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WESLEYAN METHODIST MAGAZINE

OF CANADA.

APRIL, 1862.

“ARMINIANISM AND GRACE.”

This is the title of a pamphlet recently issued, and is, as we learn from a short note by way of preface, the re-publication of an article that appeared in the *Princeton Review* for January, 1856. We find only the name of the publisher on the title-page, but whether it has been issued on his own mere motion, or for some parties unknown to the public, is not stated; but the reason assigned for its appearance now, is “the belief that its re-publication is fitted to be of service to the interests of religion in Canada:” and the fact is not concealed that it is designed as an assault upon the doctrines of the various bodies of Methodists in this Province. It is not, perhaps, necessary to inquire too closely into the motives of those who are just now endeavouring to give this pamphlet as wide a circulation as possible; or why the *valuable* article has been allowed for six years to lie in its light under the covers of the *Review* in which it first emitted its glowing rays; or what particular event has transpired within the last or present year to call forth this special effort to batter down “the stronghold of Methodism and Arminianism” in this Province: all these matters leave to those who have thus attempted to revive a controversy which various parties seem to have thought had been continued as far as was necessary clearly to define the views of each. With this preliminary notice of this re-publication in this Province, at this time, we direct our attention to the article which our Calvinistic friends have thus “delighted to peruse.”

The author sets out with the friendly assurance that “he has no desire to wound the feelings of his Arminian brethren.” The tender compassion expressed is very commendable to the writer, but was quite superfluous in respect to those towards whom it is exercised, as Arminians are not so easily wounded as seems to be supposed; especially after the fierce assaults they have endured for more than a century. The writer

further professes to have "no pleasure in pointing out what he regards as a most serious conclusion drawn legitimately from the principles" of his Arminian brethren. We are strongly inclined to believe this in a certain sense, since we cannot but think that "conclusions drawn legitimately from their principles" would have been widely different from those which are here deduced; and the satisfaction attained by the writer must have arisen from the gross misrepresentation which his own peculiar mode of reasoning has produced. We have seldom read a more glaring perversion of Arminian doctrines than this article contains, and the re-publication of which, it is thought, "is fitted to be of service to the interests of religion in Canada!" Let us see, then, what are the pernicious errors of Arminianism which so seriously affect the interests of religion, as to demand the antidote which the re-published article from the *Princeton Review* is designed to supply.

The writer states his objection in the following words:—"The sum of our charge is that Arminianism, in its essential and avowed principles is subversive of grace." The writer further says that he is fully aware of the gravity of the charge here made, and that he would shrink from preferring it, but for the conviction that it is true, and that the error involved is incalculably injurious. He next proceeds to define the term "grace. It means favour, that to which the receiver has no claim, and the performer is not bound." To this definition we take no particular exception. "And yet we affirm," says the reviewer, "that the avowed principles of Arminianism entirely subvert this idea of grace." And why, because, he says, "according to this system man in his fallen state had claim to the divine favour, and hence that could not be of grace which was based upon a claim." Here we have the sum of the reviewer's charge against Arminianism, and the point of his argument to prove that it is subversive of grace; and here too we have the evidence of that misapprehension of the first principles of Arminianism which has led him into the false reasoning and wrong conclusions which constitute the sum of his charge, and the ground of the necessity laid upon him to break silence which he felt would be criminal.

Let us first endeavour to understand the meaning of the terms employed. If by "man," as the word is used in the statement, "Arminianism teaches that man in his fallen state had a claim to the divine favour;" we are to understand, the first of our race, or Adam and Eve personally, then we most positively deny that Arminianism teaches any such doctrine. Neither Mr. Wesley, nor any of the authorized standards of Methodist doctrine can be adduced in support of such a theory, and had the writer, or the re-publishers of the article in question, taken half as much pains to see

for the truth, as they have to reason from a false premise, and disseminate the erroneous conclusions, the cause of religion would have been better served, than is likely to result from the course which has been pursued. We repeat it, that Methodist Arminianism nowhere teaches that our first parents after their transgression "had a claim to the divine favour;" but, on the contrary, that they had forfeited all claim thereto, and might justly have been doomed to suffer the immediate and full penalty of their sin. Hence their deliverance from death, and the provision for their restoration to the divine favour by the promise of a Mediator, was purely an act of grace on the part of Jehovah. Thus far Arminians and Calvinists agree. But Arminianism teaches further, that the same act of grace which interposed for the salvation of our first parents, and thus perpetuated the human race, places all mankind under the same gracious dispensation, and extends to them the same provision which offered the guilty pair salvation and life; and hence both the existence of mankind, and the provision for their salvation are of grace. But Calvinism teaches the doctrine of grace after a different fashion, and makes its own dogmas the standard by which to test the orthodoxy of Arminian doctrines. It holds all the posterity of Adam as guilty of the first act of transgression, and as so, "having no claim whatever to the divine favour, and hence might justly have been left to perish forever." It is here that Arminianism enters its protest against the unrighteous imputations of Calvinism, and denies "that God might justly have passed by all men, and left the whole race to perish without providing salvation for any," unless, indeed, the whole race had perished in the death penalty inflicted upon the first guilty pair.

Let us see, then, whether Calvinism will abide by its own doctrines. Suppose, for illustration, that our first parents had been created in the same state that their posterity are found, and without any fault of their own had been so depraved as to indispose and incapacitate them to seek the divine favour; and suppose that no provision had been made to meet the necessities of their condition, so as to enable them to obey the law of God; would it have been just in God to punish them for their sins, when in fact neither their depravity nor the actions resulting from it were the consequence of their own choice, but a necessity of their nature which they could not control? But, suppose further, that both Adam and Eve had been equally guilty in the first transgression, both having forfeited all claim to the divine favour, and suppose that God, viewing both in the same miserable condition, had elected one to everlasting life, while the other "had been left to pursue his own wicked choice, and had been punished at last for his sins;" would that have been an act of grace to the one, and no want of fairness to the other? Let Calvinists call this

grace if they please; we regard such a proceeding as criminal partiality on the one hand, or cruel injustice on the other. And that which may be supposed in the case of our first parents, in regard to the one being taken and the other left, may be applied to the whole human race. And yet this is a fair illustration of the doctrine which the writer in the *Princeton Review*, and the publishers of the article in Canada, erect into a standard by which to prove that Arminianism is subversive of grace.

But lest we should be suspected of misrepresenting the standard by which this writer attempts to prove that Arminianism subverts grace, we give his own words. In the 13th page, we find the following:—

“According to that doctrine (election) all men are by nature in a lost condition, and might justly have been left to perish forever. They have no claim whatever to the divine favour; and even when pardon and eternal life are offered, such is their depravity that none would accept it without the constraining grace of God. Viewing all in this miserable condition he ‘elected some to everlasting life,’ whom he would make willing in the day of his power, while the remainder he suffers to pursue their own wicked choice, and will punish them at last for their sins.”

In this veritable quotation from this article, which has been thought worthy of re-publication in Canada, we have the Calvinistic scheme of grace, set forth in this instance for the special purpose of proving that Arminianism in general, and Methodism in particular, is subversive of grace. That it is subversive of such grace as is here displayed, we readily admit; for the above quotation, instead of presenting such an exhibition as is worthy of God, a similar course of proceeding on the part of an earthly sovereign would render him an object of universal execration;—a veritable king of Dahomy himself. Let us suppose the case of an earthly monarch whose subjects had all, alike, incurred the penalty of treason, and while in the exercise of his sovereignty, some are restored to all the rights and immunities of obedient and loyal subjects, the remainder, without any condition or offer of pardon, are doomed to expiate their crimes upon the gallows; would impartial judges in equity regard the one case as an example of commendable clemency, and the other as only the ordinary course of justice? Or, to put the case in a still stronger light; suppose that the subject of an earthly king has committed an offence which renders him liable to the penalty of death; but the king in the exercise of his sovereignty and for good and sufficient reasons, not only permits him to live, but selects a part of his posterity as the subjects of his favour, while he imputes to the remainder all the guilt of the father’s crime, and inflicts upon them the extreme penalty of the law. Such a proceeding might be an act of grace in the Calvinistic sense of the term, and only common justice to the ‘vessels of wrath;’ but, in the estimation of impartial jurists, it would

be viewed as capricious favouritism on the one hand, and the exercise of causeless wrath and cruelty on the other. And yet this is the horrible doctrine which the writer and re-publishers of this article, set up in proof that Arminianism is subversive of grace.

