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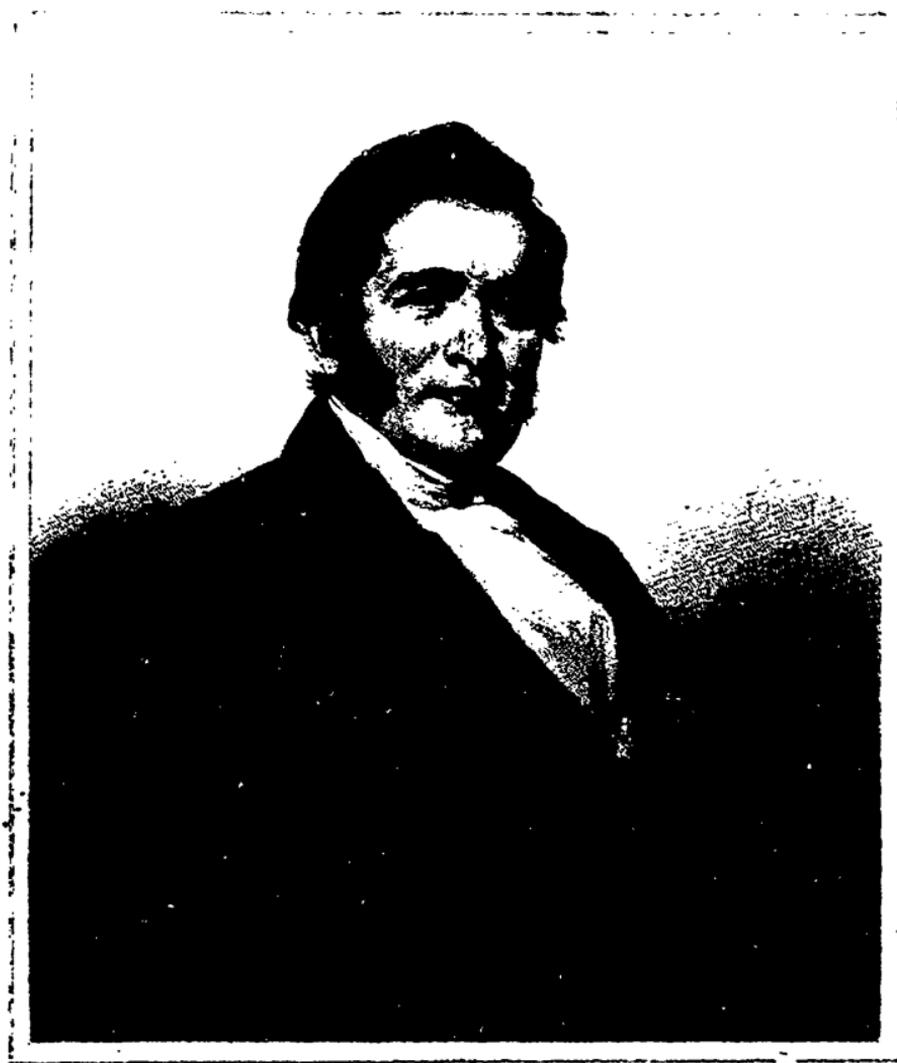
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THE

Wesleyan Methodist Magazine

OF

CANADA.

EDITORS:—REV. JAMES SPENCER, REV. JAMES HUGHES.

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VOL. I.  
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WESLEYAN METHODIST MAGAZINE

OF CANADA.

JANUARY, 1862.

WESLEYAN METHODIST MAGAZINE OF CANADA.

In the year 1778 Mr. Wesley commenced the publication of the *Arminian Magazine*, the first regular periodical, we believe, issued under the auspices of what has since grown into the proportions of one of the largest branches of the Protestant Church. At that time Mr. Wesley's societies were neither so numerous nor wealthy as the Wesleyan Church in Canada now is, and it might have been supposed that such an enterprise would not receive sufficient support to warrant the undertaking. But our venerated founder was not accustomed to sit down and "calculate chances" when a necessity of the times pointed out the path of duty. His policy was prompt and determined action, leaving the result to Him, whose he was, and whom he served. The title of the work indicates clearly the specific nature of the object it was intended to serve. No man estimated more highly than Mr. Wesley did, the power of the press as an instrument in giving permanency to those evangelical doctrines which he declared from the pulpit, and to the diligent and vigorous use he made of this means is very greatly to be attributed, under God, the triumphant and rapid spread of his views of Scriptural truth, and the establishment of the ecclesiastical polity which bears his name. The reasons which induced him to commence the publication of the *Arminian Magazine* are set forth in an address "To the Reader," dated, London, Nov. 1, 1777, and as it displays something of the character of the times, it may be interesting to our readers to see it reproduced in the first number of our Canadian *Methodist Magazine*. We give it entire in its original form :

TO THE READER.

1. Amidst the multitude of Magazines which now swarm in the world, there was one a few years ago, termed *The Christian Magazine*, which was of great use to mankind, and did honour to the publishers. But it was soon discontinued, to the regret of many serious and sensible persons. In the room of it started up a miscreated phantom, called *The Spiritual Magazine*; and not long after it, its twin-sister, oddly called *The Gospel*

Magazine. Both of these are intended to show, That *God is not loving to every man, that his mercy is not over all his works*: and consequently, that *Christ did not die for all, but for one in ten, for the Elect only.*

2. This comfortable doctrine, the sum of which, proposed in plain English, is, *God before the foundation of the world absolutely and irrevocably decreed, that "some men shall be saved, do what they will, and the rest damned, do what they can,"* has by these tracts been spread throughout the land, with the utmost diligence. And these champions of it have from the beginning proceeded in a manner worthy of their cause. They have paid no more regard to Good-nature, Decency or Good-manners, than to Reason or Truth. All these they set utterly at defiance. Without any deviation from their plan, they have defended their dear Decrees, with arguments worthy of *Bedlam*, and with Language worthy of *Bilingsgate*.

3. In the *Arminian Magazine* a very different opinion will be defended in a very different manner. We maintain, That *God willeth all men to be saved, by speaking the truth in love*: by arguments and illustrations drawn, partly from Scripture, partly from Reason; proposed in as inoffensive a manner as the nature of the thing will permit. Not that we expect those on the other side of the question, will use *us* as *we use them*. Yet we hope, nothing will move us to return evil for evil; or, however provoked, to render railing for railing.

4. Our design is, to publish some of the most remarkable Tracts on the Universal Love of God, and his willingness to *save all men from all sin*, which have been wrote in this and the last century. Some of these are now grown very scarce; some have not appeared in *English* before. To these will be added Original Pieces, wrote either directly upon this subject, or on those which are equally opposed by the Patrons of *Particular Redemption*.

5. We know nothing more proper to introduce a work of this kind, than a sketch of the Life and Death of *Arminius*: a person, with whom those who mention his name with utmost indignity, are commonly quite unacquainted; of whom they know no more than of *Hermes Trismegistus*. It is true, there is no such account of his Life extant, as one would expect to be given of so great a man: (at least, none such has come to our knowledge:) but even an imperfect account is better than none, and may serve to remove abundance of prejudice from candid and impartial men.

6. Since the first Proposals for this work were published, we have been much solicited, and by some for whose judgment we have a great regard, to give Poetry a place therein. They urge, that it may be profitable as well as agreeable; that it may not only afford some entertainment, but may be of real use to many serious readers, who have a taste for verse as well as prose. We acknowledge it may; and accordingly purpose at the close of every number, to fill up what is wanting in the pages proposed, with one or more copies of verses. But we faithfully promise, not to insert any Doggerel: nothing which shall shock either the understanding or the taste of the serious reader.

7. Each number will therefore consist of four parts: First, A defence of that grand Christian doctrine, "*God willeth all men to be saved, and to come to the knowledge of the truth.*" Secondly, An extract from the life of some holy man, whether Lutheran, Church of England-man, Cal-

vinist, or Arminian. Thirdly, Accounts and Letters, containing the experience of pious persons, the greatest part of whom are still alive: and, Fourthly, Verses explaining or confirming the capital doctrines we have in view.

8. Let the gentle reader excuse us, if we cannot prevail upon ourselves to comply with the fashionable custom, of Magazine-writers in particular, of adding here a laboured panegyric upon our own work. Such as it is, we trust, it will (by the blessing of God) be as useful as well as acceptable to men of understanding.

9. It may not be improper to add a few words concerning the title of this Magazine. We have been frequently advised to "give it another appellation, rather than one that will give a general offence." We answer, it will not give so general offence, as some are apt to imagine. In Roman Catholic countries it must be allowed, the Patrons of Particular Redemption are very numerous. Not only the whole body of *Dominican* and *Augustine* Friars, with several other religious orders, are, to a man, firm and zealous asserters of Particular Redemption: not only the *Jansenists*, who abound in several parts of *France* as well as throughout *Flanders*: but great numbers of the laity, in all those parts of *Europe*, who acknowledge the *Roman Pontiff*. And it would be no wonder if all Romanists, who have any religion at all, should be of that opinion; considering the profound reverence they have for *Thomas Aquinas*, a more vehement defender of the Decrees, than their grand saint, *Augustine*. But we have no reason to believe, that there is so general a reception of those Decrees in Protestant countries. Whatsoever was the case in times past, very few now receive them even in *Holland*. And in *Geneva* they are universally rejected with the utmost horror. The case is nearly the same in *England*. Not one in ten, not one in an hundred, if we look through the nation, have the least esteem for Absolute Predestination: so that nine in ten, yea, ninety-nine in an hundred, will take no offence at an open, avowed opposition to it.

LONDON, Nov. 1, 1777.

In undertaking the issue of a somewhat similar periodical, we do not claim that there is a precisely similar necessity for the vindication of the doctrines and usages of the Wesleyan Church. Ours is happily a more peaceful work than that demanded of those who were called to build the walls of Zion "in troublous times," and against the most formidable array of opposition. The doctrines of Methodism are widely known, and if not fully believed by the whole Protestant world, are at least, recognized as in accordance with the essential truths of the Christian faith; our ecclesiastical polity has been proved by more than a hundred years experience, to be a Divinely sanctioned instrumentality in spreading scriptural holiness. Our work then, is not so much a warfare against formidable error, as the advocacy and dissemination of the truth that edifies, and incites to holy zeal for the spread of Christ's Kingdom upon the earth; and for the prevalence of those principles which promote whatever is pure, and peaceable, and of good report. It may not be improper here to intimate the course

we design to pursue. We shall not exclude controversy when that weapon is necessary for the defence and triumph of truth. We hope, however, when it is deemed expedient to fight the good fight of faith, it will be with the "armour of righteousness on the right hand and on the left." The *Magazine* will afford a suitable medium for the publication of well-written memoirs of the pious dead. Each number will also contain from six to eight pages of home and foreign religious intelligence. We design also to devote a due proportion of our pages to notices, more or less extended, of the current literature of the day, and thus to aid our readers in the selection of such books and periodicals as we judge most serviceable to their intellectual and religious improvement.

Our introductory notice must be regarded as indicating only the general scope of the varied contents of each number. But we cannot close without expressing the hope that the *Magazine* will be viewed as a favorable medium through which our best writers will employ their talents for the public good. We earnestly solicit their aid. Our aim is not rivalry, except that which provokes to love and every good work. And to all the friends of our church we say, give the *Wesleyan Magazine of Canada* a place in your homes, and use your influence to secure for it such an audience as will most successfully promote the object it seeks to accomplish.

THE PRINCE CONSORT.

A nation in mourning is an affecting sight! Such a scene has been witnessed in England during the last month. The death of the Prince Consort has caused sorrow as sincere and universal as was ever felt by the British nation. Though a foreigner, his intimate relationship to the reigning sovereign, his thorough naturalization, and the deep interest he manifested in whatever was designed to promote the prosperity of the nation that had received and cordially adopted him as one of its own sons, has rendered his unexpected and early death one of the saddest events in England's history. A name so endeared as his will be in the annals of his adopted country, invests a brief review of his life with a melancholy interest.

Albert Francis Augustus Charles Emmanuel of Saxe Cobourg, the second son of Earnest, the late Duke of Saxe Gotha, was born August 26th, 1819, and was therefore three months younger than Her Majesty, Queen Victoria, whose mother, the Duchess of Kent, was the sister of Prince Albert's father. The Prince had but one brother, the present Duke of Saxe Cobourg Gotha. The two sons were early deprived of a mother's care, in consequence of a domestic disagreement which resulted

in the separation of their parents. The two sons were confirmed at the respective ages of sixteen and seventeen, at Cobourg, according to the rites of the Lutheran Church, and it is a fact worthy of record that their father was a lineal descendant of the Elector who has become so noted in the history of the Reformation, as the first who signed at Spire, the famous Protest against the decision of the Diet of Augsburg. It was that Protest from which the title of Protestant has been given to all the opponents of the Church of Rome.

His first visit to England was in the year 1836, in company with his father and elder brother, at which time he first became acquainted with his royal cousin, the Princess Victoria. On returning to the Continent, Prince Albert and his brother were placed in the charge of their uncle, King Leopold, at Brussels, where they resided in a private house, and pursued their studies under the tuition of an English clergyman. In the summer of 1837, they entered the University of Bonn. Prince Albert's character there was that of an earnest and painstaking student. His chief studies were jurisprudence and history,—Music and Painting occupied his leisure. During his residence at Bonn he cultivated the acquaintance of the most celebrated scholars in the University. He left college in 1838, after attending three academical terms, during which time the Princess Victoria became the reigning Sovereign of England. Prince Albert was declared of age in 1839; and in the same year, he made his second visit to England. The intention of Her Majesty to choose Prince Albert as her husband was officially announced at a meeting of the Privy Council, on the 23rd of December 1839. The Queen emphatically declared her belief that the intended alliance would, "by the blessing of God secure her domestic happiness, and serve the best interests of her country." The marriage took place in Westminster Abbey on the 10th of February, 1840.

