*, vol ii., p. 320) call a town or village *ganataje* or *kanathaje*; while the corresponding words in

other Iroquois dialects are said to be *canhata* and *andate* (among the Wyandots), *nekantaa* (among the Mohawks) and *iennekanandaa* (among the Senecas.) It is supposed that Jacques Cartier, who first entered the St. Lawrence in 1535 and discovered the interior of the country, and in whose narrative the name "Canada" first occurs, but without any explanation, might have heard the natives use the Iroquois word in one of the above forms, when speaking of their primitive village, then called *Stadacona*, which stood near Quebec, and that he might have mistaken it for the name of the country, and adopted it accordingly without note or comment. And this is the explanation which appears now to find the most favour; and though not satisfied with it myself, I must add that it is somewhat supported (as it has struck me) by the analogy of another term, namely *canuc*, which is used vulgarly and rather contemptuously for Canadian, and which seems to me to come from *canuchsha*, a word employed by the Iroquois to denote a "hut." (See *Arch Americana*, vol. ii., p. 322.) Hence, a *Canadian* would mean a "townsman" or "villager," but a *canuc* would be only "hutter."

2. Others have thought Canada to be a Spanish or Portuguese name, derived from *ca* [here] *nada* [nothing]; and so "nothing here" would aptly express the mind of the first explorers when they found no gold or other treasures there to satisfy their greed. Yet it appears that some gold was discovered in the country by the new comers; and geologists now find auriferous deposits in the region South of Quebec, where silver also is to be found, but especially copper. A handful of Canadian Gold was shown in the Great Exhibition of the Industry of all Nations in 1851.

3. A third conjecture on this point has occurred to my mind, which may possibly be worthy of attention. I fancy the name may be of Oriental origin; for I met some years since with the word *Canada* in a very learned article on the Canarese language and literature in the *Zeitschrift der Deutschen Morgen landischen Gesellschaft* for 1848, p. 258, where the erudite author gives *Canada* as another form of the name *Canara* and *Carnatia*, from which we doubtless get the geographi-

cal names *Canara* and *Carnatia*, in Southern India.

The occurrence of the word in such a connection recalled to my mind the fact, that the first discoverers of the New World thought it was part of India, and so its natives were styled Indians, and its Islands were called the West Indies; and it also suggested to me the possibility, that a part of the mainland was in like manner called Canada in reference to the part of India that was so named, either because the voyagers took it for a portion of India, or because they fancifully chose to transfer the name to the new continent.

Most likely other names in America may be accounted for in the same manner, such as *Lachine*, near Montreal, and such as *Chili* in South America, which is also the name of a large Province in China. *Martiniere* tells us in his *Diet. Geographique et Critique*, under article *Terre Neuve*, that the Grand Bank of Newfoundland was once called "le grand Banc des Moluques," after the Molucca Islands of the East. And Columbus, it appears, wrote from Haiti to the King of Spain, saying that he had there found the renowned Ophir (*Sopara*), with all the treasures coveted by King Solomon [see *Kalisch* on *Genesis*, p. 282].

BALDNESS.—Each hair generally has one bulb or root by which it is nourished; when this root is destroyed by sickness, violence, or age, the hair can never grow again. This is the case when the scalp is shiny or glistening. When the scalp is fuzzy, like the down of a very young bird, it is from debility of the hair bulbs, occasioned by severe or protracted disease; in his case the hair grows with increasing profusion as the health recovers. Whatever hair-wash or oil happens to be applied at this conjecture, gets the credit of a hair-restorative; hence the great number of these articles, not one of the whole number being a whit more efficacious than the sprinkling of a thimbleful of ashes on the poll, except so far as they have a tendency to keep the scalp clean, which common soap-suds will abundantly do; or except they have the effect to stimulate the scalp, and promote a more vigorous circulation of the blood; but it is not possible for any oil or grease even to do this. To make hair grow on the shining scalp is utterly impossible.

But the growth of hair may be promoted on a fuzzy scalp, because in that case the root is not dead, but lacks vigor, lacks nutriment, and new vigor can be imparted, and additional nutriment bestowed by whatever gives activity to the circulation of the blood about the roots of the hair, and what the following application fails to do in this direction, all others will, simply because it is the most certain, the most powerful and safe hair-stimulant known: Half an ounce of vinegar of cantharides, one ounce of cologne-water, one ounce of rose-water; to be rubbed in with a tooth-brush gently and patiently, until the part is thoroughly wetted and smarts a little; to be repeated night and morning; if too powerful, dilute with water, or use less. Age brings incurable baldness, sooner or later, to almost all; but the great object of this article is to procrastinate incurable baldness, and to prevent the premature loss or thinning of the hair: first, by avoiding the causes; second, by proper attention to promoting the growth of the hair. The ancient Romans seldom wore anything on their head, and a case of baldness was rare. Baldness is very infrequent among the Indians: their heads are habitually uncovered. Baldness among women is very much rarer than among men. Women's baldness is about the temples, that of man on the top of the head. It may be then inferred that one cause of baldness is keeping the head covered and heated, thus excessively stimulating the hair-glands by an unnatural warmth, and prematurely exhausting their power, and also by preventing the evaporation and escape of that effete matter, the continued presence of which is always death, in whatever part of the system it may occur. This is effectually done by the large quantities of grease and oil which our women plaster on the sides of the head and temples, the hair, dust and oil, making a coating over the temples almost as impervious as India-rubber, thus choking up the roots or glands and preventing the proper blood circulation; for it is the blood which carries nutriment to the hair. The top of the head is most profusely supplied with blood-vessels, yet men grow bald there first, by keeping the head too warm; also, and chiefly, by

the prevalent fashion for generations past, of wearing hard fur and silk hats, which by their pressure all round their heads, forcibly detain the blood from the top of the head; there is seldom baldness below where the hat touches the head. None of the writer's playmates are known to be bald at ages from forty to sixty-five; it was the universal custom among them as boys, to wear loose woollen hats, answering to the felt hats now coming into fashion. To prevent thin hair and premature baldness, first, keep a clean scalp; second, never wear the hair on a strain, or against the direction of its growth; third, never apply anything to it but soap-suds or pure water; fourth, wear loose-fitting, soft hats; fifth, let men and children always wear the hair very short, and both men and women should brush the hair a great deal, using only a coarse comb, which should touch the scalp only in the slightest manner possible. —*Hall's Journal*.

FACTS FOR VEGETARIANS.—It is indeed a fact worthy of remark, and one that seems never to have been noticed, that throughout the whole animal creation, in every country and clime of the earth, the most useful animals that eat vegetable food work. The all-powerful Elephant, and the patient, untiring camel, in the torrid zone; the horse, the ox, or the donkey, in the temperate; and the reindeer in the frigid zone, obtain all their muscular power from nature's simplest productions—the vegetable kingdom. But all the flesh-eating animals keep the rest of the animated creation in constant dread of them. They seldom eat vegetable food until some other animal has eaten it first, and made it into flesh. Their own flesh is unfit for other animals to eat, having been itself made out of flesh, and is most foul and offensive. Great strength, fleetness of foot, usefulness, cleanliness, and docility are, then, always characteristic of vegetable eaters.

LORD PALMERSTON ON TOBACCO.—He said, at the Eaton gathering, that it was injurious to the mind and body, unnatural as regarded its use, and pestilent in every sense. He never, as yet, indulged in the vice of smoking, and he was now too old and too wise to entertain a desire for beginning it.