Strong exception is taken to the view expressed by Mr. Wesley, when he said, "I deny that God might justly have passed by me and all men:" and yet this is the *only* view of God's dealings with mankind, that can be made to harmonize with the perfections of the divine nature. When man was created, he was placed in a state of probation; the purity of his nature rendered him capable of fulfilling all the divine requirements; while the freedom of his will left him at liberty to choose the evil. When by transgression he fell, as none but himself was involved in the guilt of his sin, the punishment could not justly have been inflicted upon any but himself. And hence to have allowed the perpetuation of the human race under the curse of the original transgression, without any probation or provision for regaining the divine favour, and to punish the posterity of Adam for what they could not avoid, would have been not only unjust, but the perfection of cruelty itself. It would have been just the same as if God had created our first parents with a depraved nature, with no provision for obtaining the divine favour, and yet consigned them to everlasting perdition for their sins; or elected the one to everlasting life, and left the other to perish in sin. Could God *justly* have done so? And yet this is the Calvinistic notion of grace and justice in the dealings of God with his creatures. Now Arminianism teaches that as our first parents were placed in a state of probation under conditions which enabled them to secure the reward of obedience, so also, through the grace of the Gospel, are all their posterity. It teaches also that when our first parents had forfeited the divine favour and rendered themselves liable to the penalty of sin, the grace of God was manifested in providing a remedy, and in perpetuating the human race under a gracious dispensation, which provided all that was necessary for their restoration to the divine favour, and that this remedy is offered to all upon the same conditions.

It is not our design to pursue the writer of this article through all the gibbles and perversions by which he endeavours to establish his main charge against Arminianism. We think the view above given that the face of God was displayed in the salvation of the first guilty pair, and in perpetuating the human race under a gracious provision for the salvation of all who will accept it; is all of grace from first to last, and in wide contrast, too, to the horrid decree which represents the Creator as leaving a large portion of mankind in helpless depravity, to pursue, not "their wicked choice," but to submit to a dire necessity, and then punishing

them for what they could not avoid. This is the kind of grace which is exhibited in the quotation above given, which represents God, as more unjust and cruel than Abaddon himself. The doctrine here taught, in its legitimate results, is so obnoxious to the sentiments of our common humanity, that even Calvinists themselves are seldom heard to proclaim it from the pulpit, and we had hoped that the evangelical spirit which so largely prevails amongst Protestant churches, would have suggested some better mode of advancing "the interests of religion," than that of calling up from a six years' slumber, and scattering through the land, such a perversion of Methodist doctrines as this article contains. We regret to learn that we have over-estimated the fraternal concord of one branch of the Protestant church of Canada.

Passing from the "doctrinal aspect of Arminian Methodism," the writer would fain inquire into its practical working, but contents himself with referring his readers to the Rev. Parson Cooke's volumes on this part of the subject. Dr. Cooke's gross caricatures of "the practical working of Methodism" we should think a very fitting counterpart of this writer's misrepresentations of its doctrinal theory. He does not close, however, without intimating some of his objections to the working of the system; and here we rather suspect, he has revealed the secret of his zeal to attempt to expose the evils of Arminian Methodism. The progress of Methodism has been too rapid for his Christian charity. This objection is put in the form of a charge of a "proselyting spirit." He says: "We know of instances within the sphere of our observation, and hear of them from all quarters of the surreptitious creeping in of Methodists to the bounds of other churches, and little by little seducing their members, and erecting churches where the only possibility of their living or growing is by proselyting. Now we will not take upon ourselves to deny that Methodists have never over-stepped the bounds of propriety in their offers of salvation by grace to *all* mankind, but this we will say, that the work of proselyting, in the objectionable sense in which the term is here used, is not one of the means which Methodism either sanctions or employs to multiply its adherents. And as to the charge of "creeping into the bounds of other churches," we wonder that prudence did not suggest to our Presbyterian friends the propriety of suppressing this part of the article in its re-publication in this province; lest the charge here preferred against Arminian Methodism should recoil on themselves. For where have the established churches in Canada, except within the bounds of other, and Methodist churches, too? And yet we do not say, in doing so, they have invaded any person's rights. But, even admitting that the charge were true, what right have those to complain who believe the doctrine of election as taught in this article? Do they claim jurisdiction over all, both

elect and reprobate, within the bounds of their churches? Or do they object to Methodists proselyting those whom Calvinism leaves "to pursue their own wicked choice?" Surely they do not claim such, as members of their churches, and why then object to the efforts of others who believe that God wills the salvation of all? and that even the outcasts of Calvinism may become "fellow citizens with the saints, and of the household of God." Should Methodists erect a church by the side of every Presbyterian church, or wherever Calvinism is preached, they would only obey a necessity imposed upon them by their own doctrines, and the wants of a perishing world. Wherever Calvinism teaches the possibility of the salvation of only part of the human race, there Arminianism should proclaim with a trumpet voice the name and work of Him who would have all men to be saved, lest any guilt-stricken and self-despairing sinner should exclude himself from mercy, under the temptation that if any are doomed to death eternal, his own deserts surely render his damnation just. We cannot, however, admit the same plea of necessity for Calvinists creeping within the bounds of "Arminian Methodist" churches.

Another charge which this writer prefers as the "the great practical evil of Methodism, is the false conversions, and the false form of religion which it fosters." And this he affirms "is a fact so notorious that the better class of Methodists themselves do not deny it." Our chief objection to this rather serious charge, is, that it is not true. Both the better and worse class of Methodists, who understand the truth, will and do readily admit that as of old some seed falls by the way side, on stony ground, or among thorns; and that some who did run well are hindered, and that there may be some who are nominally within the pale of the Methodist church who have but a form of religion, without the power; but that Methodism either in theory or practice fosters such results, we, and all right-hearted Methodists, utterly deny, and point to the whole history of this great revival in proof of the utter groundlessness of this imputation. We shall content ourselves with this dogmatic vindication of Methodism, without the further repudiation of the charge, which comparisons might strengthen.

The most singular feature of this article is the direct contradiction it contains. The writer sets out with the charge "that Arminianism, in its essential and avowed principles, is subversive of grace," and yet, after pages of reasoning to establish this "grave charge," he says,—“We would gladly acknowledge that the Methodists, both in this country (United States) and in England, have accomplished a great work. They have carried the Gospel to thousands whom it would never have reached in any other way.” And to make this admission the more remarkable in its absurdity, we find it on the very next page to the reiteration and amplifi-

cation of the grave charge, preferred in the following inquisitorial language:—"Then do they preach the pure Gospel? Is it not an eviscerated Gospel in which God's sovereignty, his perfect freedom in the gift of his Son—in the bestowment of his grace, and in his ability to reach and keep the vilest sinner, are left out? Is it the Father, Son, and Spirit, revealed in the Scriptures whom they set forth? Or is it not their own mistaken idea of what God ought to be and to do which is proclaimed?" How such a Gospel could "accomplish a great work" that any Christian should "gladly acknowledge," is more than we can comprehend, unless the gladness be shed into the heart by the assurance that "the thousands reached by it," have been led "to believe a lie that they all might be damned," and thus the non-electing purpose of Jehovah fulfilled. Would Paul have rejoiced in the preaching of such a Gospel, and gladly acknowledged its results? Would he not rather, had the preacher been even an angel from heaven, have uttered in thunder tones the withering denunciation, "Let him be accursed?" We leave the writer and re-publishers of this article to harmonize their gladness with that of the apostle John, whose chief joy arose from hearing of his children walking in the truth.