The relation he now sustained to the English nation led him to the earnest study of those subjects which his good sense enabled him to discern, were of the highest interest and importance. He spared no pains to become acquainted with the Constitution of the British Empire, and its system of law and jurisprudence. Agriculture also shared his attention. As an evidence of his desire to promote every useful art, to him belongs the idea of the great Exhibition in 1851, which it is said, he suggested as early as 1848. The celebration of another similar event in the present year will be associated with the melancholy reflection that the founder is no more.

But to the devout christian, the most serious question is in regard to his religious character, and his hope in death. Earthly renown, and a

nation's mourning for his early death, are matters of only temporary interest; his relation to his Creator, and whether he was prepared by the faith of a true believer in Christ for the solemn scene through which he has passed, is an inquiry which involuntarily arises in the mind of every person who views this life as the time of preparation for heaven. It is perhaps to be regretted that the position of royalty is not the most favorable for the exhibition of that religious experience which is characteristic of the true spiritual believer. The sovereign of a christian nation, such as England professes to be, is expected to observe the outward forms of religion, and so far to be a professed believer in the Divinity of Christianity; but beyond the outward form of godliness, we know little or nothing of the real religious character of the members of royal households. What therefore was the state of mind in which the Prince Consort passed away from earth and to the judgment of Him who is higher than the kings of earth, we are left only to infer from incidental occurrences connected with his life. In this respect the testimony of those who knew something of his religious character, presents him in a favorable light. Dr. Campbell says:—"The Prince manifested both at home and abroad, not merely a decent, but profound regard for the ordinances of religion. It was, we believe, but too truly surmised that he held by the theology of Germany, his native land; but made no objection to the creed of his adopted country. Had he been spared a few years more, it seems highly probable he would have espoused the evangelical doctrines of the Articles and Homilies of the Church of England. He had just finished the romance of life and was about to enter upon its reality. He was approaching the period when men begin to see that this is not their final residence. Embracing the truth as it is in Christ, His Royal Highness would have identified himself with all the evangelical movements of the day, and have indefinitely extended the sphere of his moral influence, as well as have augmented public favour. But it was otherwise decided. He finished his public life at a period when most people begin theirs; and now he rests from his labors." The Rev. W. B. Pope, Wesleyan Minister of Leeds, in a sermon preached on the occasion of the Prince's death, gives the following pleasing testimony in regard to his religious character: He says, "The Prince was, without exaggeration or fear of contradiction, the pious head of the Royal House; indeed, he had been informed by one who had excellent opportunities of obtaining information that he offered up extempore prayers at the family altar, surrounded by the various members of his household; and the religious influence of his life had no doubt been a great private and national benefit." His own profession in view of what he appears to have apprehended from the first would be the result of his sickness, affords ground for hope that his end was that of the just. It is said that when, at the

the commencement of his illness, one of the physicians said to him, "Your Royal Highness will be better in a few days," he replied, "I am sure this illness will be fatal, but I am not afraid. I am surrounded with rank and wealth, but if I trusted only to them, I should be a miserable man. I have made my peace with heaven." Let us then hope that he has passed from the splendors of an earthly court, to the more glorious mansions prepared for the ransomed in the palace of the Heavenly King.

The *London Times* of Dec. 17th gives the following review of the political position of the Prince, and the probable political effect of his death :

"The death of the Prince Consort has come upon the nation with an unexpectedness which defeats every preparation of thought or of feeling. In a moment every loyal subject of this realm—and who is not loyal—is driven to his memory for examples, and to his forethought for consequences, and can find none. It is the sudden extinction of a light, and an interval must elapse before we can penetrate the darkness. The inseparable friend and adviser, and, in the course of nature, the mainstay and staff of the crown, is suddenly wrenched away, and there is not a man in the country who would venture to boast that he had considered the contingency and was prepared with anticipations. The Prince Consort himself was the only man, as it seems, who had within him the presentiment of what was to happen. For more than twenty years his name has been every day before the public, combining uniform routine works of public utility with dutiful devotion to his wife and sovereign. Though precluded from public discussions, and seldom brought face to face either with general society or the world in a still larger sense, he has yet been more prominently and unintermittingly before the British people than any other man in these isles. Instead of fretting, as others might have done, against the constitutional etiquettes which met him on every side, he found a compensation in the world of art and science, and won for himself there a noble realm, of which even death cannot deprive him. At this moment it is impossible to say how much awaits the decision of his taste and the exercise of his skill, to select or to arrange. Yet these were only trifles of the hour in comparison with the office of comforting and sustaining the heart of a woman to bear the mightiest empire in the world. We have only to look around at the best men among us, and a glance will remind us how few, even of them, would endure the monotony, the restraint, the self-denial and subjection of will necessary for such a position. Prince Albert has discharged it for twenty-one years without a fault. It is hard to say which most to admire—his goodness, his wisdom, or his fortune. In no respect has he been wanting to his difficult post, and we should have to ransack forgotten stories for a hint that he had exceeded its duties. All at once he is gone, and by what precedent shall we frame the terms of our loss? England once lost a boy King, of whose virtues we read much from his tutors and guardians; she has several times lost the heir to the throne while in the midst of progresses and pageants, gayeties, and intrigues; she has lost royal ciphers and children of promise; she has lost statesmen in mid career, or baffled and heart-broken. The hand of the assassin has sometimes added wrong and horror to a national loss. Forty-four years ago, in a day of darkness, when dis-

content and disloyalty had taken root in the land, and there seemed but one solitary pathway of light to a purer atmosphere and to happier times, it was suddenly extinguished, and all the hope of the nation was borne to the tomb. It is not easy to compare the fulfillment with the hope, things known and things unknown; but for the suddenness and blankness of the loss, and for the dismay struck into every thoughtful mind, there can be no nearer parallel than the death of the princess Charlotte and her child, in 1817, and that of Prince Albert in this already fatal year.

As these one and twenty years have almost imperceptibly stolen away, and the fortunate youth, as the people then held him, has pursued his steady course of duty and achievement, he has already acquired that calm, pure light of fame, that descends to the latest ages. In our long line of royal personages there is not one who can surpass him for that noblest of all work, the reward of which is in itself. It cannot be said that Prince Albert has had his reward. It is a simple fact, whatever the cause, and whoever be in fault, that he has been but ill-requited, not duly appreciated. As men who do their work the best are more envied for their opportunities than commended for their industry or skill, the very success of Prince Albert's work, whether in the palace or as the patron of art, has itself detracted from his just praises. Such men must be missed before they are known. As if in retribution for our thrifty homage and measured respect, *the Prince Consort has been taken from before our eyes at the moment when Queen Victoria is threatened with a renewal of the fratricidal war which cost her grandfather so much misery and disgrace.* The very papers which yesterday told England she had lost Prince Albert, contained the news that the government and Congress at Washington were fast committing themselves to a war with this country. There cannot be imagined an occasion to make heavier demands and impose severer trials on the energies and heart of a patriotic sovereign. The light of the constitution has led Queen Victoria hitherto to the prosperity of all the interests, the happiness of all the classes and the harmonious working of all the institutions in these islands. Not to speak of the visitations of nature, it cannot be said that in this reign legislation has ever sacrificed one part of the British people to the other. In the struggle which impends a large section of the British race puts itself in the position that it must be humbled and chastised if the flag of England is still to be respected. Who shall say what miseries and losses we may not have to suffer or inflict in such a contest? Our Queen will be the first to lament the necessity and the responsibility. Who is there to divide and bear the burthen? Who is there to reassure with sound reason the bosom whose distresses and misgivings will be at once natural and meritorious? The reception of all Europe and the civilized world in the exhibition next year may be left to other hands. The Prince Consort will be the more recognised from not being there, and the work will be done as he designed it, and under the shadow of his name. But who shall ever be at Queen Victoria's side to exchange sympathy, counsel and encouragement under the political difficulties, the changing fortunes, perhaps the calamitous reverses, of an American war?

THE MORAL AND RELIGIOUS CHARACTER AND OBLIGATIONS OF THE TEMPERANCE REFORMATION.

The Great Teacher expressed only a simple and well-known truth when he proposed the inquiry, "Do men gather grapes of thorns or figs of thistles?" The principle here referred to is as universal as nature, and may be properly employed in the discussion of our present subject. It is this; that certain or specific effects cannot be expected from the operation of causes which in their nature are foreign to the desired results; and also, that in order to insure success in any enterprise, the agencies employed must accord with the nature of the work, and be adequate to the execution of the part assigned them.

In the application of this principle to the Temperance Reformation, we lay down this proposition as the basis of our remarks, That as this is a moral and religious reformation, the means employed must be such as are sanctioned by the spirit of Christianity, and only so far as the agencies in operation are capable of exercising a moral and religious influence, will they be successful in securing the accomplishment of the desired end. The view here taken of the moral and religious character of the Temperance Reformation will not probably accord with the opinions of those in particular who, in their zeal against what they call sectarianism, make a Saul-like havoc of Christianity itself; but this we conceive will appear to be a rational view of the question when the real nature of the evil it aims to remove, is considered.

Intemperance affects not merely the bodies of its unhappy victims; nor does it confine its blighting influence to temporal interests and earthly joys; it assumes the control over man's higher faculties, and sits enthroned as the patron deity of every impure and vicious propensity of his fallen nature; multiplying the sorrows of his soul, and after aggravating all his earthly woes, it consigns him in unrepented sin to the agonies of a hopeless perdition. But we must consider its perverting and demoralizing influence not only upon those who tamely submit to the bondage it imposes, but also the almost perpetual dangers to which those are exposed who have been rescued from its snares. It follows them through life with its more than witchcraft fascinations, ready at any unguarded moment to wake up a slumbering appetite, which when once aroused will demand ample vengeance for the wrongs of restraint, thus rendering the last state of the partially reformed inebriate worse than the first. We say partially reformed, for we hold that where the moral perceptions and powers

have been so far destroyed, as is generally the result of long continuance in this degrading indulgence, no merely temporary suspense, or outward restraints or associations, will afford a certain safeguard against the constant tendency to a relapse, in the absence of the all-pervading, renovating, and we might add, the omnipotent influence of moral and religious principles. The only effectual means for imposing a salutary restraint against this, as against all the other vices to which man is prone, is an authoritative appeal to his moral nature and responsibilities; to inspire him with the conservative power of correct ideas of his true dignity as a rational, accountable, and redeemed subject of the King of kings, created for the delights of his Creator's friendship on earth, and destined to the unfading honours of a glorious immortality. Instances, mournfully numerous, attest the utter insufficiency of any consideration, or system of restraints, to oppose this monster evil, which does not rest its only hope of success in that grand exterminator of sin—the Gospel as the power of God to salvation. If the temperance enterprise contemplates, as we believe it does, the recovery of those who have fallen amongst thieves, more rapacious and cruel than ever infested the road to Jericho, it must achieve its most benevolent results, by a just estimate of the nature and magnitude of its object, and by cherishing a conviction of the absolute necessity of the proper application of that system of means which secures its high and holy ends by the aid of a supernatural influence.

And that which is true with respect to extreme cases in the rescue of those who have become the helpless victims of the giant grasp of the destroyer, is equally applicable to the subject, when viewed as a system of means employed to induce those who have entered upon the the perilous path, to consider and retrace their steps; and to caution and thus prevent the unwary from making any approach to the tippler's social glass, which has been the starting post of millions for the goal of perdition. The only considerations upon which our chief reliance can be safely placed, as operating most effectually, are those which appeal to man's intellectual and moral nature, and his eternal destiny; which pass beyond the narrow limits and the fleeting interests of time, and are invested with the solemn importance of eternal realities. A sleepless sentinel must be placed in every conscience, who will cry to every traveller as he approaches the entrance to the lurking places of the murderer of human happiness and souls: "Enter not into the path of the wicked, and go not in the way of the evil man. Avoid it, pass not by it, turn from it, and pass away. For they sleep not except they have done mischief, and their sleep is taken

away, unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence." The enchanting flowers with which the first stages of this path are strewn, must be despoiled of their beauty and charms, by the solemn assurance, "that there is a way which seemeth to be pleasant and right, but the end thereof is death." And over the portals must be written in flaming capitals, "This is the way to hell, going down to the chambers of death." The unsuspecting youth must be taught to behold in every sparkling glass of the enticing beverage an emblem of the flames that cannot be quenched, and an embryo of the undying worm. When thus the moral and religious aspects of this subject are fairly presented, and its bearing upon man's temporal and eternal interests, and the authoritative sanctions it derives from the Word of God, are distinctly apprehended, an important advantage will be gained over those who bow to the authority of Divine revelation. The believer in the truths of Christianity will see that his duty to his neighbour requires the cheerful sacrifice of every unnecessary gratification where this indulgence is hurtful to those with whom he associates; and that he who loves father or mother, or brother or sister; and much more he who loves a depraved appetite, more than he loves the Saviour, has no claim to the assurance of his friendship, and is in danger of being disowned in "the day when he shall appear to be glorified in his saints, and admired by all that believe."

Now if we admit this to be a correct view of the character of the Temperance Reformation, the nature of the agencies to be employed in order to insure its highest results, and final success, will appear obvious as a necessary conclusion. If we expect to gather grapes from thorns, or figs from thistles, we shall most certainly be sadly disappointed. If the agents employed in directing this enterprise are actuated by no higher considerations than the temporal benefits it is designed to confer; if they are incapable of discerning spiritual things, and viewing the subject in the light of its inseparable connection with man's moral responsibilities, and eternal destiny; or if from their worldly character, they be destitute of the qualifications for exercising a moral and religious influence; we have no reason to expect other effects than those which correspond with the nature of the cause by which they are produced. Let the moral and religious character be once overlooked, or denied either in theory or practice; or the means employed for its promotion be such as are at variance with the morality and elevating tendency of the institutions of Christianity, and where this is the case, the temperance enterprise will be like a Sampson, shorn of his strength, deprived of the magic of its power to slay

this mightier than Philistine foe. We would not be understood as insisting upon personal piety as an essential qualification for connection with this movement, though we have our views, as Paul had, of the propriety of the conduct of those who "promise others liberty while themselves are the servants of corruption, but we do most positively insist that those who take the lead in this work, and from whose influence the enterprise itself naturally takes its character, must be such as the Saviour terms the "light of the world, and the salt of the earth." We are aware that attempts have been made to divest the temperance movement of all religious influence, lest it should assume an aspect of which some not very pious souls seem to have an instinctive dread, a sectarian bias. Objections have been strongly urged, and have sometimes prevailed against prayer for the Divine blessing, or quoting the authoritative precepts of the Holy Scriptures in support of its claims; while no very great amount of scrupulous casuistry has been exercised in adopting measures for securing the accomplishment of its important ends. Concerts, partaking more of the profane and theatrical, than of the moral, have been employed; and we have even heard the idea of temperance balls, the very name of which is absurd, and in the estimation of those whose opinions on such matters are most to be regarded, are associated with scenes essentially ungodly and demoralizing. Ichabod may be written when such counsels prevail. Nor do we place any reliance for real success, in the pomp and parade of any imposing ceremony; or in any association combined by secular interests; and we here repeat the expression of our conviction of the utter insufficiency of any system of means which does not derive the main spring of its power from the divinely provided remedy for removing the evils of our fallen race.

This subject may also be considered in its relation to civil affairs, and the influence it is destined eventually to exert upon the "powers that be." The ultimate objects of the temperance reformation are not to be accomplished by assuming it as the badge of a political party, and forcing the application of its principles in opposition to public sentiment; but by the patient and persevering exhibition of its claims upon all christians, philanthropists, and statesmen, and thus by its leavening influence upon the moral sense of the community, to prepare the way for the extinction of the evils of intemperance by such effective measures as will secure the desired result. And this we conceive to be the mode of operation by which all real advances are gained in promoting salutary and permanent reforms. It was predicted of the greatest benefactor of mankind, as descriptive of his sure but quiet progress in the achievement of his mighty work: "He shall not strive nor cry, neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall

he not quench, till he send forth judgment unto victory." No mighty reform in which human instrumentality is employed, is accomplished in a day. The despotisms of a barbarous age are not overthrown, and the blessings of freedom and civilization obtained, by violent revolutions; but by the gradual diffusion and force of those principles which crumble the sceptre of the tyrant, and inspire the oppressed with the sentiments which belong to the dignity of their manhood. The Gospel, the great vindicator of human rights, and exterminator of evil, accomplishes its benevolent results, by the diffusion of its doctrines of light and love, dispelling the darkness of sin, melting the claims of the captive, and imparting to the degraded the moral excellences of the image of God. So must this enterprise prevail by the patient and persevering exhibition of its Scriptural character and claims. If the hydra-headed monster of intemperance is to be destroyed, it must be effected, not so much by the violent blows of its antagonists, as by the more miserable fate of desertion by its friends. The character of this insidious foe must be so vividly portrayed in the living colours of eternal truth, that every person may feel he risks his best interests for time and eternity, by holding even a truce with so treacherous an enemy.

A word or two upon the converse of the inquiry: "Do men gather grapes of thorns, or figs of thistles?" If the temperance reformation is to be regarded as an enterprise involving interests higher and more enduring than any which belong merely to time; if it is invested with a moral and religious character from the fact that the evils it seeks to remove, exert a fearful and mighty influence in forming man's character and destiny for both worlds, then we cannot see how the conclusion can be evaded, that it is unquestionably the duty of those to whom its instrumentally committed the moral and religious welfare of the world, to give their influence to a cause which designs to afford important aid in the performance of the work assigned them. If we are not to look for grapes amongst thorns, neither ought we to find thorns where grapes should be the natural fruit. Nor need we stop here to inquire, or attempt to prove, whether the use of intoxicating liquors, as a beverage, is in all cases injurious and wrong; for there is plainly a principle in Christianity which makes it a duty to deny ourselves of even lawful enjoyments, when our liberty becomes a stumbling block and a snare to those who are influenced by our example. Witness the self-denying resolution of Paul when he said: "Wherefore if meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend." And while asserting the perfect lawfulness of this gratification, he thus lays down the reasons for self-denial: "Take heed lest by any means this liberty of

yours become a stumbling-block to them that are weak. And through thy knowledge shall thy weak brother perish, for whom Christ died." The considerations here urged by the Apostle for abstaining from meat, the use of which is generally admitted to be lawful and good, apply with greater force against an article which has no such claims to recommend its use; but which, from its nature and direful effects, has cursed the human family with a train of woes, the whole extent of which will never be known, until the revelations of eternity shall disclose its vast Golgotha of murdered souls.

Christianity speaks to every one of its professors, if not in tones of command, at least in the unequivocal language of earnest caution, "Take heed;" This liberty of yours may be harmless to you, but it is death and perdition to thousands of your brethren for whom Christ died. And when ye so sin against the brethren and wound their weak conscience, ye sin against Christ. And who that values the favour of God, and aspires to the reward of those who shine as the brightness of the stars forever and ever, can be so insane, as, for the sake of so paltry an indulgence, to risk the loss of such a reward, and incur the danger of meeting in the day of final account the unhappy victims of his pernicious example? We shall not stop to point out the precise part which every Christian should act in relation to this important enterprise; but may merely remark, that an attitude of hospitality ill accords with his professed character; indifference cannot be regarded as an evidence of a lively sympathy, and desire to aid in relieving human woes; nor do we conceive that he will have fulfilled its Scriptural claims by admitting the correctness of its theory, until by his practice he gives an unequivocal exhibition of its self-denying spirit, and a heartfelt desire for its universal success.

MRS. TAYLOR AT BURLINGTON ACADEMY.

"The memory of the just is blessed" is the language of inspiration, and is fully verified in the minds of those who were favoured with the acquaintance of the now sainted Mrs. Taylor, of Toronto.

Another and an abler pen will, ere long, we trust, do justice to her domestic virtues, christian integrity, and devotedness to the cause of God, as exhibited in every stage of her useful and exemplary life. One brief but bright phase in the history of Mrs. Taylor, which might be unnoticed by her biographer, has prompted this imperfect sketch. When the announcement was made in Burlington Academy that Mrs. Taylor was about to take up her residence, for a time, in the Institution, many hearts rejoiced at the prospect of enjoying the counsels and prayers of this devoted Christian. Nor were our expectations overwrought. She came among us as

an angel of mercy, strengthening the faith of those who had already embraced religion, and guiding the wanderer to the fold of Christ. Many a thoughtless school-girl, who at first shunned her society in order to elude pious admonition, had reason subsequently to thank God for her influence and prayers. During the interim of study, her voice might often be heard in the pupils' rooms, affectionately urging them to come to Jesus, or praying that convicting and converting grace might be given. To those who sought for higher attainments in the divine life, it was indeed a blessed privilege to visit her private apartments, after the studies of the day were over, and there unbosom the trials and perplexities which impeded their progress heavenward. These seasons will not soon be forgotten—the affectionate interest with which she would elicit the peculiar temptations and besetments of each, and the appropriate and encouraging advice which she never failed to administer. Then we would together, bow at the foot of the cross, while she in the exercise of childlike simplicity, and mighty faith, bore us up to the mercy-seat. Often while thus engaged we have been constrained to exclaim with overflowing hearts, "This is none other than the house of God, and this is the gate of heaven." Although a number of years have elapsed since these events transpired, yet her image is still vividly recalled, as she at times clasped her much-loved Bible in her arms, praising God for its precious promises, while her countenance seemed radiant with the Divine glory.

One morning on entering her room, after she had spent a sleepless night, through illness, she exclaimed with joyful animation, "O! what a blessed night I have had! Heaven has been opened to my view, and I have communed with its inhabitants. Angels have been here, 'around my bed and in the room.'"

Although Mrs. Taylor has gone to her reward, yet her memory lives in the hearts of many who will doubtless praise God throughout eternity for her sojourn at Burlington Academy.

MARY.

T I M E .

The eloquent Robert Hall thus moralizes upon this oft-repeated subject: "Time is the most precious of all our possessions; by far the greatest deposit we have received, in regard to what depends on its use. There is nothing in eternity but what springs out of time. All the good which eternity has in store, and all the evil, all the promises, and all the threatenings of God in Scripture, all will be realized in consequence of, and in proportion to, the improvement or abuse of the present time of our probation. Time is the seed of eternity. At the judgment, the question which will decide our destiny will be no other than this—how have you used your time? And the less there remains of this precious article, the more valuable it should appear. The narrower becomes the isthmus that separates us from eternity, the more time seems to enlarge itself in moral magnitude. In a word, to squander time is to squander all."

Portfolio of Select Literature.

JOHN WESLEY TO THE REV. MR. TOWNSEND.

Edinburgh, August, 1767.

DEAR SIR,—As I have not an opportunity of conversing with you face to face, brotherly love requires me to write. And is it not best to write freely? to use no reserve, but tell you just what is in my heart? I am persuaded you desire I should, and you will read in the same spirit that I write.

When I saw you here some years since, I could not but admire you; such was your simplicity and godly sincerity. You knew the poor little flock, though a proverb of reproach, were a living people of God. You knew their Preachers were messengers of Christ, and that consequently their reproach was the reproach of Christ. You therefore espoused their cause in the face of the sun. *Prudence* suggested many reasons to the contrary. But you saw through all, knowing that the wisdom of the world is foolishness with God.

You returned to London. You conversed with Mr. Madan and others, most of whom owe the Methodists their own souls also. You came to Edinburgh again. But you *did not know* the Methodists (unless one or two honourable ones). You had *no fellowship* with them. You neither joined with them in public, nor strengthened their hands in private. You stood aloof from them as though they would have infected you. Nay, you preached just by them, at the very hour of their preaching. You lessened their congregations; you threw many of the society into vain reasonings. You opened many mouths against them. You exceedingly grieved the spirit of the Preachers, and caused their hands to hang down. Was this well done? Was it of a piece with your former conduct? Did it do any honour to the Gospel? Did it do any real good? Did it cherish any Christian temper in Mr. Walker or Dr. Erskine? Was it a proof of love to *me*? Was it a means of increasing the knowledge or love of God in your own soul? Alas, my brother! I know you would do well; but surely herein you have mistaken your way.

Do you say, "Nay, but I have acted right. For the Methodist people are a fallen people, and the Preachers preach only dry morality. And they are in grievous error, denying election, perseverance, and the righteousness of Christ. Therefore their work is at an end, and the work of God which is now wrought, is wrought by the awakened clergy. If I had preached in their chapels, I should thereby have abetted all their errors."

This is home to the point. Convince me of this, and I have done with the Methodists, and with preaching.

But is it the true state of the case? Let us consider it, point by point. And, 1. Are the Methodists *a fallen people*? Blessed be God, they are not: there never were more, there never were so many of them, either in England, Scotland, or Ireland, standing fast in loving, holy faith, as at this day. And 2. "But the Preachers preach only dry morality." With what

ears must *they* hear who think so? With the same as the honest predestinarian at Witney, who, when I had been enforcing Gal. vi. 14, (and indeed with uncommon freedom of spirit,) said, "It was a pretty *moral* discourse!" My brother, distrust yourself; you may possibly mistake. I think we likewise have the spirit of God. I think even I (to speak as a fool) can judge a little of preaching the Gospel; perhaps as well as either Mr. Madan or Romaine.

"But they deny election and perseverance, and the righteousness of Christ."—They are not Calvinists. But they no more deny the righteousness of Christ than they do the Godhead of Christ. Let this never be said more. It is a shameless slander. They deny only the vile abuse of that precious truth. "But they teach perfection." They do exhort believers to *go on to perfection*. And so do you, if you speak as the oracles of God.—And is "their work at an end?" Far from it. Sinners are still convinced and converted throughout the land. "Nay, but the work of God is now wrought by the clergy." The more the better: but where and by whom? How many has any one of them convinced or converted since Whit-Sunday? I fear, when we come to particulars, there will be small room to boast. If you put things on this issue, 'Whose work does God now bless?' the matter will soon be determined.