MINISTERS' SALARIES.

We will assume that a minister's salary is an allowance for certain services rendered in this world, apart from their bearing and effects in eternity. Not only should we notice the results in their beneficial tendency, but the necessary qualifications and labours of the agent employed in producing them, we should also observe how other men are employed, how their labours are remunerated, and what are the qualifications deemed requisite for their respective vocations, as well as the time and labour expended in their due performance. If we were to pursue these premises in all their bearings and follow them to their conclusions, we would arrive at the fact that no class of men in our Province is so poorly paid as ministers of the Gospel, contrasting their moral and mental qualifications and their arduous and exhausting labour, both physically and mentally, to say nothing of the importance of the results effected.

We notice with regret the laxity of principle manifested in regard to the obligation of the people to fulfil on their part, what we may call the covenant entered into in reference to ministerial support, it being scarcely looked upon at all as binding, having neither the strength of legal or moral obligation,—not even a debt of honour, but a mere matter of convenience, to be met only when all the requirements of life are satisfied.

In taking the lowest ground we possibly can, and in looking upon it as a mere ordinary transaction of every-day life; we have simply a contract entered into between two parties, both strongly bound together by a unity of religious principle and sentiment, which should be the most sacred of all connections, and be productive of the warmest sympathy, and the strongest regard for each other's welfare. It is mutually agreed that the Gospel ought to be preached, and that the Church should have pastoral oversight,—that even it is a divine ordination. It is perfectly understood that certain men possessing requisite qualifications, should be set apart for this work, and that they should give themselves wholly to it. On the other hand, that christian men and women should be united in church fellowship, hear the Gospel and submit themselves to pastoral authority, and consecrate themselves fully to the service of God. One of the leading principles of evangelical piety is consecration to God. Not of what I possess not, but of what I have; all the gifts necessary for the edification of the church are dispensed throughout its members, the lack of one being supplied by what another possesses, and thus by bearing each other's burden we so fulfil the law of Christ. One gives his time and talent, another his money, a third may be found to give, which is all he can give, his prayers and supplications. But whilst it is not required of any to give what he has not, we are not to consult our own tastes and inclinations, and tender alone what is most easily and agreeably given, but what is most needed by the Church, and what is most conducive to promote its interests. We have known men who ought to preach, tender their money; and others, whose money would have been the most appropriate gift, tender their preaching. The necessities and requirements of the Church should alone determine the nature of our services and our sacrifices.

A man called of God through the voice of the Church and the bestowal of the necessary gifts and graces, and who, after being engaged in the sacred office of the ministry, gives up his position, and enters into secular life, however lawful the pursuits may be in themselves, is generally looked upon by the Church as one who has been unfaithful to his vows and obligations; nor have we any particular objection to the opinion, but it is not rather singular that many wealthy men as well as men of more moderate means can dispose of their talent as they think proper, in regard to giving and withholding, and very little notice is taken of the matter; nor does their penuriousness attach any peculiar stigma to their religious character, yet the Saviour says, "he that is unjust in that which is least is unjust also in much."

Who has not frequently heard some of our pious people pray, that the Lord would give their ministers seals to their ministry and souls for their

hire, and we fear many imagine that such should, almost exclusively, be their wages. Now these attestations to our call should be ardently desired, and are very encouraging; and such hire may be very valuable in the spiritual world, but we doubt its currency in this material world, in purchasing the necessaries of a minister's every day existence, or in supplying the wants and requirements of his family. Besides it is very ungenerous on the part of those who may be sealed and saved through their instrumentality, to withhold in this world what they alone have the power of imparting, and to whom God has assigned the honour, because He will recompense the minister at the resurrection of the just,—“Is thine eye evil because I am good.” These spiritual results of the minister's labours certainly are first among the strongest reasons why he devotes himself to the work of the Sanctuary, or many would retire into secular life in disgust, if the appreciation of it was to be judged by the pecuniary acknowledgment it receives from many members of the Church. But we are now only assuming present obligations in view of present labour, and its immediate results to whom the services are rendered.

We think that we perceive a floating element of great evil, which imperceptably gets possession of many minds and hearts, that every dollar appropriated to the support of a minister is a gift, free from obligation and scarcely resulting at all in benefit to the giver, a mere act of benevolent sacrifice, but placing the recipient under everlasting obligation to the donor.

We wish to have it understood, that whilst we are as strongly opposed as any member of the Church to have the minister lord it over God's heritage, and would have him assume as little as possible in reference to what Romanists call the power of the Keys,—or, that we desire to see the minister placed in a position of external pomp or luxury, yet we think he should have as much freedom in the discharge of his important and absorbing duties, as the people have, whom he serves in the Gospel. We do not desire him to be the *patron* of the people, but we do not want the people to imagine that every time they hear him preach or contribute towards his salary, that it is *patronizing* him.

There is probably no Christian community in the world more able to support their ministers than the Wesleyan Methodists of Canada; and we know of none under stronger obligations to do so, apart from those which are purely spiritual. To their exertions, combined with those of the people, are they mainly indebted to being saved from a richly endowed dominion Church.

The minister cannot help viewing the probable position of independence and perhaps of wealth, that he might have occupied, and had he

mained in secular life and thinks that he ought to be placed on a level with those whom he serves in the Gospel, not on a level with the indolent and improvident, but on a level with the class to which he rightfully belongs, the intelligent and industrious.

If the circumstances of the Church were similar to what they were a half a century ago, we would not hesitate in regard to duty to suffer penury and affliction with the people of God, as our fathers did, but with their change of circumstances, the minister should share. The disposition painfully apparent to have the minister poor to keep him humble, is most frequently a mere subterfuge to conceal a selfish and penurious disposition; and those who practice it on this assumed basis, contradict their own principle in its application to themselves; for they are of a class who are never apprehensive of their own pride increasing through an increase of worldly goods, though they may not possess only a small moiety of the virtues or graces of the minister, of whom they desire to be the guardian.

Poverty and wealth are not very congenial, or assimilating spirits in their association. Wealth naturally looks down upon poverty; and poverty is disposed to envy wealth, and thus the poor minister and wealthy layman are exposed to as malevolent an evil as ever pride was.

We hold the voluntary principle as the correct one in support of the Gospel: but alas! in a fallen world and in a community of christians, with some of the selfishness of it still cleaving to them, the working of the principle is fraught with painful effort, and often with only partial results. Not only is the pittance of the minister in most cases small, but difficult in obtaining; but there are other funds necessary for the support of Divine worship, and the extension of the Gospel, which are miserably deficient. Who of us have not preached in houses that in winter are wretchedly cold and cheerless; who has not sighed to see our churches unwashed and unswept; and who has not tried to preach where there has only been light enough to make darkness visible,—and this often in wealthy agricultural settlements.

But we are inclined to think that the ideas associated with what is called the *voluntary principle* are altogether incorrect. Is it optional after a man becomes a member of the Church, say the Methodist Church, to give or withhold as his whim or caprice may dictate? We answer decidedly—No—his voluntaryism ceases,—he submits to the law of God, and the usages of the community or Church in which he is an enrolled member, and this duty he can no more neglect, than he can violate any known law of God, and be guiltless. The amount he ought to give is another thing.—St. Paul says, “According as God has blessed him,”—the most commonly received idea, as practiced in the Church in nearly every age,

is one-tenth of his income. When a man, therefore, becomes a member of the Church, he is bound to a certain line of life, and a certain course of conduct; he is not left to consult his own tastes, or indulge in his former sinful habits, he is bound by the law of Christ to submit himself to him in *all things*.*

Notwithstanding the advance in the stipends of ministers during the last decade, there is still a painful pressure felt through the want of an adequate salary to the minister's position and demands, and we question if, on the whole, they are more easy in their temporal circumstances than formerly, when salaries were smaller and wants were fewer; they lived in a state of society far more primitive in its construction than at present, and in which few of the modern appliances of life were sought, or were to be obtained. It was then enough for the minister to be as the best of people, and so it should be now, *but it is not the case*.