"However, my preaching in your chapel would have been in effect to tell the people of Edinburgh, that the Methodists did not deny the Calvinist doctrines." Amazing! Did Mr. Gillies tell them so, when he preached in our house? Just the contrary. He told them, "In some opinions *I do not agree* with the Methodists. But I know they are a people of God." Therefore I wish them good luck in the name of the Lord." Might not you have done the very same? May you not still? Can you be clear before God without doing it? I cannot but exhort you in the presence of God and of our Lord Jesus Christ, if He bring you hither any more, to steer a quite different course. Immediately and openly espouse the cause of the poor despised servants of Christ. Whoever is pleased or displeased, take upon yourself a share of their reproach; for it is His. Strengthen their hands whereinsoever you can. Preach for them: pray for them when you preach abroad. Be simple as you were four years since. Beware of what is called Christian prudence. Regard none that advise you to do otherwise. Consult the oracle within. Then the very God of peace shall sanctify you throughout, in spirit, soul, and body; and shall preserve you holy and unblameable unto the coming of our Lord Jesus Christ.

I have now told you all that lay upon my mind, and I have done it exceeding plainly. If you can receive it, I shall rejoice, for your sake and for the people's. If not, I have delivered my own soul. For many years I have been labouring for peace, though I have had little thanks for my pains. However, my record is above, and my reward with the Most High. It is but a little while that I have to endure the contradiction either of sinners or good men. May God enable you that stand up in my stead to labour more successfully! So prays,

Dear Sir,

Your affectionate Brother and Servant,

Rev. Mr. Townsend, Pewsey, Wilts.

JOHN WESLEY.

“THE HARVEST FIELD.”

Under this title, the first number of a very beautiful little monthly has been published at the Wesleyan Mission Press, Bangalore. Its conductors say that “this publication will chiefly comprise the journals of several Missionaries, and will conduct the reader into the inner ground of Mission work. Until recently India was as remote from the intelligence of Christian nations as an undiscovered world. England herself has only just become aware that her Eastern possessions are not so much territory for the display of her banners, or the augmentation of her revenues, but include a vast family which she is bound to cherish and train up for the common Father of us all. It is only now that we are bestirring ourselves to revive the sense of our highest duty to India. The Government is at last assuming the attitude and functions of a parent, in providing for the education of the people, and in encouraging industry by securing the just rights of property, facilitating the exportation of products, and abating the restrictions of trade. The Church is also thoroughly awake to the call of her Eastern children, and is foremost in the march of philanthropy: and there is setting in a rapid and steady increase of Missionaries, schoolmasters, and other Christian teachers. Several of our Societies, within the last three years, have doubled their means; and new organizations of vigorous usefulness have taken form from the changes and opportunities of a new administration, and are animated by extraordinary zeal. That these signs are prophetic of enormous revolutions for India no one can doubt: that of the changes thus foreshadowed, the all-shaping and crowning event will be the subjugation of India to Christ, must also be unquestionable with those who believe the true sayings of God. Let us hope to sustain this newly awakened zeal by the dissemination of Missionary intelligence. We purpose to make the “Harvest Field” a contemporary history of Wesleyan Missions in India, and a chronicle of such public occurrences as effect the regeneration of the East.” We add from its first number one article on “Native Superstitions, Customs, Festivals, &c. :”—

Besides the religious systems of the Brahmins, which may be understood from Hindu writings, there are in every part of India older and underlying superstitions, little known by Europeans, which exercise a powerful influence over all classes of India. A knowledge of these would throw much light upon the religious condition of the people, and the difficulties that beset every attempt to spread the faith of Jesus.

Many of these superstitions are purely local, or practised with local peculiarities. The following is the manner in which the *Mora-bidu* was lately observed in Toomkooor during the prevalence of cholera, with the design of propitiating *Mari*, the goddess who presides over epidemic disease.

On the appearance of any epidemic, the people are greatly alarmed, and resolve on performing the *Mora-bidu* or tabernacling. Having obtained the sanction of the authorities and the assistance of peons, the public accountant, headman of the town, watchman, &c., provide a box of skin and go from house to house notifying the intended ceremony and soliciting aid. According to their ability, all contribute money or grain, some both, and the collections are deposited with the sheikdar in his office.

A male buffalo, either now selected or one that has been before devoted to the goddess,* is decked with a garland of margosa leaves round the neck and bunches on the horns, and led through the town preceded by drums. Each householder pours a vessel of water upon its head and a spoonful of oil upon its horns, and gives a present of grain to the *Mudigas*† who conduct the procession. On the following day the disease is supposed to abate; but whether or not the *Hora-bidu* proceeds. Public proclamation is made that on such a Friday the *Hora-bidu* will be observed; that no person must remain in the town; all must repair to gardens and groves, dine there, and remain until evening.

On the third day before the appointed Friday, booths of branches and leaves are erected in the neighbouring groves and gardens, swept, watered, and adorned. On the day fixed for the ceremony, the public smith (whose office is hereditary), makes an image of mud, decks it with a small ornament, and nose jewel of gold; four bracelets, eyes, forehead plate and moustache of silver; puts a brass sword into its hand; dresses it with a yellow cloth; and worships it in his own house with offerings of incense, coconuts, plantains, rice, &c. He takes up the image, accompanied by persons belonging to twelve classes, and the public watchman sacrifices a sheep, which is given to the *Mudigas*. The image is then taken through the town in procession. At the house of the potter another sheep is sacrificed; a third at the town gate; a fourth before the seat of the image; a fifth at the headman's house, whose family worship the image; a sixth at the accountant's, whose family also worship; a seventh at the town-clerk's, where worship also is paid; an eighth at the square; a ninth outside the town gate; a tenth at the cutwal's office; an eleventh near a large tree in the street; a twelfth near a bull temple; a thirteenth near a public well. At this place all who have previously made vows, sacrifice without number, sheep, goats and buffaloes. Thence the procession advances to the booth, erected for the image, where another sheep is slain. The image is then placed inside the booth consecrated by the astrologer, and worshipped. After this the farmers pour down a large heap of boiled rice on one side, which is called *Uppara*.

In the morning of this day, the inhabitants of the town, brahmins as well as others, repair with their families to gardens and groves and prepare their food. At noon each family sends an offering of the food, with plantains, coconuts, turmeric, *Kankuma*,‡ &c., to the idol, and on the offerer's return takes its meal and goes to sleep. The Government farmers lay a lamb on the heap of rice, which is called *Uppara Mari*, rip open its belly, and mix its blood with the rice. The worshippers then offer fruits, wave lights before the image, and sacrifice multitudes of fowls. By this

* In cases of severe domestic affliction it is customary for the head of the family, with the help of his neighbours, to procure a male buffalo, consecrate it to the goddess *Mari* with solemn ceremonies, and set it at liberty. These animals are allowed to roam at will, and, being distinguished by a certain mark, are neither molested nor claimed. They frequently roam so far as not to be heard of again; but on the occasion of a public sacrifice to *Mari*, they are sought for offerings.

† The lowest "outcasters," workers in leather.

‡ A red powder formed by a mixture of turmeric and lime juice.

time evening approaches. The smith takes the idol on his head for the purpose of carrying it beyond the boundary of the township. At starting, two buffaloes given by the Government, are sacrificed. The idol is then taken and set down beyond the boundary stone, where it is again worshipped,* receives another sheep in sacrifice, and is left. When the party returning arrives at the town gate, the consecrated buffalo, which has been kept for the purpose since the procession, is brought out, its belly ripped up, the entrails taken out, and its head set down with one foot in the mouth.

The *Mudigas* then take the rice that has been mixed with blood and a vessel of blood, and go through the streets of the town, sprinkling the blood on the ground and throwing up balls of the bloody rice into the air, crying, "Accept the sacrifice, accept the sacrifice." The ceremony is concluded.

Next day the twelve classes, the accountant, headman, watchman, potter, saltmaker, barber, smith, *asuli*, pariah, *madiga*, musician, and washerman, divide amongst themselves all the offerings, both of animals, fruits and money.

Toomkoor.

THE CHURCH OF ENGLAND IN THE LAST HALF CENTURY.

The *Christian Observer* remarks that it does not require any great exertion of the memory to bring before the mind's eye the position occupied, between the beginning of this century and the year 1820, by those members of the Church of England who honestly received the doctrine of the Articles, and who carried out the preaching of St. Paul, of Augustine, of Luther, and of Bradford, Jewell, and Hooker. They were as of old, "everywhere spoken against." They were a proscribed class. When political friendship had induced Lord Liverpool to select the brother of Lord Harrowby for a bishopric, the Primate of that day protested against the elevation of one who, he said "had preached in a conventicle!"—that conventicle being, in point of fact, St. John's Chapel,—the pulpit of Richard Cecil and of Daniel Wilson. And this was the state of things during the whole of the first quarter of the present century.

But it was discovered, after a time, that this policy was not prospering. The establishment of the Thornton and Simeon trusts, on the one hand, and the rapid progress of the Bible and Missionary Societies on the other, showed that evangelical religion was gaining ground even in spite of the disfavour with which it was regarded in high places. The appearance of Dr. Ryder, and soon after of two other names, which we need not mention, on the episcopal bench, marked the dawn of a new state of things, and between 1820 and 1835 the previous alienation between the "Orthodox" and "Evangelical" parties in the Church seemed to undergo a change, and there were even signs of an approaching union. When the Church Pastoral Aid Society was founded by the Evangelical party

* The cruel and bloodthirsty divinity is here entreated to be satisfied with the human victims she has devoured and the animal sacrifices offered, and to favour some other town with her presence.

there were amiable approaches on the part of Bishop Bloomfield, and even of Dr. Pusey; and if one or two difficulties could have been surmounted, a fusion of "High" and "Low Church" might have taken place on the platform of that Society.

No doubt worldliness had crept into the bosom of the spiritual Church; and the old self-denying maxims of the Scotts, and Newtons, and Cecils fell into disuse. Wealthy men began to profess a sort of semi-evangelical faith; luxury and ostentation increased, and a great lowering of the tone of Christian profession took place. But meanwhile the various societies for Home and Foreign Missions expanded; and worldliness, though it increased, did not extinguish the inner life of Christ's Church. A new policy seemed necessary to the great enemy of the truth; and, in fact, the "peace policy" was never anything more than a stage of transition.

The third plan took its rise, ostensibly, from the alarm excited by the Dissenting movement consequent upon the Reform Bill of 1831. The church was thought by many to be doomed; and when Lord Grey, in the House of Lords, advised the Bishops to "set their house in order," it was assumed that he meant to imply all that was expressed in Isaiah: "Set thine house in order, for thou shalt die, and not live." A small committee was formed in Oxford, for the defence of the Church in its peril; and, distrusting the support of the Government, it was resolved not to aim at the maintenance of the "Establishment," but to advance with firmness the claims of "the Church."

This was a fundamental error, and it led straight to Popery. The series of publications, called "Tracts for the Times," which emanated from the Oxford Committee, soon grew more and more "mediaeval," more "Catholic," and, at last "Romish." One after another of their authors began to discern the logical termination of their main argument, and they honestly accepted the results. The great majority of those who prepared and sent forth the Tracts are now dead, or in the bosom of the Church of Rome. Only some two or three have shrunk from the admission of the legitimate consequences of their own arguments: they have become silent, but they have not relinquished their preferences. Still, as a living, prosperous system, Tractarianism may be regarded as a thing of the past. Multitudes of Tractarians, indeed, remain, and propagate a semi-Romanism in their parishes. But their literature, so rife and so formidable 20 years ago, is now *effete*, or even apparently dead.

All errors, however, when they pass their meridian of popularity, produce, not a return to truth, but a reaction to a corresponding error on the other side. The suppression of a living Christianity in France, and the triumph of an infallible church, led to a pestilential infidelity; and infidelity ripening into rebellion, disorder, and anarchy, ended in the establishment of a new and more powerful despotism. The Tractarian writers of 1841-45 insisted upon the credibility of the Roman miracles. A new Oxford party has risen upon their fall, denying the credibility of *any* miracles, scriptural or popish. The real *animus* was at first, and is still, a rooted dislike to evangelical truth. Not a few there are who, zealous Tractarians in 1845, are now zealous Rationalists. One of the Seven Essayists, it is well known, was the friend and supporter of Mr. Ward in the struggle which ended in the expulsion of the author of the "Ideal" from the University of Oxford. He is now the associate of the Baden

Powells and Rowland Williamses! But in this there is nothing new; the days of Louis XVI. presented many similar instances, of men who vibrated between superstition and atheism; the greatest name in French literature being, perhaps, the most prominent example.

And now, at last, while the whole episcopal bench, and eight thousand of the clergy, have publicly expressed their disapproval of the Seven Essays, a knot of men, not unknown to fame, have come forward to inform the public that they neither sympathize with the Seven Essayists, nor with their oppugners. For a dozen years past, this, the most recent of our theological parties, has been chiefly known by this characteristic,—that it disliked the High Church, and the Low Church, and the Tractarians, and spent its time for the most part in showing that nearly all the world was in error, except some few teachers and their followers,—the late chaplain of Lincoln's Inn being the acknowledged leader. In conformity with their established practice, we are now informed that, while the Seven Essayists are in error, the eight thousand clergy are equally, or even more, in the wrong; and the evangelical party are, of course, more to be blamed, or pitied, or despised, than either of the other two.

Thus matters stand at present. If firmness, vigilance, and charity were ever wanted, they are wanted now. If the wisdom that teaches to "discern things that differ" was ever needed, it is needed now. It is under this conviction that we prosecute our task, and we foresee that it is not likely to be any easy one. But of the result we cannot entertain a doubt. The Church of England has passed through grievous perils, and we believe she will outlive this "windy storm and tempest." In our minds the conviction is deep and strong that when the Church of England perishes, the greatness of England dies with it. We wish to make no ungenerous reflections; but we cannot avoid the contrast with another country where our own Protestant faith is professed, and where the want of a state church, with its independence in the pulpit, and in every walk of ministerial life, may, in this gloomy hour of civil war and national distress, be distinctly traced.* But one thing we know. Whatever may become of the Church of England as an establishment, the council of the Lord shall stand; the gates of hell may pour forth their armed legions, but against the church of Christ they shall not prevail. We labour for the Church of England with a good hope—for the Church of Christ with a perfect confidence, that all will be well at last.

fid

P e t r y .