We do not complain of the lack of the ordinary and every-day necessities of life, but of the lack of power to provide for changes of positions and circumstances, such as making provision for his children and the days that may come, when incapacitated from infirmities of old age, from doing the active work of a minister. We are, of course, pointed to the Superannuated Fund: but is not such reference cruel, when it is known that all he has any prospect of deriving from this fund is a miserable pittance, varying from one to two hundred dollars a year?

The changes wrought by time and other circumstances have been in their result, generally favourable to the laity, apparently so to the clergy, but not to the extent to the latter, a superficial observer would suppose. To give exact figures illustrative of our ideas is out of the question; but we may not be very far from an approximation to the truth, if we were to say, there has been a four-fold increase in the wealth of our people during a quarter of a century, and their annual income has more than doubled. With this increase in means there have been very rapid steps taken in mode of living; the log house, or shanty, has been exchanged for the more commodious and elegant structure. The neatly scrubbed floor for the richest carpets; and, we may add, many of the luxuries and accompaniments of modern life in their most coveted forms. The minister, if he expect any weight or character or influence of position, must make some advance; but how is he to do it, and keep pace at all with those whose income has more than doubled, whilst his has not advanced twenty-five per cent?

The advance in real estate, and the disadvantages resulting there-

* See the "Rules of Society."

from to a man of limited means, is frequently lost sight of in its application to ministers' families. Formerly it was a small affair to purchase a farm for a minister's grown son : now it is impossible : so the choice rests between a day-labourer—a mechanic, or some learned profession. But to accomplish the latter is generally a matter of the greatest difficulty, and in many cases impossible, save through some fortuitous or providential means.

With rare, honourable exceptions, there is a want of liberality on the part of our stewards in making appropriations for the support of their ministers : the closest economy being necessary to live at all on the salary, and it is rarely that even this is paid, often a large percentage is never realized.

There are men, honest in all their dealings in the world,—who will punctually pay their taxes—their school fees—their store bills—the doctor's bill—the blacksmith and the labourer, but who never dream that it is wrong to withhold a portion of the minister's salary, and can very gravely say, when solicited,—I have nothing to spare,—thus inverting God's own plan, that required the first fruits for the altar and Priesthood. Now, the duty and debt are placed at the foot of all obligations, and it is considered scarcely obligatory at all,—it is a free gift—that is, perfect freedom in giving or withholding, without remorse in withholding,—or pleasure in giving.

SABBATH SCHOOLS OF METHODIST ORIGIN.

It has been but too often the case that those who have been benefactors to the human race have been deprived of their well-earned renown by others who have not deserved it. I need scarcely say that Methodism both in England and this country, has frequently suffered in this respect ; and it would undoubtedly have suffered more but for the well-directed efforts which have been put forth to place matters in their proper light before the world.

I have been led to these remarks from the fact that it has been published to the world that a Mr. Raikes, of Gloucester, was the first to establish Sabbath Schools. I have no wish to deprive that benevolent and energetic individual of his well-earned renown ; for it is well known that he spent both time and means to promote the spiritual welfare of the poorer orders, in the large manufacturing cities and towns of England, and that his efforts were crowned with very great success. It should, however, be known, that Sabbath schools, like many other means which have been successfully used for the good of mankind, are of Methodist origin. A

small market-town, by the name of High-wycomb, in Buckinghamshire, is the first place where a Sabbath school was held; and a Miss Hannah Ball, a most devoted Methodist lady, the honoured person who first thought of collecting together the poor children of that neighbourhood, on the Sabbath day for religious instruction. In reference to this subject, she writes in her journal under date of June 3rd, 1770. "I desire to spend the remaining part of my life in a closer walking with God, and in labours of love to my fellow-creatures,—feeding the hungry, clothing the naked, *instructing a few of the rising generation* in the principles of religion, and in every possible way I am capable, ministering to them that shall be heirs of salvation."

It was some time in the year preceding, viz.: 1769,—that this school was first commenced, which is rendered the more remarkable from the fact of her taking nearly *fourteen years' precedence* of Mr. Raikes, the hitherto admitted founder of Sabbath schools, in the year 1783. This School was continued by this benevolent lady for a great many years. She was not content with what she could do for them on the Sabbath, but collected as many of them as she possibly could, on every Monday, to instruct them in the principles of Christianity "earnestly desiring," as she writes in a letter to Mr. Wesley, "to promote the interests of the Church of Christ."

The estimation in which this pious and self-denying lady was held by Mr. Wesley, may be gathered from the fact that her biographer has given no less than thirty-one letters from him to her, only one of which is published in the edition of Wesley's Works, of 1831. Some of which are very beautiful, and well deserve to be more generally known. I only give a short extract from one of them now, which has reference to the Sabbath School: "As you have a peculiar line for children, and a talent for assisting them, see that you stir up the gift of God, which is in you. If you gain but one of them in ten, you have a good reward for your labour."

It is quite clear, therefore, that the honour of **ORIGINATING SABBATH SCHOOLS IS DUE TO METHODISM.**

PROPERTY: WHOSE IS IT?

Does property belong to man, absolutely? or is he only the steward or agent of another?—He who would lay claim to absolute and irresponsible control over property, must be its creator: because the right of disposal arises out of the power of production; the order being—creation, possession, disposal.

But man did not create himself; neither did he originate one fraction of part of this material world in which he lives. He can mould into a the

and forms of beauty and usefulness, the material produced by the creating Power, and placed in his hands for that purpose; but he cannot produce the material. Neither can he produce the ability to fashion it: that also comes from the Power above him. The use of the ability, and this alone, is his. Nor can he hold either material or ability as long as he pleases. Both are held at the will of the originating Power. When He pleases to withhold the material, man is poor; and when He withdraws the ability, man is helpless. It is clear, therefore, that on the ground of production man has nothing. All he possesses belongs to the producing cause; and all right of disposal must be found in the supreme will.

If, however, man deem ought to be his own, let him submit his claim to the test of experience. Are his worldly possessions his own? Why, then, does he permit them to be borne off under his own eyes? and why suffer his most cherished treasures to melt away in his own hands? Are the faculties by which property is acquired his own? Why, then, does he not guard them against those fatal influences which often render them powerless,—and this, not unfrequently, just at the moment of seizing some glittering prize? Is his body his own? Why, then, does he not protect it against those wasting diseases which destroy its energies, and finish their work in the dissolution of his material self?

If man's right to property can be clearly and fully made out, he is manifestly defrauded by such invasions of his possessions, and made the victim, daily and hourly, of merciless depredation; whilst his impotence is rendered only the more strikingly apparent by his agonizing protests and unavailing appeals.

But we address those who believe the Bible to be a revelation of the will of God to man. What says the Book? "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods." (Ps. cxiv. 1, 2.) All that is hidden in the deep waters, all that lies buried in the strata of the globe, all that is borne upon the surface; earth, air, and sky; the winter's frost, the fruitful rain, and the ripening sun; all, all, are His, who hath said, "All souls are mine." And upon this base of the Creator's workmanship is established, beyond all dispute, His sovereign and absolute ownership in the kingdoms of nature, and providence, and grace.

Seeing, then, that God is the great Source from whence all things flow, and that from Him are derived both the skill and the strength of labour; the produce of all things must be the produce of God's capital, and the right of disposal must be solely in His hands. This principle, however allowed in theory, is practically denied. And yet, if but a little attention be given to the subject, the discovery will be made, that God's ownership is stamped upon the whole creation, and upon every part of it; and that, though there may be many holders of property, there cannot be more than one absolute Proprietor.

When God placed under the sway of man the lower forms of His creation, He did not place them there unconditionally or absolutely, any more than He placed them there everlastingly. He still maintained His claim; and held man, as a steward, responsible to Himself. Those changes which are continually effected, by the providence of God, in the circumstances and condition of mankind, are so many assertions of His un-

changeable ownership, so many testimonies to His abiding claims. And the severe denunciations, recorded in His word, against those who misappropriate His benefits, clearly point out the fact of man's responsibility.

From the earliest period of this world's history, a substantial acknowledgment of man's dependence and obligation has been made a part of religious duty. From the earth's first inhabitants the supreme Lord claimed the firstlings of the flock, and the first fruits of the field. On the establishment of the Mosaic ritual, a tenth, which before had been laid by the patriarchs upon the altar of Divine worship, was sanctioned by explicit law; and some new demand was imposed, as the portion to be devoted to the service of the sanctuary.

Now, what reasonable man—especially, what Christian—would have the hardihood to deny God's right to administer the Government of His own world, and to portion out His own property? He made all things for His own glory; and that glory will He not give to another. But many, including some who profess and call themselves Christians, use the world as though it were made for the purpose of feeding their own vanity. They form huge schemes of self aggrandisement, and brace themselves up with imaginary dignity; they talk about their position, and the necessity of maintaining it:—to the accomplishment of which all things must yield. God's own demands must be kept in abeyance, or His right ignored. But it may be, the all-searching Ruler does not think so highly of them as they think of themselves. It may be, that he will not deem the maintenance of their "position" of sufficient importance to claim a suspension of His righteous law in their favour. He may not be quite pleased that their inflated desires should be fed upon sacrilegious plunder.

Since, of all that pertains to man, the soul is most precious; so, of all his necessities, that religion which provides for the soul's security and happiness must be the greatest. It is, therefore, on God's part, an act of benevolent consideration, in conveying over the earth's produce to the use of man, to reserve a portion for the special purposes of religion; and man is greatly honoured in being appointed God's steward in this matter. The importance of this trust is commensurate with its sacredness, as involving God's honour, and the eternal destiny of His intelligent creature.

Now, the maintenance of God's cause being a Divine arrangement, and conducive to the best interests of mankind, it clearly appears necessary that earthly desires should be "kept under," so as not to infringe upon the portion of property set apart for purposes so sacred. To withhold such portion from its legitimate destination is to rob God of His right, and to deprive the world of high privileges which He intends to confer upon it.

If any man deem it a hardship to be thus peremptorily called upon to contribute his tenth to God's cause, we would not plead with him as for a benefaction, but rather contend with him as for a right; we would not ask a charity, but demand payment of a debt. Money has been placed in his hands for this end; and shall he complain that he may not apply it to uses less worthy than those for which God has given it? Man's cupidity would claim all that he can lay his hands upon; and he would fain lay the entire sum upon himself. Many there be who cost more than they are worth; showing a large development of the absorbing power, but yielding nothing beneficial in return. Every man ought to show his right

place among his fellows, by doing at least a little good in the world from whence he draws his support. But if he not only confer no good upon his fellows, but also refuse a just homage to the Author of his being; if he retain that for his own use which God hath ordained for sacred purposes; why, then, the Old Testament oracles pronounce him a robber of his Maker, and declare him to be "cursed with a curse." (Mal. iii. 8, 9.)

But, it may be asked, does the New Testament economy require that we should give up to God's service an equally large proportion of the earth's produce? From infallible teaching it appears, that the first condition of discipleship is a full surrender of ourselves, and of all we have, to Christ; who is to be acknowledged, in virtue of that authority which God has given to Him, as "Head over all things unto His church." This demand of unqualified surrender and submission rests upon Christ's property in mankind, by the double right of creation and redemption. "He Lord of all." And, as the later dispensation is superior to the earlier, does an augmented force rest upon the demand to honour the Lord with our substance, in a liberal sustentation of those means which are appointed for the extension of Divine worship, and the salvation of the world.

A very little attention given to the discourses of our Lord will show that He accepts the discipleship of His followers only upon the principle of complete devotedness to His person and to His cause. That this principle was so understood and accepted by the early Christians, the brief yet comprehensive account of them sufficiently testifies. They gave themselves first to Christ, and then to His church. The consecration was complete. Their property, their liberty, their lives, all were freely yielded up to the honour of God, and to the interests of Christ's kingdom; the measure and character of their offerings being determined by the nature and circumstances of the demand.

Devotedness may vary in its form, but not in the distinctiveness of its principle. The form of its manifestation is decided by the requirements of the object upon which it may be placed. Had the church of Christ at large retained that spirit which was magnanimously set forth by its earlier converts and advocates, it would, surely, ere the nineteenth century, have taken possession of the world, and swayed the destiny of all nations. But, when persecution ceased to rage, and the sacrifice of goods, liberty, and life ceased to be a necessity, the principle of entire consecration began to decline. God's claims came to be less felt, and the response was feebler. Ecclesiastical wealth, which ought to have been given to Christ for the redemption of this redeemed world, was given to man, and expended in the establishment of Popery,—that masterpiece of Satan. And, from that time, through many a dark century, both God and mankind have been enormously defrauded.

Nor has Protestantism caught fully the spirit of primitive consecration. There exists, in all the churches, much more of the *form* than of the *power* of godliness. A disposition to share the privileges and honours of Christianity is widely manifested; but the spirit that lived in the martyrs is not largely exhibited. The great want of the present times is an abundant outpouring of the Holy Spirit on the universal church; on her intellect, an effusion of light and power; on her heart, a baptism of fire and

Why should not the church of the present generation survive in the memory of future ages, clothed with a lustre copied from the primitive example? The world is at this moment prepared to receive a powerful impression from consistent and united action on the part of professing Christians. God, who has designed man to be instrumental in working out the glorious plan of salvation, has, most clearly, a right to draw upon the resources of His own property for the support of His greatest work upon earth. That work is not stayed so much for want of men, as for want of means. But where are these? God has generously entrusted them to His professing people; and, alas! they have abused His confidence, defrauded Him of His claims, and adorned themselves with the spoil!

The honour that is due to God must be better understood, and more practically regarded, ere the church can take up a just and commanding position in the world.

As to the amount of support that may be required to meet the personal and family expenditure of ministers, who are "separated unto the Gospel of God," much nice calculation is entertained; and a variety of opinions may be traced among persons occupying different spheres, and pursuing different habits of life. But, let it be remembered, these men are the servants of God—ambassadors for Christ—leaders of the church to the conquest of the world. The Levites, who were set apart for the service of the ancient sanctuary, were not a whit less amply provided for than the rest of their brethren.

As to the places erected for public worship, it can hardly be deemed sufficient to look merely at the comfort of the assembly. Far better that they should likewise indicate a sensitiveness, on the part of those who rent them, for God's honour. We plead not for showy ornamentation, but for a chaste elegance, such as shall harmonize with the solemnities of spiritual worship. Nothing should be wanting, but nothing should be wasted. The great spiritual temple is in course of erection; and, ere the topstone thereof be brought on with the loud acclaim of a regenerated world, all the money will be needed that can be saved from material superfluities, and all that can be offered, from God's bounty, by His grateful people.

Let all who profess and call themselves Christians study the great questions of God's ownership and their own stewardship. Let them hasten to pay what they owe, and what the great Benefactor justly demands, remembering, at the same time, that they owe Him their own selves besides. These things done, magnificent results will follow. A millennium of universal grace and love will set in. Christians will lay up for themselves richer treasures in heaven. And the one living and true God—Father, Son, and Holy Ghost—will be honoured and glorified. Amen.

HUMAN KNOWLEDGE.