THE PRESENT EVIL WORLD.

"Vie tibi lumen moris humani! Quis rosissit tibi? Quamdiu non sicaberis."—AUGUSTINE.

The stream was deeper than I thought,
 When first I ventured near;
 I stood upon its sloping edge
 Without a rising fear.

* We do not endorse this sentiment.—ED.

It woke in ripples at my feet, .
As the quick breeze swept by,
And caught the sunlight on its face,
Like blossoms from the sky.

It sung its quiet May-day song
To its old summer tune;
And the light willow boughs above
Shook to the glowing moon.

It seemed to stop; then eddied on,
It smiled up to the day;
It deepened: then spread out its waves,
And stole in light away.

O streams of earthly love and joy,
On whose green banks we dwell,
Gleaming in beauty to the eye,
Ye promise fair and well!

Ye charm the sunbeams from the air,
The fragrance from the flowers,
The blossoms from the budding tree,
The wealth of summer hours.

Ye bid us come and take them all,
From your enchanted blue;
Ye tell us but to stoop and drink
The joy, and scent, and hue.

Ye lure us, and we venture in,
Cheated by sun and smiles;
Ye tempt us, and we brave your depths,
Won by your winning wiles.

Too deep and strong for us! We glide
Down your deceiving wave;
Like men by siren song beguiled,
On to a siren grave.

O world, with all thy smiles and loves,
With all thy song and wine,
What mockery of human hearts,
What treachery is thine!

Thou woundest, but thou canst not heal;
Thy words are warbled lies;
Thy hand contains the poisoned cup,
And he who drinks it dies.

O world, there's fever in thy touch,
And frenzy in thine eye;
To lose and shun thee is to live,
To win thee is to die!

Literary Review and Record.

METHODIST QUARTERLY REVIEW, for January, 1862; *New York: Carlton & Porter*.—The January number commences the Forty-Fourth volume of this excellent Quarterly, and shows no signs of decay. The subjects of the various articles, as well as the ability with which they are discussed will compare favourably with any of the preceding numbers. The contents are: 1. The Bema and the Pulpit. 2. Political Condition and Prospects of the Greek Race. 3. John Wesley and the Church. 4. South African Explorations. 5. The Emotional Element in Hebrew Translations. 6. Hengstenberg and his Influence on German Protestantism. 7. Wesleyanism and Taylorism.—Second Reply to the *New Englander*. 8. Foreign Religious Intelligence. 9. Foreign Literary Intelligence. 10. Synopsis of the Quarterlies. The first article may be read with profit, though some of the sentiments advanced, are not in accordance with the creed of all, as to the best mode of attaining the highest qualifications for public speaking, and the most effective preparation for the pulpit. "John Wesley and the Church," though an old subject, is proof that the concern of some of the outside sentinels of Methodist orthodoxy, is as lively as ever, and though their plausible theory respecting Mr. Wesley's Churchism, and the degeneracy of his followers, has been exposed again and again, yet they return to the benevolent work of attempting to convert Methodists from the error of their independent ways, with all the freshness of the hope cherished in the first effort to secure the easy accomplishment of a very practicable object. The reviewer in

this article has set forth some points in a new light; and has furnished Churchmen new work to perform, before they attain the end so much desired, which is, the conviction of all Methodists that they have erred from the old paths, and their restoration to the Church which they say Mr. Wesley loved so much. We hope that this article may serve the good purpose of teaching "Churchmen" that the unconverted within the pale of their own communion are more legitimate objects of their religious concern than to be everlastingly prating about Mr. Wesley's Churchism, and the degeneracy of modern Methodism.

The Condition of Spirits between Death and Judgment.—Report of a lecture delivered in St. Michael's Cathedral, Toronto, January 2nd, by the Rev. Dr. Timon, Romanist Bishop of Buffalo, N. Y.—We have accidentally fallen in with a report of the lecture on the above-named subject, and have perused it with a high degree of interest. The celebrity of the lecturer, and the practical, or perhaps more properly, the pecuniary importance of the subject, led us to expect some of the strongest arguments that Rome has constructed in support of this favourite dogma. The Rev. Prelate seems to have proved to his own entire satisfaction, that there are three states of spirits between death and judgment, 1. a heaven, "in the immediate admission into the presence and enjoyment of God, of the soul that leaves the world in perfect charity with God, clean and undefiled by any, the smallest stains of sin;" 2, a hell for those who "leave the world in disgrace with God, and dead to Him by the guilt of mortal

sin;"—and 3, a middle state for those who depart in the friendship of God, but sullied with the stains of venial sin. Such he affirms are confined for a time till purged and cleansed by suffering from all the defilements of venial sins, and rendered fit to be admitted into the presence and enjoyment of God." The only passage of scripture adduced in support of the doctrine of purgatory, is Matt. v, 25, "Be at agreement with thy adversary quickly," &c. Here then is Rome's Scriptural authority for the doctrine of purgatory, and the traffic from which the coffers of the church are replenished with gold, extorted by the ghostly fears of the ignorant and confiding dupes of Romish avarice and power. Now it may be clear enough to the Rev. Lecturer that he has made good his theory of a middle state of suffering for the expiation of venial sins; but it quite surpasses our theological ken to understand by what authority he deduces the doctrine that the masses of the priest, paid for by the money of the compassionate friends of purgatorial sufferers, can affect the amount of suffering required for attaining the necessary degree of purity. Do the masses so intensify the purgatorial process, as to secure

the desired result in a shorter time? If so, then, as the truth seems to be well understood, that the virtue of the masses depends much upon the price paid, it is quite clear, the more pay, the greater the virtue of the priestly intervention, and therefore, the more speedy purification, and release from suffering. The title of the lecture, is, however, rather unfavourable to the utility of the mass. If the middle state is one provided for a certain class of souls "between death and judgment," then we do not see how any interference by the mass can affect the period of purgatorial suffering, unless indeed it hastens the final judgment. We are gratified that our Romish neighbours have thus made an effort to enlighten their "separate brethren." They have obtained the services of one of their most celebrated divines, and he has given us his views on Rome's most favourite dogma. Bishop Timon, of Buffalo, is no ordinary man, and has become skilled in divinity by the pursuit of it under difficulties: and as he has failed to give anything better than puerile speculations in support of purgatory, we may rest assured no less eminent a man can furnish any stronger, much less any scriptural proof.

Biblical Criticism and Exposition.

PAPER FROM DR. NAST.

AN EXPOSITION OF THE PARABLE OF THE UNJUST STEWARD.

Luke xvi, 1-13.

Of this portion of the holy writ, Mr. Trench, in his "Notes on the parables of our Lord," says, "The parable, whereof no one, who has seriously considered it, can underrate the difficulties, difficulties which multiply rather than

disappear the closer the parable is searched into—which Cajetan found so great that he gave up the matter in despair, affirming a solution impossible—has been the subject of manifold, and those the most opposite, interpretations." We doubt this judgment, and are inclined to believe that the difficulties complained of have been made by the interpreters themselves.

I. Let us briefly notice and remove the stumbling blocks which some

have found, not only to the parable itself, but also in the application which our Lord makes from it.

1. The commendation of the unjust steward, because he had done wisely—verse 8—induced Julian the Apostate, and other enemies of the Gospel, to make the malignant charge, that Jesus meant to commend an unrighteous action, and propose it in its unrighteousness as a model for imitation. The charge is as stupid as it is malignant. Jesus himself does not commend the unjust steward, but puts the commendation into the mouth of the steward's lord, and this simply on the ground that he acted wisely. The landlord could not but acknowledge, though he himself suffered by it, that his steward acted wisely for himself in making use of the only means left him to avoid sure and utter distraction. The ground of commendation—and the point of comparison in the application of the parable—is evidently not the moral character, but the prudence of the steward's act in securing his own interest. That our Lord condemns the act itself as immoral is implied in the comment which he immediately affixes to it, "for the children of this world are in their generation wiser than the children of light." In these words the steward, and perhaps his commending landlord, are designated as the children of this world. Considered in this light the commendation of the steward by his lord, of whose moral character the parable affirms nothing, is a very natural feature of the parabolic narrative. For do we not often observe it in the common walks of men, that among the worldlings the prudence of selfishness is more admired than rectitude. To get out of a tight place, by whatever means it may be, makes one a smart man; and if his smartness is pre-eminently ingenious, the worldling, even if he himself has suffered by it, will give him the credit that "he had done wisely," conscious that he himself might have done the same in such circumstances. But aside from this view of the case, and with the supposition that our Lord himself indorsed the commendation of the steward in the intended application of the parable, we repeat that the ground of commendation is not the unrighteousness of the act, but its prudence with

interests. A similar distinction is to be made in other passages of Scripture. When, for instance, our Lord says he shall come like a thief, the point of comparison is not the moral character of the thief, but the suddenness and unexpectedness of his coming; just so, when in the application of the parable, the steward's act is made an example for the children of light, it is of course not as an example of unrighteousness, but of a prudence in securing eternal interests similar to the prudence which the steward exhibited his temporal interests.

2. A most unwarranted misinterpretation has been made of the exhortation of our Lord, "Make to yourselves friends of the mammon of unrighteousness; that when ye fall they may receive you into everlasting habitations." Some understand by the mammon of unrighteousness, unjustly gotten wealth, or treasures of wickedness, and pretend to understand the Saviour to teach that a man may wrongfully obtain the goods of this world if he only intends to use them for good purposes. Such wilful perversions can only come from entirely ignorant men, or from the enemies of the Gospel. God declares plainly enough in his word, "I hate robbery for burnt-offering." Unrighteousness is expressly condemned by the parable; why our Lord calls the goods of this world "the mammon of unrighteousness," will appear when we explain the meaning of this passage. Others draw from it the doctrine that we can purchase heaven with our alms or works of benevolence. It is sufficient to remark that we dare not draw from any single passage of the holy writ a doctrine which is contradicted by the plainest declarations of inspiration and by the whole tenor of his teachings. What is made more plain in the Bible than that we are justified through faith alone, not by the merit of any work, and that whatever is not faith is sin? Are our charities the fruit of our living faith, it is well; according to the fruits of our faith we shall be rewarded.

II. We will attempt a *brief, practical and legitimate* comment upon the parable, such as appears to us the proper use of it in the pulpit.

Verse 1. *There was a certain rich man, which had a steward; that is, a ruler over all his goods, such as Eliezer*

in the house of Abraham, and Joseph in the house of Potiphar. Every man stands in this relation to God. manifold goods are intrusted to us. They are not our own; we are to use them according to the direction of the true proprietor, and are responsible to Him for them. God gives us liberty "to rule over them"—to use them according to our own choice; man is greatly honoured by his Maker in having so much intrusted to himself, and should show his gratitude, and honor God by a conscientious and faithful discharge of his duties.

And the same was accused unto him that he had wasted his goods. And who makes himself justly liable to the same accusation before God? Every one who lives unto himself, not unto God; who devotes his time, his talents, his powers not to the glory of God and the welfare of man; who either buries his talent, or wasteth it in earthly and selfish pursuits; whose supreme object is the wealth, or honour, or pleasure of the world; in short, every unregenerate man, however moral he may be.

Verse 2. *And he called him and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward.* The sky suddenly darkens over the head of the unjust steward, and he hears his sentence of condemnation like distant thunder. Thus is the sinner suddenly awakened from his guilty slumbers; but what a mercy that the sentence is not at once executed! Who would then be saved? God does not cut him off before he has, in his great mercy, forewarned the sinner of his impending ruin, and given him time to prepare for the awful emergency. So we see it shadowed forth in the parable. The unjust steward is not immediately dismissed. He has the goods of his Lord yet in his possession, and may prepare for the time when he will be no longer steward. He does not attempt to justify himself. This was wise in him; it would only have made his case worse, not better; and it is the same with the awakened sinner; the first thing he has to do, and the best he can do, is to acknowledge himself guilty before God; for, says the apostle, "if we judge ourselves, we shall not be judged."

Verses 3-7. *Then the steward said within himself, What shall I do? Fully*

conscious of his fatal situation he uses the precious moments, and the opportunities yet left him, to see how he can best protect himself against the impending storm. His saying, "I cannot dig; to beg I am ashamed," is only a filling up of the parabolic portrait, and admits of no other application than this, that the man fully appreciated his condition. His education and character made him unfit for either manual labor or begging. But desperate as his case is, he does not give up. Self-preservation is the first law of nature. He discovers yet one way of escape; he sees one plank on which he can throw himself, and without losing a moment of time he makes use of it. The means by which he saves himself is an unrighteous one: this needs not to surprise us: it is in keeping with the character presented to us. He is a worldly man; his object is only his worldly interest, and the means he uses for its attachment is of the same kind. The point of comparison and application is simply the prudence he exhibited in securing his own interest. It is therefore, properly added:

Verse 8. *And the Lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light.* Having already guarded this passage against misconstruction, it remains for us only to show how we may learn *spiritual wisdom*, from the *worldly prudence* of the steward. When we are convicted of our guilt before God, and that we must give an account of our stewardship, we should imitate the steward in turning our day of probation to our best advantage, securing to ourselves, without a moment's delay, the only means by which we may be saved. We know what alone can save us. We must repent, receive the remission of our sins through faith in our Lord Jesus Christ, be born again, and follow after holiness, without which no man shall see the Lord. But how many awakened, convicted sinners are not wise enough to consider what belongeth to their peace before it is too late! And even "the children of light," though enlightened by the Spirit of God to see where their true happiness lies, seldom appear so thoughtful and active in the great "concerns of religion as worldly men are in pursuit of the momentary

and precarious possessions of this world." And inasmuch as *the love of the world* is the principal cause of the supineness of the children of light in spiritual things, our Lord makes a special application of the *manner* in which the unjust steward used worldly goods for his worldly benefit, in the following verse, which leads us,

III To consider the connection in which the exhortation of our Lord, from verse 9-13, stands to the preceding parable.