What availeth knowledge without the fear of God? An humble ignorant man is better than a proud scholar, who studies natural things and knows not himself. The more thou knowest, the more grievously thou shalt be judged. Many get no profit by their labour, because they contend for knowledge rather than for an holy life; and the time shall come when it shall more avail thee to have subdued *one lust*, than to have known *all mysteries*.—*Jeremy Taylor*.

Portfolio of Select Literature.

WHAT IS CASTE ?

BY THE REV. W. ARTHUR, A.M.

The whole of the people of India are divided into High-caste, Low-caste, and Out-caste. It is important to bear the three-fold character of this division in mind ; for, in nearly all popular speaking or writing about India, the last division is totally forgotten, or confounded with the second ; but it is highly desirable to keep in view that the caste system excludes an immense proportion of the people of India from every social privilege. The High-caste are Brahmins, the priestly caste, any one of whom would be dishonoured for life by dining with our gracious Queen ; and the Rajpoots, who claim to be of the ancient King and soldier caste, to any private in whose ranks the same distinction would be not less ruinous. Below these two castes, the great body of the Hindu population are Low-caste, of the tribe that is called Sudra, excluded from any social admixture with either of the two High-castes, but themselves maintaining an equal exclusiveness with regard to the Out-castes, and to other divisions of caste people. Into how many castes the Sudras are divided, no one can say ; for every craft is a distinct caste, from the washerman to the jeweller. None of these can eat, reside, or intermarry with the other. In the Low-castes whole nations are included, as for instance the Mahrattas ; and, indeed, most of the remaining Hindu Princes, if not all, are of this caste.

At a moment when the question of caste is threatening the whole fabric of our Indian empire, it is desirable that every man in England should have a clear idea of what it really is. It is taught in the sacred book of the Hindus that caste is a distinction grounded upon the creation of different orders of men, imbued with different proportions of goodness and badness, who have transmitted their original nature to the present generations. The following account gives us briefly the substance of their doctrines on this point :—

“ Formerly,” as the sage Parasara teaches, ‘ when the truth-mediating Brahma was desirous of creating the world, there sprang from his mouth beings especially endowed with the quality of goodness ; others sprang from his breast pervaded by the quality of foulness : others from his thighs, in whom foulness and darkness prevailed ; and others from his feet, in whom the quality of darkness predominated. These were in succession beings of the several castes, Bramhans, Kshetriyas, Vaisyas, and Shudras, produced from the mouth, the breast, the thighs, and the feet of Brahma.’ The popular account describes the Kshetriya as born from the creator’s arm. These castes have thus distinct origins, and natures equally distinct. They repel the doctrine, that ‘ God made of one blood all men to dwell upon the face of the earth ;’ and, in opposition to it, maintain that the different castes of men have natures as dissimilar as the different castes of grain, fruit, or animals. Caste is their word for species. Wheat, rice, and Indian corn are different castes of grain ; mangoes, ban-

anas, and tamarinds, different castes of fruit; tigers, camels, and elephants, different castes of animals; and Bramhans, Kshetriyas, Vaisyas, and Shudras, different castes of men. 'You may say if you please,' they will observe, 'that Bramhans and Shudras are both men. They are both men, if you will, just as a horse and an ass are both animals; but as you never can make an ass of a horse, nor a horse of an ass, so you never can make a Bramhan of a Shudra, nor a Shudra of a Bramhan.' The idea that the Out-castes are sprung from the same stock as the rest of mankind is scouted with disgust.

"Into these four divisions, then, is society parted; each being a separate commonwealth, with its own heads, its own prejudices, its own pursuits, and its own laws. The various castes may not eat together, may not intermarry, may not reside in the same house, and may not assume each other's professions. Thus they are really wider apart than if separated by national distinctions, or even than races alien in blood and complexion. Again: the calling is transmitted from father to son, and it passes on through indefinite generations. The design of this was doubtless to secure perfection in the various departments of trade. Whether it has done this or not, it has certainly established professional genealogist. 'Old houses' and 'ancient families' are common things in India. Every tailor may confidently reckon that his sires clipped and fitted since before the days of the Cæsars; and every barber can boast an ancestry of barbers who shaved in remote antiquity: the weaver, too, the joiner, the potter, the washerman, and the blacksmith, may each pride himself that the line of his fathers stretches up through long centuries."—Mission to the Mysore, p. 381, &c.

It might be expected that the Brahmins, who, according to this account of creation, are beings "especially endowed with the quality of goodness," would take high rank. Accordingly, we find the great Hindu authority Menu, speaking thus:—

"Whatever exists in the universe is all in effect, though not in form—the wealth of the Bramhan, since the Bramhan is entitled to all by his primogeniture and eminence of birth. The Bramhan eats but his own food, wears but his own apparel, and bestows but his own alms. Through the benevolence of the Bramhan, indeed, other mortals enjoy life."

* So entirely different is the distinction created by caste from any distinction of rank as existing in other nations, that a man of lower caste cannot even be admitted to the dignity of domestic service in the house of his higher-caste neighbour. Not one Brahmin or Rajpoot soldier in the whole of the Bengal army could have allowed his English General to cook a dish of curry for him, or to offer him a cup of tea, without thereby polluting himself irrecoverably. All his food must be prepared by the hands of persons of his own caste. This absurd institution has been adopted by the Mussulmans, although contrary to their own religion; so that, instead of discountenancing the Hindu nonsense, they set up a rival caste, and affect to be as strict and punctilious as their idolatrous neighbours.

The Hindu can conceive of no calamity comparable to the loss of caste and hence, to a great extent, arises what is very often alleged as their reproach,—their want of patriotism. For, in fact, all the feelings of attachment to a particular form of government, or dynasty, or nationality

or freedom, are in the Hindu concentrated upon that which is to him the embodiment of all his family traditions and privileges, of his personal station, and religious hopes,—his caste. Governments may change, and nationalities be overthrown, but his position remains little altered: infringe, however, the regulations of his caste, and at once he is dislocated from society, and hopeless for the life to come. Hence, while he will look upon changes in the nation with comparative indifference, he will resent any affront to the caste with ungovernable fury.

A change of religion does not necessarily involve a departure from caste; for many of the native Christians have endeavoured to combine caste with Christianity, and in the earlier stages of Missionary operations this tendency was so far conceded to, that, in Tanjore, caste ran as high among the Christians as among the Heathen, until the abuse brought down its own destruction. Loss of caste is most ordinarily and speedily brought about by eating or tasting anything that has been prepared by unclean hands; and hence among the Out-castes in India are to be ranked, first of all, the native Pariahs; secondly, the Mussulmans, whose affected caste the Brahmin cannot acknowledge; and, thirdly, the Europeans, who are Out-caste by a double title,—first, because they are of an unclean race; secondly, because their food is universally cooked by Pariahs. This last fact alone places the European at an infinite distance from all decency, according to the code of caste; and either he must consent to have all his food cooked in England, and eat it there, or else meet Brahmins on the plain ground, that their caste is a local distinction founded on untruth, and pushed to absurdity, which he is prepared to respect, so far as never to offer or invite them to anything offensive, but against which every meal he eats is a practical protest. No barrier has ever been raised between man and man so impassable as caste. The Frank and the western Mohammedan grow friends over a meal; the European and the South-Sea Islander warm at table; even the Chinese can entertain strangers; but two men may be neighbours for life, may write in the same office or parade in the same company for twenty years, and never dare to break bread together, though equals in fortune, employment, and ability. Loss of caste is also caused by the omission of established rites, neglecting to sacrifice to ancestors, or drunkenness. Of the effect of loss of caste, the following correct account is given by the Abbe Dubois:—

“He” (who has lost caste) “is a man as it were dead to the world. He is no longer in the society of men. By losing his caste, the Hindu is bereft of friends and relations, and often of wife and children, who will rather forsake him than share in his miserable lot. No one dares to eat with him, or even to pour him out a drop of water. If he has marriageable daughters, they are shunned; no other girls can be approached by his sons. Wherever he appears, he is scorned and pointed at as an Out-caste. If he sinks under the grievous curse, his body is suffered to rot on the place where he dies. Even if, in losing his caste, he could descend into an inferior one, the evil would be less; but he has no such resource. A Sudra, little scrupulous as he is about honour or delicacy, would scorn to give his daughter in marriage even to a Bramhan thus degraded. If he cannot re-establish himself in his own caste, he must sink into the famous tribe of the Pariah, or mix with persons whose caste is equivocal.”