Verse 9. *And I say unto you: Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations.* We have already observed that our Lord cannot mean by "mammon of unrighteousness," that men should lay out their ill-gotten goods in works of charity. This may only be admissible in cases where restitution is impossible. Zaccheus, to rid himself entirely of his ill-gotten goods, says: "The half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." But though the word "mammon of unrighteousness" does not necessarily imply that its possessor has himself gained it by fraud or violence, yet our Lord gives to riches or wealth this epithet, because the defilement of the world, from which it was gathered, clings to it, and creates, as it were, the obligation to make good the wrongs committed by its previous possessors. In all wealth there is a principle of evil implied; it is either the fruit or seed of sin. Inasmuch as we are only stewards, and have no original rightful claim to any more than we need, our worldly possessions beyond our need become a mammon of unrighteousness as soon as we appropriate them to our own selfish use instead of applying them according to the will of their true Proprietor. But the term "unrighteousness" has, in the original, also, the signification of deceitfulness. In this sense the word is undoubtedly used in verse 12, where the unrighteous, that is, the uncertain, unstable mammon, in which no one can trust, which is one man's to-day and another's to-morrow, is contrasted with the *true riches*.

As the unjust steward provided a shelter for himself after being put out of his office, by means of his truly un-

righteous mammon, so shall ye children of light, employ your worldly goods in doing good to your fellow-men, thereby winning their hearts, making them your friends, and leading them to God, or in works of charity to the children of God, which service has an especial blessing promised, that when ye fail—when your heart and flesh fail—when your earthly tabernacle is dissolved—when your stewardship on earth is at an end, those to whom you have administered as angels on earth, and who have gone before you, may joyfully and gratefully meet you and welcome you into everlasting habitations, and you may for ever enjoy the reward of your pious charity in the friendship of all those truly worthy persons who have been relieved by it.

Does our Lord not here, as well as by the sublime description of the final judgment-day—Matthew xxv. 31-46—teach the rich man that his final salvation will turn upon the use which he has made of his wealth; that if he has not made the poor his friends by his mammon, if he has not used his wealth to promote their salvation, they will rise up against him as their accusers in the day of judgment, instead of welcoming him into everlasting habitations; that if he has not been faithful in the unrighteous mammon, the true riches that abide forever will not be intrusted to him; in short, that if his faith has not worked by love, and has not been perfected by works, it will avail him nothing, except he is saved, like the penitent malefactor, in the last hour, not having any opportunity of proving the genuineness of his faith by works of love?

Verse 10. *He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much.* In the parable and in its application the prominent idea is that of *prudence*, which secures one's own interests. This idea gives now place to that of *faithfulness*. "The prudence with which ye, my disciples, will our Lord say, "shall secure your eternal salvation, consists in a faithful use of your earthly possessions." The faithful or conscientious man is so in all things; to him nothing is insignificant with which his conscience has anything to do. The unfaithful, the unconscientious regards lightly every

matter of conscience. Faithfulness in the least, that is, in our earthly relations to our fellow-men, is the surest criterion of our faithfulness in much; that is, of our love to God. When the love of God is shed abroad in our heart by the Holy Ghost, it will make our conscience tender, like the apple of an eye; it will make us to be faithful in the least, even in the unrighteous mammon. The deep-felt consciousness that we possess nothing as our own; that we are only stewards; yea, that we ourselves are not our own, but bought with the precious blood of the Son of God—this consciousness will constrain us to be faithful in the least; that is, in our relative duties to man. But if we do not love our brother whom we see, how can we love God whom we see not? If we are not faithful in the least, our apparent faithfulness in greater things will be a hollow show; it will be a kindling of our own, not the holy flame from heaven. This being the case, our Lord continues:

Verse 11. *If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? If we prove defaulters as stewards of those earthly goods which*

are false and without any intrinsic worth, how shall the true and endearing riches—the heavenly goods—be intrusted to us?

Verse 12. *And if ye have not been faithful in that which is another man's—that is, in that which is given you only for a temporary use, which does not properly belong to your nature—who shall give you that which is your own—that for which God created and redeemed you—the kingdom prepared for you from the beginning of the world?*

In verse 13 our Lord closes with repeating a truth which he had so forcibly enjoined in his sermon on the mount: “No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon.” The faithfulness which the Lord requires from us as stewards, can only be rendered by our choosing God instead of mammon for our Lord. We cannot choose both as our Lord’s; for their characters are so different, and their commands so opposite, that it will be impossible to reconcile their service; the only faithfulness to the one is to break with the other.

Religious Intelligence.

POSITION OF THE POPE.—The troubles of the Pope appear to be increasing, rather than abating. The *Paris Presse* says:—“We are most happy to find that the Court of Rome begins to despair of the future. The Holy Father, on receiving the congratulations of the prelates on Christmas day, said repeatedly that he did not see a ray of hope for the restoration of his temporal power. Will Pious IX. now at length be content to practice the great Christian virtue of resignation? Does he begin to feel that his obstinacy is hurtful to the faith? Will he submit to be no longer a king that he may be more truly a Pope? Will his Government cease to compromise (most gratuitously) the Catholic religion for the sake of maintaining supremacy over peoples whom the clerical yoke

drives to despair?” Very unpleasant sensations have been created amongst the principal members of the Papal Government, by recent demonstrations of hostility against the Holy See, on the part of the Emperor of Russia.

LANDOR ON THE PAPACY.—The *London Daily News* publishes a “second” letter of Walter Savage Landor to Azeglio, developing his plan for the settlement of pending Italian questions. Austria “would (he says) act nicely in throwing an enormous load of debt from off her shoulders, which she may do instantly by accepting a hundred million of francs for what she holds ingloriously in our Peninsula. We could afford to pay that sum by instalments within twenty months, the first instalment after ten. Austria, like France, and even the bigoted

Spain, hath secularized what was called the property of the church—Monasteries, convents, and episcopal domains. A bishop in France is paid about eighteen or nineteen thousand francs yearly. We can afford twenty thousand francs yearly. We can afford twenty thousand, but we may conveniently reduce the recipients. Five in Sicily, five in Sardinia, twenty in Italy, are sufficient, now that railroads render, an easy and speedy communication of town with town. Few sees would be more distant, and none should be nearer than forty miles, which would require but two hours at most. The Holy Father, laying aside his regal crown, and resigning his extensive patrimony, might retain the Vatican and Castel-Gandolfo. The Apostolic, the Most Christian, the Most Catholic, and the most faithful might each supply annually fifty thousand crowns; Belgium, Bavaria, and Brazil, as many. We must by these strong stakes, and by ours of the same dimensions, prop up a tottering and top-heavy edifice."

HEBREWS IN THE UNITED STATES.—The *Hebrew Messenger* reviews the condition of the Hebrews in this country, and shows what they have done during the past year: "New Synagogues have been dedicated at Cincinnati and New York; new congregations formed at Boston and New York; literary associations have been founded at Cleveland and Hartford; a Hebrew free Sunday school has been opened in one of our cities; a course of lectures under the auspices of a Hebrew literary society has been delivered at New York, where, likewise, a grand ban-

quet in aid of the Jews' Hospital was given, yielding nearly ten thousand dollars to the funds of that institution

RELIGIOUS PROGRESS IN AUSTRIA.—One of the most auspicious signs of the times is the progress of religious liberty in Austria. It is not long since the Emperor astonished and disgusted the world by an infamous Concordat with the Pope, which was intended to render Romanism supreme. It proved a reactionary movement. The recent adoption, by the popular branch of the council of the empire, of a bill recommending complete religious liberty, is said to have filled the ultramontanists with consternation. By an archiepiscopal circular the clergy are invited to attack the bill from the pulpit. Cardinal Rauscher, the Archbishop of Vienna, is said to have sent a report to Rome, imploring the Pope to interpose direct with the Emperor in behalf of the threatened concordat

ROMANISM IN AUSTRIA.—The *Methodist Recorder* says: "The secular clergy numbers 55,370, including 1 patriarch, 4 primates, 11 archbishops, and 58 bishops. The number of monasteries is 720, with 59 abbes, 45 provincials, 6,754 regular priests, 645 clerks, 24 novices, and 1,917 lay brothers. Besides this, the Jesuits have 17 convents for women, containing 1,198 *religieuses*. There are also 85 convents of Sisters of Charity. The grand total income of Popery in Austria—incloding the revenues of all its churches, sees, convents, hospitals, schools, etc.—amounts to 19,639,713 florins, or nearly £2,000,000, and its gross capita to 182,671,967 florins, or £28,270,000.

Science and Art.

AN IMPORTANT TELEGRAPHIC DISCOVERY.—The *London American* makes public the discovery of a "a telegraphic cable and a mode of working it, that renders distance and the media through which such cable is laid an auxiliary instead of an obstruction, obtaining likewise supplies of power from a hitherto unsuspected source." The invention is the product of Wm. P. Piggott, of London, an eminent

medical electrician. The peculiarity of the cable is that, instead of requiring an enormous electric charge to be forced through the whole length of line, by powerful batteries, at each successive transmission of a signal as at present, in long sea and land routes, the wire continues statically charged as it is laid, while the least disturbance of the equilibrium of the passive electric charge, inoperative

and uninfluenced until called into action by the operator, answers through all its length to the slightest transmitted influence, and so serves every practical purpose. The enormous tension that electric cables now undergo, arising from the great power of the electric current required for long distances, and which is believed to have caused the failure of all marine cables more than 350 miles long hitherto laid, is thus obviated.

NATIVE LOADSTONE.—In ancient Greece, among the shepherds who tended their flocks upon the side of Mount Ida, was an observing man by the name of Magnes. He noticed that a certain black stone adhered to the iron of his crook, and, making known his discovery, the stone was called magnet, after the name of the discoverer, which was thus made immortal. The mineral has been called also the native loadstone, but it is known to modern chemistry as the magnetic oxide of iron.

WHY SALT IS HEALTHFUL.—From time immemorial it has been known that without salt men would miserably perish; and, among horrible punishments entailing certain death, that of feeding culprits on saltless food is said to have prevailed in barbarous times. Maggots and corruption are spoken of by ancient writers as the distressing symptoms which saltless food engenders; but no ancient or unchemical modern could explain how such suffering arose. Now we know why the animal craves salt, why it suffers discomfort, and why it ultimately falls into disease if salt is for a time withheld. Upward of half the saline matter of the blood (57 per cent.) consists of common salt, and as this is partly discharged through the skin and the kidneys, the necessity of continued supplies of it to the healthy body becomes sufficiently obvious. The bile, also, contains soda as a special and indispensable constituent, and so do all the cartilages of the body. Stint the supply of salt, therefore, and neither will the bile be able properly to assist the digestion, nor the cartilages to be built up again as fast as they naturally waste.

GOLD FOR JEWELRY.—Pure gold is not used for jewelry, but is usually al-

loyed by introducing a small quantity of silver or copper. Silver renders it lighter in color, and copper gives it a deeper shade, inclining to a reddish hue. The jeweler of the present day relies in a great measure on dies for the forms he gives the articles that come from his hand. These he has cut in steel with care, and many of them are beautiful, and often very intricate. The gold is rolled out into strips, and what is beheld is all that it possesses to be—pure gold; but the proportion of the metal to the whole is very small. A strip of gold not thicker than a silver dollar, is secured to a bar of brass of corresponding size, but much thicker in proportion. A flux is applied to unite the two, and the mass is subjected to the action of the fire. At the proper moment it is withdrawn, and when cool, the two metals are found firmly united. The bar is then rolled out between steel rollers till the metal, in the form of a long ribbon, is not thicker than letter paper. It is then cut into small pieces of the size required, and the artisan so places them in succession that the die falls upon each in turn, giving it the required form.—*Scientific American.*

ACH'S METAL.—The *London Review* says:—"The composition of this celebrated alloy for cannon, with which such valuable results have been obtained in the Austrian marine arsenals, has hitherto been kept a secret. It possesses a high degree of tenacity; it can be puddled, hammered, and worked like the best forged iron, and when cold can be considerably bent without cracking or breaking, while its absolute and relative resistance exceeds that of iron of good quality. Recent experiments assign to it the composition of 60 parts copper, 39.2 zinc, and 1.8 of iron. It is, however, supposed by some that the iron is of no value, being only useful in diminishing the net cost of the alloy."

A GREAT CLOCK.—Benson the great watch and clockmaker, Ludgate Hill, London, is constructing clock for the International Exhibition of next year. It will be second in size only to the great Westminster clock. The dial is to be from 15 to 20 feet in diameter, and will be placed immediately over the centre arch of the building. The movement will measure at the base

12 feet by 8, or nearly 100 square feet, and will be about 20 feet in height. It will chime the quarters on four bells and strike on a fifth, weighing about forty-five hundred weight. The whole will be inclosed in a glass case.

INCOMBUSTIBLE CLOTHING.—A French chemist has just discovered the mode of rendering muslin lace, and all kinds of light stuffs incombustible. It is merely necessary to mix with the starch used in making them up, the half of its weight of carbonate of lime, commonly called Spanish chalk or Spanish white. The muslin or other stuff is then ironed as usual.

DISCOVERY OF A NEW MAMMOTH CAVE.—The *Louisville Journal* learns that while the army of the Potomac has been quiescent, the geologists attached to the corps have been active. They, reconnoitering, discovered an immense cave in the vicinity of Washington, bigger than the mammoth cave of Kentucky, which they named the Slidell and Mason Cave, in honor of two distinguished rebels. They reported the result of their observations to the Hon. Wm. H. Seward, Secretary of State, and he has already written an interesting and scientific essay on the subject, which will be published in the transactions of the Historical Society.

To PREPARE iron cement for stopping leaks, take sixteen parts of clean wrought-iron filings, three parts powdered sul ammoniac and two parts flower of sulphur, mix all well together and preserve the compound in a stopped vessel and in a dry place till wanted for use. Then take one part of the mixture, and add to it twelve parts of clean iron filings, and mix this new compound with as much water as will bring it to the consistency of a paste, having previously added to the water a few drops of sulphuric acid.

SCIENCE AT THE BOTTOM OF THE SEA.—Dr. C. Wallich, who accompanied the recent expedition to survey the projected North Atlantic telegraph route between England and America, has collected some important new facts in natural history. His main object was to determine the depth to which animal life extends in the sea, together with the limits and conditions essential to its maintenance. He has proved that at a depth of two miles below the surface animal life exists. Here, where the pressure is calculated to amount to at least one ton and a half per square inch, and where it can hardly be conceived that the most attenuated rays of struggling light can penetrate, Dr. Wallich has not only discovered the minute infusorial Foraminifera, whose calcareous envelopes protect them from pressure, and whose organization is of the simplest character, but he has obtained, from a sounding, 1,200 fathoms deep, a number of star fishes (genus *Ophiocoma*), adhering to the lowest fifty fathoms of the deep sea line, which must have rested on the bottom for a few minutes so as to allow those star fishes to attach themselves to the rope; so that it is now established that in these regions of watery desert and everlasting darkness, there exists a "highly organized species of radiate animal, living, entwining, and flourishing, with its red and light pink tints as clear and as brilliant as its congeners who dwell in shallow and comparatively sunshiny waters."

Doubtless others exist, for this is but a preliminary enquiry so conducted, and in time we may come to hear of a new submarine fauna, peopling these dark abodes, and preparing this subaqueous floor just as the land on which we now walk, once submerged, is believed to have been prepared.

Varieties.

DO TREES SPEAK?—Have they no leafy lungs?—do they not at sunrise, when the winds blow, and the birds are carolling their songs, play a sweet music? Who has ever heard the soft whisper of the green leaves in the spring time, on a Sunday morning who did not feel as if rainbow gleams of gladness were running through their hearts? And then when the peach blossoms hung like rubies from the stem of the parent tree—when the morning glory like a nun before the shrine of God, unfolds her beautiful face, and the moss rose open their crimson lips sparkling with the nectar that falls from heaven, who does not bless his Maker?

MONEY.—HOW TO KEEP IT.—The way to keep money is to earn it fairly and honestly. Money so obtained is pretty certain to abide with its possessor. But money that is inherited, or that in any way comes without a fair and just equivalent, is almost certain to go as it came. The young man who begins by saving a few shillings, and thriftily increases his store—every coin being a representative of good, solid work, honestly and manfully done—stands a better chance to spend the last half of his life in affluence and comfort than he who, in his haste to become rich, obtains money by dashing speculations, or the devious means which abound in the foggy region lying between fair dealing and actual fraud. Among the wisest and most thrifty men of wealth, the current proverb is, "Money goes as it comes." Let the young make a note of this, and see that their money comes fairly and it may long abide with them.

WHAT MAKES A GOOD EDITOR.—For the edification of those persons who think that it requires no very rare qualifications to make a good editor, we copy the following testimony as the experience of the *London Times*. That paper says:—"A good editor, a competent newspaper conductor, is like a general or poet—born, not made. Exercise and experience give facility, but

the qualification is innate, or it is never manifested. On the London daily papers, all the great historians, novelists, poets, essayists, and writers have been tried, and nearly all have failed. We might say all; for after a display of brilliancy, brief and grand, they died out literally. Their resources were exhausted. 'I can,' said the late editor of the *Times* to Mr. Moore, 'find any number of men of genius to write for me, but very seldom one man of common sense. Nearly all successful editors have been men of this description. Campbell, Carlyle, Bulwer, and D'Israel failed; Barnes, Stirling, and Phillips succeeded, and De Lane and Dows succeeded. A good editor seldom writes for his paper; he reads, judges, selects, dictates, directs, alters, and combines; and to do this well, he has but little time for composition. To write for a paper is one thing, to edit a paper another."

FIRST MEANING OF WORDS.—The time was when every word was a picture. He who used a word first—almost any word—had a clear and vivid presentation to his mind of some object, and used that object as a type and analogy to certain ideas, and pictured images present to his mind. Dean Trench furnishes many instances. Look at a word or two. Dilapidated: dilapidated fortunes, a dilapidated character, a dilapidated house. Is there not a vivid picture here when we identify the word with the Latin *dilapidare*, the falling apart of stones, and to survey stone after stone falling away, and leaving only a place of ruin? So the word candid, white. How beautiful, in this connection, as applied to the word candidate—presenting the felt necessity that the candidate for any office should be white and unsoiled in reputation. So the word husband—the stay and support, and binder together of the household—as old Tusser has said in his "Points of Husbandry."

"The name of husband, what is it to say?
Of wife and household the band and the stay."

And the word wife is like it; it is

only another form of the words weave and woof; and in it we have not only a picture of what was supposed to be the principal characteristic of female industry, but the moral idea too of our weaving, by her influence and affection, heart to heart, and the whole household into one. In the same way pity grows into piety.

THE GENEALOGY OF THE MONARCHS OF ENGLAND.—Queen Victoria is the niece of William the Fourth, who was the brother of George the Fourth, who was the son of George the Third, who was the grandson of George the Second, who was the son of George the First, who was the cousin of Anne, who was the sister-in-law of William the Third, who was the son-in-law of James the Second, who was the brother of Charles the Second, who was the son of Charles the First, who was the son of James the First, who was the cousin of Elizabeth, who was the sister of Mary, who was the sister of Edward the sixth, who was the son of Henry the Eighth, who was the son of Henry the Seventh, who was the cousin of Richard the Third, who was the uncle of Edward the Fifth, who was the son of Edward the Fourth, who was the cousin of Henry the Sixth, who was the son of Henry the Fifth, who was the son of Henry the Fourth, who was the cousin of Richard the Second, who was the grandson of Edward the Third, who was the son of Edward the Second, who was the son of Edward the First, who was the son of Henry the Third, who was the son of John, who was the brother of Richard the First, who was the son of Henry the Second, who was the cousin of Stephen, who was the cousin of Henry the First, who was the brother of William Rufus, who was the son of William the Conqueror.

AUSTRIAN TYRANNY.—Dr. D. Bauner, a member of the Austrian Parliament, recently took occasion in the course of a humorous speech to draw a sketch of the tyranny the gendarmes exercise on the rural population. Heretofore that the original idea may have been beneficial and excellent, both in a political and administrative point of view, but no sooner had it been introduced than it degenerated, and the gendarmes were in fact a second bureaucracy, unskilful and armed. They

had become an establishment for the fabrication of transgressions of the law, and a machine for the denunciation of such offences. Frequently interrupted by the laughter of the Chamber, Dr. Bauner then proceeded to exemplify this by a sketch of what had occurred in his own province:—"A peasant was busy in front of his house harnessing his horse to a loaded cart. It was early in the morning. The gendarme on duty happened to pass by, and observed that the little tablet having inscribed on it the number of the persons there resident who were liable to the conscription, was not in its place on the door of the house. He taxed the peasant therewith, and noted in his pocket-book this transgression of the recruiting law. The peasant excused himself, saying that the tablet had been blown down by the wind during the night, and that his child had found it by day-break, and had taken it into the house. He would fetch it and fasten it up again. So he left his horse and stepped in doors. Transgression No. 2.—'A horse without a keeper.' The gendarme entered the house; the dog sprang out and barked at him. Third Transgression—'Dog left at large.' The peasant's wife was just kindling the fire, and confounded at all this, she hurried out with a piece of half-lighted wood in her hand to drive in the dog. Fourth transgression—'Impudent use of fire.' The peasant in despair at all the penalties impending over him, scratched his head, and said to himself, 'Now, God help us, one don't know how to live in one's own house along of these gendarmes.' Although the remark was in a low tone, the practised ear of the gendarme caught it. Transgression No 5—'Unbecoming expressions and opposition to the gendarme ic.' It came to such a point, that in our country, at least in the communes, you could find nobody, however honest, and honourable, who had not been fined or at least put to trouble in consequence of the like accusations proceeding from the gendarmes."

A GOOD NAME.—Always be more solicitous to preserve your innocence than concerned to prove it. It will never do to seek a good name as a primary object. Like trying to be graceful, the effort to be popular will make

you contemptible. Take care of your spirit and conduct, and your reputation will take care of itself. The utmost that you are called to do, as the guardian of your reputation is to remove injurious assertions. Let not your good be evil spoken of, and follow the highest example in mild and explicit self-justification. No reputation can be permanent which does not spring from principle; and he who would maintain a good conscience, must be void of offence towards God and man.

MICROSCOPIC PLANTS AND ANIMALS.—Among the papers published in costly style by the Smithsonian Institute, at Washington, is one on the microscopic plants and animals, which live on and in the human body. It describes quite a number of insects. The animal which produces the disease called the "itch," is illustrated by an engraving half an inch in diameter, which shows not only the ugly little fellow's body and legs, but his very toes, although the animal himself is entirely invisible to the naked eye. When Lieutenant Berryman was sounding the ocean preparatory to laying the Atlantic telegraph, the quill at the end of this sounding line brought up mud, which, on being dried, became a powder so fine that on rubbing it between the thumb and finger it disappears in the crevices of the skin. On placing the dust under the microscope it was discovered to consist of millions of perfect shells, each of which had a living animal.

RELIGION IN DAILY LIFE.—Religion is not a perpetual moping over good books. Religion is not even prayer, praise, holy ordinances. These are necessary to religion—no man can be religious without them. But religion is mainly and chiefly the glorifying of God among the duties and trials of the world; the guiding of our course amid the adverse winds and currents of temptation, by the starlight of duty and the compass of Divine truth; the bearing us manfully, wisely, courageously, for the honor of Christ our great leader, in the conflict of life.

HOW THE WORLD IS GOVERNED.—There are about one hundred separately organized governments in the world at the present time. Nearly one half are monarchies in Europe; and of these a large proportion are petty Principalities and Dukedoms, containing altogether about six millions of inhabitants. Of the governments of Europe, Great Britain is a limited monarchy; France is nominally constitutional, but in reality, an absolute monarchy; Russia and Austria are absolute. Prussia, Spain and Sardinia are limited, with two chambers of Deputies. There are only four Republics in Europe; Switzerland, San Marino, Montenegro and Ancona. The three latter contain an aggregate population of not over 720,000 people. Switzerland, secure in her mountain fastnesses, is now by common consent left unmolested. The governments of Asia are all absolute despotisms. Thibet has the name of being a hierarchy, but differs in no practical sense from a despotism. In Africa, the Barbary States and all the various negro tribes of whatever name, are ruled despotically, except Liberia, which is republican, and may be the opening wedge of civilization on that continent.

The great islands in the Southern and Pacific oceans are mostly independent and despotic—such is Japan with a population of twenty millions, and Madagascar containing five millions. The Sandwich and Society Islands are limited monarchies, and the other Islands in the Southern and Pacific Oceans belong mostly to the different European powers, and are ruled according to their respective form of government. On the American continent, there is but one monarchical government—that of Brazil, which is, however, liberally constitutional. In the three geographical divisions of America, there are eighteen separate Republics. The British possessions in North America exceed the territorial extent, and they enjoy a large amount of political freedom.

Missionary Department,

HUDSON'S BAY TERRITORY.

From the East side of the Rocky Mountains the call is loud for Missionaries. We direct attention to the letter from the zealous and enterprising Chairman of the District, blending as it does the secular and spiritual and furnishing inviting fields for the active and energetic colonist, and an appeal on behalf of the thousands of Indians who roam over that vast territory, most of whom in darkness and ignorance of that "better country." No charity can be more pure,—no benevolence more God-like than that which sends forth the Missionary of the Cross to teach these wanderers the way of life and salvation.

Extract of a letter from the Rev. G. McDougall, dated Saskatchewan River, Grand Rapids, July 23rd, 1861.

Last winter I received three deputations from this people, all pleading for a missionary, and I am now fulfilling a promise made to visit them, having spent a week amongst them, I must hasten back to Rossville; but next winter, Providence permitting, I shall return, and, with the help of my interpreter and hired man, make the timber for a dwelling house and school house. We must have a mission here, and have already commenced operations; but for the present year shall ask no additional help from the Society.