One part of the operation of the caste system is the formation of a large

section of the people universally diffused, who, being Out-castes, are degraded below all all social rights. What proportion these may bear to the whole population, we are not prepared to say. The Abbe Dubois, who is generally considered an authority, says that they are one in five. We imagine that this is too high an estimate, and perhaps one in ten would be nearer the truth. But, even in this proportion, the Indian Out-castes would be twenty millions of human beings, or more than the population of all England. Outside the walls of every village in India may be seen a miserable kraal of huts, inhabited by a hopeless race, who are borne down for generation after generation to a condition of the extremest degradation. The following extract will give an idea of the condition of these people:—

“The Out-caste may not live in the common street; and, in some parts of the extreme south, he may not even walk the street where the Bramhans reside. He is forbidden the house of all the castes; but in some districts may enter that part where the cattle are lodged, and may even show his head and one foot inside the door of the family apartment. To touch him, to enter his house, to drink water he had drawn, to eat food he had cooked, to use a vessel he had touched, to sit down beside him, to ride in the same vehicle, or even to give him a drink of water, would be unlawful for a man of caste. He would take a proposal for anything of the kind as a mortal affront. The condition of an American or West-Indian slave is worse than theirs only in one respect,—compulsory labour. But the slave may tread the same floor as his master, without polluting the whole house; he may enter the room where he sits, touch the dish he uses, sleep under the same roof, and prepare the food he eats. He is not made to feel that his step defiles a room; that his touch infects the purest wares, and that he carries in his own body, no matter how clean, a cursed incurable filthiness which fills with disgust all who have proper human sentiments. He has at least the privilege of a domestic animal. Above all, he may possibly die free; his children may be intelligent and respectable. But the Out-caste has no hopes; no manumission can change his birth; he must bear his curse down to the grave; he must bequeath it to his children, who will bequeath it in turn, and from generation to generation on it must go, nor can any power arrest it, except one, of which he knows not. Nothing can elevate the Out-caste, till the Gospel has taught his neighbours to own his rights. Every Englishman would ten thousand times prefer being a slave, permitted some semblance of intercourse with the rest of mankind, and having a possibility of ransom, with the glorious prospect of leaving his children free, to being an Out-caste, driven to live beyond the village-wall, hunted from every door, scorned by the masses, loathed by the most vile, and knowing that this malediction awaits his little ones.

“The living of this hapless race is precarious: sometimes employed as scavengers, sometimes as horse-keepers, porters, or messengers; for the most part labouring in the fields for three-half-pence or two-pence a day, often selling themselves for a term to a farmer, or reduced to a kind of slavery as payment of debt, they never venture to hope for aught but poverty and shame. When labour fails, charity lends no substitute; for though I find in the sacred books directions for alms to Out-castes, I never heard of such a thing taking place. The Out-caste sees costly entertain-

ments for beggars; but not one of these beggars would admit him to the honour of washing his dish, or dine in a room that his presence stained. Thus they are driven to eat all disgusting things: no sooner does a beast die, be the disease what it may, than a crowd of these hungry beings surround the carrion,—and even for carrion they have generally to pay. Crows, rats, snakes, reptiles, almost everything, is pressed into the service of destitute nature, and drunkenness follows to crown their shame and woe.

“It is said that, on one part of the Malabar coast, a section of Outcasts is so abhorred, that they are not allowed to erect houses, only an open shed supported on four baumboos; and that they may not approach a caste person nearer than a hundred yards, but must give notice of their approach by a loud cry. To prevent the danger of contact, they are forbidden the highway.”—*Mission to the Mysore*, p. 415.—*London Quarterly*.

A SECRET DISCIPLE.

“Having received an invitation to dine, or rather sup, with a Persian party in the city, I went and found a number of guests assembled. The conversation was varied, grave, and gay; chiefly of the latter complexion. Poetry was often the subject, sometimes philosophy, and sometimes politics, prevailed. Among the topics discussed religion was one. There are so many sects in Persia, especially if we take in the free-thinking classes, that the questions which grow out of such a discussion constitute no trifling resource for conversation. I was called upon, though with perfect good breeding and politeness, to give an account of the tenets of my faith; and I confess myself sometimes embarrassed by the pointed queries of my companions. Among the guests was a person who took but little part in the conversation, and who appeared to be intimate with none but the master of the house. He was a man below the middle age, of a serious countenance and mild deportment; they called him Mahomed Raheem.—I thought that he frequently observed me with great attention, and watched—especially when the subject of religion was discussing. Once, when I expressed myself with some levity, this individual fixed his eyes upon me with such a peculiar expression of surprise, regret, and reproof, that I was struck to the very soul, and felt a strange mysterious wonder who this person could be. I asked privately one of the party, who told me that he had been educated for a mollah, but had never officiated: and that he was a man of considerable learning, and much respected; but lived retired, and seldom visited even his most intimate friends. My informant added, that his only inducement to join the party had been the expectation of meeting an Englishman, as he was much attached to the English nation, and had studied our language and learning. This information increased my curiosity, which I determined to seek an opportunity of gratifying, by conversing with the object of it. A few days afterwards I called upon Mahomed Raheem, and found him reading a volume of Cowper’s poems. This circumstance led to an immediate discussion of English poetry, and English literature in general. I was perfectly astonished at the clear and accurate conception which he had formed upon these subjects, and at the precision with which he expressed himself in English. We discoursed on

these and congenial topics for nearly two hours, till at length I ventured to sound his opinion on the subject of religion.

"'You are a mullah, I am informed.' 'No,' said he, 'I was educated at a Madrussa (college), but I have never felt an inclination to be one of the priesthood.' 'The exposition of your religious volume,' I rejoined, 'demands a pretty close application to study, before a person can be qualified to teach the doctrines of the Koran. I understand he must thoroughly examine and digest volumes of comments, which ascertain the sense of the text and the application of its injunctions. This is a laborious preparation if a man be disposed conscientiously to fulfil his important functions.' As he made no remark, I continued, 'Our Scriptures are their own expositors. We are solicitous only that they should be read: and although some particular passages are not without difficulties, arising from the inherent obscurity of language, the faults of translations, or the error of copyists, yet it is our boast that the authority of the Holy Scriptures is confirmed by the perspicuity and simplicity of their style, as well as precepts.'

"I was surprised that he made no reply to these observations. At the hazard of being deemed importunate, I proceeded to panegyricize the leading principles of Christianity, more particularly in respect to their moral and practical character; and happened among other reflections to suggest that as no other concern was of so much importance to the human race as religion, and as only one faith could be right, the subject admitted not being regarded as indifferent, though too many did so regard it. 'Do you esteem it so?' he asked. 'Certainly not,' I replied. 'Then your indifference at the table of a friend Meerza Reeza, when the topic of religion was under consideration, was merely assumed, out of complaisance to Mussulmans, I presume?'

"I remembered the occasion to which he alluded, and recognised in his countenance the same expression, compounded half of pity, half of surprise, which it then exhibited. I owned that I had acted inconsistently, perhaps incautiously, and imprudently: but I made the best defence I could; and disavowed in the most solemn manner, any premeditated design to condemn the religion which I profess.

"'I am heartily glad I was deceived,' he said; 'for sincerity in religion is our paramount duty. What we are, we should never be ashamed of appearing to be.' 'Are you a sincere Mussulman, then?' I boldly asked. — An internal struggle seemed, for an instant to agitate his visage; at length he answered mildly, 'No!' 'You are not a skeptic or a free thinker?' 'No, indeed, I am not!' 'What are you then? be you sincere. Are you a Christian?' 'I am,' he replied.