It would be highly gratifying to you to have witnessed the effects produced by the simple preaching of the Gospel to this poor people; "It is not by might or by power, but by my spirit, saith the Lord of hosts;" and glory to his name, that spirit has not been withheld. Frequently the language of my heart has been,—

"In these deserts let me labour,
On these mountains let me tell
How He died,—the blessed Saviour,
To redeem a world from hell."

From where I am now seated, I have a full view of these majestic rapids. Along the banks of the river the half naked natives are posted, each with a gaff in his hand, ready to hook out the sturgeon; the doleful pellican floats leisurely among the eddies, while the black cormorant in flocks are hovering above these troubled waters,—every

thing indicates that the visit of the white man is only transient. But what of the future? Once above these rapids and this noble river is navigable to the foot of the Rocky Mountains; a country for agricultural purposes equal to the best parts of Canada, while recent explorations prove that gold on this side of the mountain is abundant. Several of the company's officers with whom I have conversed speak confidently of the future; they all expect stirring times next summer.

Dear Sir, can we not do something more for the thousands of Indians in the neighbourhood of Edmonton?—Methodism alone represents Protestantism in that country. From five hundred of the Stone Indians the cry comes, "Send us a missionary!" This noble band have their hunting grounds in the gold region. They were first visited by a Rundall, and, subsequently, repeatedly, by a Woolsey. Many of them have embraced Christianity. We want a practical missionary instantly for this important field.

Chief Factor Christy, of Edmonton, is spending two weeks at Norway House, and having heard that your missionary intended visiting our missions in the Saskatchewan, kindly offers to place means at our disposal next spring for that long journey. This generous offer, the Lord willing, we shall accept.

Extract of a letter from the Rev. Chas. Stringfellow, dated Oxford House, Sept. 9th, 1861.

By the great mercy of the Divine Being it is permitted me again to communicate with you in this season of the year, from this distant region.

I am happy to be able to state that the Almighty Parent has again heard our prayer, and restored my dear companion and the mother of our two infant children to some degree of health and strength. For her restoration, after some eight long weeks of illness and confinement, in a land destitute of medical aid, and void of that Christian sympathy so unmistakably manifested in our own beloved Canada and other civilized lands, we give unfeigned thanks and feel the gratitude we cannot write or speak.

The summer just past has been one of almost continued trial, proceeding from varied sources. Still "our Father's hand prepares the cup, and what he wills is best." We find trials great or small are inseparable from the great work in which we are engaged. The superstitions and prejudices held and practiced for ages, do not at once give way. The nature accustomed to indulgence and the mind strange to culture cannot be governed and informed at once. The native indolence and unmistakable tendency to deceit of our people, although much improved and changed, will and does still require the line upon line, &c., and the reproof, rebuke, and exhortation,—and it is easy to perceive whilst this is the case we need to be wise, require to be earnest—and must seek help and grace from the great Master who has sent forth his labourers into his fields white already unto the harvest (in some cases most clearly so.) Not long ago I was visited by an Indian family, the head of which was a man of not less than sixty summers. I had never before seen him. He was nominally a heathen, but on conversation with him I at once found that although he had never heard a sermon, he was familiar with the cardinal points of the Christian faith took a constant delight in prayer, was a decided believer in the truth, and I am not without hope that he possesses a portion of the like

precious faith with us. This was the result of our people preaching to their heathen countrymen "in the regions beyond" the mission here. We enjoin the duty upon them, which duty not a few are forward to use. This great territory, with its scattered people will yet be given to Jesus as his heritage, and he shall reign whose right it is. (Psalm ii. 8.) I consented to administer the sacred ordinance of baptism to himself and a portion of his family. I deeply regret that the circumstances of my family have effectually prevented my giving that attention to the work which I would have been happy to give. My family necessarily occupied my time and it could not be otherwise where servants are little more than the name and nearly every duty devolved upon myself. It is this only which leads me devoutly to desire in consequence of the general delicacy of Mrs. S, that, by the good Providence of God, a way might be opened for our return to our own loved Canada.

During the summer death has been doing his work amongst us. Two aged families, have died, one the mother of a numerous family, some of whom are themselves parents, yet also the mother of several little children. Both these females sought the Saviour in life, and were amongst our most sincere and earnest members. They have joined "the innumerable company, who never die;" and are they not all ministering spirits now, sent forth to minister for them who shall be heirs of salvation.—Heb. i. 14.

At present there is a good deal of sickness amongst the Indians, in part owing to the sudden change of weather that has come upon us. Both our children are suffering from the influenza. We hope nothing serious will transpire with them.

We have heard of the arrival of the Hon. Co.'s ship, *Prince of Wales*, at York Factory. We hope to receive a few comforts and necessaries before long, brought us by this, our only means of obtaining them, of a suitable kind.

We are in expectation of a second pastoral visit from our esteemed chair-

man, which we will hope he will make with safety, and us enjoy with advantage.

We have had an extremely wet summer, and on a few occasions the thunder and the lightning have been on a grand scale. We are not aware of any damage sustained by this; all has been on the side of a clear gain to us in a pure atmosphere and posi-

tive benefit to vegetation and animal life.

The voyaging of the Brigades from here is nearly at an end for the season. With some of our people we have to-day taken our farewell for the season. They are away to their winter abode to prepare for the snow, ice and frost. May God protect them, and bless them ever!

VANCOUVER'S ISLAND AND BRITISH COLUMBIA.

From the following letters we learn that the brethren are successfully labouring in this new and distant field: reaping some fruit to their ministry, but scattering seed which will yield plentifully in the future. The earnest plea of Dr. Evans is about to be realised,—the Rev. DAVID V. LUCAS, now at Farmersville is about proceeding to Vancouver's Island as Dr. Evans' assistant; this arrangement will liberate the Doctor from the incessant toils of pastoral duty, and give him, what the Committee have long desired, greater freedom to visit the stations, and occasionally the mining districts, an employment for which his enterprise and talent so well qualify him to be of service to these adventurers, and to spread abroad the knowledge of the truth.

Rumours were circulated in Canada that Mr. Browning had perished in the storm which swept over that country; but Divine Providence mercifully screened him from its fury. His report of Chinese benefactors to the erection of a church will be read with interest. Much enquiry is shewn by the public just at this time as to the advantages of the new colonies, and many of our people have resolved to make their future home in that fine climate. An increase to the number of missionaries in that District is much desired.

*Extract of a letter from the Rev. Dr. Evans, dated Victoria,
Dec. 7th, 1861.*

I wish it were in my power to furnish you the highly encouraging tidings relative to our work in this district, which I know you earnestly desire. Such, however, is not my privilege at present. Yet, we are not without encouragement and progress. Each of your agents here under my jurisdiction, is breasting the difficulties of his position, and labouring in faith and hope.

By last mail from New Westminster, Brother White informs me that his

"Quarterly Meeting just closed, was a time of great refreshing from above." The congregation there is increasing. The conversion of a sinner, and the reclaiming of a backslider had infused new courage and zeal into the membership of the church. The prayer-meetings are better attended than at any previous period, and a glorious revival of religion is being earnestly sought. Throughout these coasts such a scene as is so frequently presented in other fields of labour, where multi-

tudes are found penitently crying for pardon and salvation, would be indeed an irrefragable proof of the unrevoked promise being still available, "and I am with you always, even unto the end." May God grant us this long-looked-for blessing.

Mr. Robson's incipient efforts for the improvement of the Nanaimo Indians is exciting interest, and although there are opposing influences such as are rarely found in such intricate combination, yet I trust they will be overcome by the patient and persevering application of Divinely instituted means.

A new church is nearly completed at Yale. I expected to be there at its dedication to-morrow. But the sudden cold has temporarily closed the Frazer River navigation, and prevented the steamers leaving for that place this week.

In Victoria we are proceeding with our regular work, and although we have no special or striking incidents to report, still we are not without indications of the Divine presence and influence. Attentive hearing of the word, and generous support of our cause are among our encouragements. In about a fortnight hence, a ladies' sale is to be held for the purpose of procuring a Harmonium or other suitable musical instrument for our church. I anticipate successful results, which will be highly creditable to the zeal and devotedness of the ladies whose industry has been devoted to getting it up.

And now, my dear brother, what can I say more than has been so fre-

quently said, as to the great disadvantages to which we are subjected by the non-reinforcement of the mission.—Nearly another year has fled since your *promise* of an assistant reached me. Here I have been an unwilling prisoner, unable to even visit some of the occupied posts, and mourning over the absence of Methodist agency in the mining regions. We are unable even to carry out our proposed plan for holding Missionary Meetings, nor can we render any mutual assistance, should the state of our work encourage protracted meetings or other special effort.

I say but little as to the wear and tear of mind to which I am personally subjected by my lonely position, multiplied duties and responsibilities, and anxiety worthy to represent the cause of Methodism. If it please God that I shall be rapidly urged to the close of my ministerial career, by this long continued pressure, I know I ought not to complain. But whether living or dying I must urge upon the attention of the Committee the indescribable importance of sending to the country the promised aid without another month's delay. If sent even then, he will not be here before an influx of thousands will be here on their way to the Cariboo and other diggings, where such a field of moral destitution will exist as you cannot conceive of unless Christian ministrations be increased. I trust, however, that ere now the plan is being carried into effect by which you will place an additional member in our District Meeting, to be held the first week in March, 1862.

Extract of a Letter from the Rev. A. Browning, dated Fort Hope, British Columbia, dated 10th Nov., 1861.

Allow me to express my sincere sympathy with you in the severe trials so mysteriously awarded you by divine providence. I am thankful to know that with your anguish of soul you possess loyal acquiescence in the will divine, knowing that *He doeth all things well*. God, my very dear sir, is teaching you that you may instruct us, and I feel that your joy in sorrow—peace in suffering—and submission in deprivation is more eloquent of Christian character than folios of words

thesis on graces, which alas, only too often are found alone in type. As a missionary I claim the right to suffer with you, and also to share your hallowed happiness—and I trust in the heaven to which we are hastening, that your position will be at least where I can behold your perfect happiness in the realization of an eternal re-union with those whom now you mourn.

I seem very unworthy to call the Lord my master when I contemplate your devotion to Him in trials so so-

vere—but then I will hope on, for is not God our refuge and strength. Grace is your helper, and blessed be God this grace is free. Moses could triumphantly extol "The Rock," but lesser ones than Moses have proved its immutability. Hallelujah,—He is perfect through suffering.

I have very recently proved that God is good and doeth good. For days I was reported dead at Fort Yale—drowned in the dangerous and treacherous Fraser, but I am alive and hope to shew myself to my friends at Yale as such very soon. Although not drowned I was in danger of being so.

I had left Yale in the morning, the weather being stormy, and about four miles from there was caught in the most terrific hurricane ever experienced on Fraser River. The first intimation we received of its approach was the falling of huge trees on either side of the river, the noise being very similar to the roar of artillery. Our canoe could not approach the shore for fear of being crushed, and so we were compelled to keep in the stream and prepare for the worst. At one point we did land, and just as we made shore a whirlwind came up the river and passed alongside, which would inevitably have swamped us had we been in the stream. The journey was one I never wish to experience again, and the sensations produced were as novel as they were fearful. I feel, my dear Mr. Wood, that my life hangs on a thread, and that it is incumbent on me to live more than ever for eternity. I found hope in a state of excitement and alarm: the storm has done much damage and imperiled many lives. My dear wife was kept in peace, and gratefully did we kneel that night before our father's God.

I am building a church at Fort Yale, which I hope to get finished with but little if any encumbrance. This is the more remarkable, as the lumber will cost us \$40 per thousand, and all else in proportion. Catholics, Jews, and the disciples of Confucius have alike subscribed to its erection; in fact the name of *but one* Methodist member is found on my subscription book. There is Kwong Lee, \$10; Yanloo Sang, \$5; See Fo Chow and See Fo Hung, \$5; Hie Fe, \$5; Quang Shong, \$2; Ti

Sung, \$5; and a Doctor somebody, the amount of which I am unaware of. If experience can add weight to Paul's much questioned declaration on Mar's Hill, I can testify to its truthfulness. Physical differences there are, but the man is the same, and, praise God, one Saviour can save the entire family. This roughing it, destitute of the means of church aids or membership assistance, causes such convictions of the omnipotence of Jehovah, and the necessities of man, as I could never experience in the land of conventional habits and mutual tastes. The largest amount on my book is \$100, the donor being a fortunate Cariboo miner. The people of Yale have done nobly, and if some little is needed to complete the payment for the building, there are Methodists in Canada who will honour their unselfish liberality by rendering the required assistance. Our beloved Chairman has promised to attend the opening of this Church in a town which Bishop Hills had described as deserted by Methodist ministers for want of success.

In some senses this year has been to me one of trial and doubt, often has the enemy suggested that my position here is but the waste of my most valuable time. Away from my brethren and from *all* lovers of Methodism, as expressed in the life and practice, despair is added to the former suggestion. But I fall back on the fact that my coming here was not my own seeking, but simply an acknowledgment of the demands of our Church upon my life. And praise God I have comparative success, and hope for much more, and I also believe that in sparing my life God has much yet for me to do.

A few days since, while communing with my own soul, the future arose before me rich in holy trial. I then felt that the happiness of heaven could not tempt me to forego the pleasure of laboring for Christ on earth. Will you pray for me? it is so cheering to know that God's chosen ones remember us at the mercy seat.

I met with a miner not long since who remembers with gratitude your praying for him in the morning Sabbath prayer on the eve of his departure for California.