"I should vainly endeavour to describe the astonishment which seized me at this declaration. I surveyed Mahomed Raheem at first, with a look which, judging from its reflection from his benign countenance must have betokened suspicion or even contempt. The consideration that he could have no motive to deceive me in this disclosure, which was of infinitely greater seriousness to himself than to me, speedily restored me to reflection, and banished every sentiment but joy. I could not refrain from pressing silently his hand to my heart.

"He was not unmoved at this transport, but he betrayed no unusual emotions. He told me that I had possessed myself of a secret, which,

pite of his opinions that it was the duty of every one to wear his religion openly, he had hitherto concealed, except from a few who participated in his own sentiments.

“‘And whence came this happy change?’ I asked. ‘I will tell you,’ he replied. ‘In the year 1223 (of the Hejira) there came to this city an Englishman, who taught the religion of Christ with a boldness unparalleled in Persia, in the midst of much scorn and ill treatment from our Mollahs, as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. He dwelt amongst us for more than a year. I was then a decided enemy to infidels, as the Christians are termed by the followers of Mabommed; and I visited this teacher of the despised sect, with the declared object of treating him with scorn, and exposing his doctrines with contempt. Although I persevered for some time in this behaviour toward him, I found that every interview not only increased my respect for the individual, but diminished my confidence in the faith in which I was educated. His extreme forbearance towards the violence of his opponents, the calm and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed—for he spoke Persian excellently—gradually inclined me to listen to his arguments, to inquire dispassionately into the subject of them, and finally to read a tract which he had written in reply to a defence of Islamism by our chief Mollahs. Need I detain you longer? the result of my examination was a conviction that the young disputant was right. Shame or rather fear, withheld me from avowing his opinion. I ever avoided the society of the Christian teacher, though he remained in the city so long. Just before he quitted Shiraz I could not refrain from paying him a farewell visit. Our conversation—the memory of it will never fade from the tablet of my mind—sealed my conversion. He gave me a book—it has ever been my constant companion, the study of it has formed my most delightful occupation, its contents have often consoled me.’

“‘Upon this he put into my hands a copy of the New Testament in Persian, on one of the blank leaves was written: ‘There is joy in heaven over one sinner that repenteth.’—HENRY MARTYN.”

PREACHING TO THE INDUS IN INDIA.

“The missionary arrives perhaps alone, perhaps with a younger colleague or a native preacher, and enters the place. He has nothing special or meretricious about him. No congregation is waiting his appearance. It is not even as in the London theatres on the Sabbath, where hundreds unaccustomed to hear and to obey the word of God, yet gather in silence and with devout attention, aware that it is to that word they will now listen. There is actually no one in the place. Yet, like some unpopular preacher in Europe, the missionary is used to it; and unlike such a one, is not discouraged, proceeds to remedy what is wanting. The junior of the two missionaries stands up in the desk, and proceeds to read, in a clear, loud voice, a portion of the Bible. Let it be a parable, the story of one of the miracles, the ten commandments, or Paul’s sermon at Athens. This last message, by the way, is never to be fully understood, except in a heathen city, surrounded by twenty temples, and by groups of devotees who are

either presenting their offerings of fruit and flowers, or prostrate before the idol in their prayers. Sometimes, though rarely, no one comes in during the reading; and though the reader continues, the streets may remain deserted and congregation fail to appear. Generally it happens that during the reading one comes in, then another; and perhaps twelve or sixteen may be collected by the time it is finished. The preacher stands up and proceeds with his discourse. He announces no text; but merely stating that he will describe a story taken from the word of God, he proceeds to relate it, and fill up all details, place and circumstance, as if his hearers had never heard of such a thing before. He expounds, illustrates by stories, and incidents, argues, explains, enforces. The readers listen with attention; sometimes one will object, and he must be wisely silenced till the end, or his objection skilfully woven into the thread of discourse and answered. If they are interested, they will remain, and at a striking argument, a pointed story, or a good-humoured exposure of the gods, they will laugh with pleasure, or say, 'Capital!' If not interested, they will go away after a few minutes, and others come: these also go after a time and others take their places: and so there is a perpetual current of change going on through the whole service. A wise missionary will be careful to repeat the essential principle of his discourse three or four times as he goes on; so that all who come may understand the subject he is seeking to enforce, and safely carry it away. At times, with an earnest, impressive sermon, a large portion of the congregation will remain the entire time. The sermon concluded, a short prayer is offered; and then the people gather round the preacher to receive his tracts and Gospels. This goes on the preaching of the gospel to the Hindus day by day: unsatisfactory, indeed, in its constant change of forgetful hearers: but pleasing in the fact, that even idolators hear something of the love of Christ, and that a few hear of life eternal. The congregations are always different: perhaps a few individuals, wishing to learn about Christianity, may appear again and again at the same place; and often has it been found, that among the chance visitors at these chapels were men from distant villages who, among other results of a trip to the chief city of India, have carried away to their homes some knowledge and some books descriptive of the religion of Jesus of which they had already heard."

P o e t r y

THE AGED MARTYR.

Just before Bishop Polycarp, the martyr of ninety years, perished at stake, the Pro-Consul said to him, "Reproach Christ, and I will release thee." Polycarp replied, "Eighty and six years have I now served Christ, and he has never done me the least wrong; how, then, can I blaspheme my King and Saviour?"

What did I hear? Yet, no; it cannot be;
 Thou wouldst not ask what fills me with alarm;
 Surely I did mistake: the sounds, to me,
 Age misinterprets; thou didst mean no harm;
 Thou wouldst not bid me do so vile a thing,
 As to blaspheme my King!

Again; then it is true. O wretched man,
 To urge a deed so foul! And canst thou dream
 That I'll reproach my God - He who began
 My life; who launched my bark upon the stream
 Of time; who, watchful at her helm, appears
 For ninety long, long years?

Reproach my Saviour—He who ever smiled
 Upon me when a boy—who, when at play,
 Protected me from harm; and though a child
 Of sin, yet safely guided me each day,
 Until the hours of infancy were passed,
 And manhood reached at last!

Reproach my Saviour—He who by me still,
 When youthful hopes and dreams were on my heart,
 Allured my steps from sin, and made me fill
 A higher place, and choose a better part!
 Shall I reproach Him, who in manhood's day,
 Was all my guide and stay?

And then when age came, bending low this form,
 Silvering these locks, and wrinkling o'er this brow,
 One Friend stood by me, softening down each storm,
 Smoothing my path; and shall I scorn Him now?
 Shall vile reproaches move this aged tongue.
 Against that Holy One?

Avant the thought! there's horror in its tone;
 Go, light the fire, for I to Him belong.
 Eighty and six long years his name I've known,
 And in that time he never did me wrong;
 With flames around me, praise to Him I'll sing,
 My Saviour and my King.

So died this good old man, thanking the Lord
 "That he had judged him worthy of that hour
 And day." Then, as the fire arose and burned
 Those aged limbs, in all that crushing weight
 Of agony and flame, those pale lips moved
 In prayer and praise; and as death slowly came
 To bear his soul to God, it found his lips
 Still whispering of Jesus.

So must thou
 Be found among the faithful. Though for thee
 No pile be kindled, and no cruel breath
 Fan up the martyr flame, yet all around
 Fierce fires of sin are raging, while unseen
 Temptations beckon thee to leave thy God
 And King. Oh! never turn away from Him,
 Thy Heavenly Friend. Keep close to Jesus.
 Then, as thy ransomed spirit soars to God,
 With all the faithful ones, thy voice shall blend
 In praises to the Lamb.

Narrative Pieces.

NOW THE MERCHANT, ONCE THE SHOELESS BOY.

In one of my rambles in New York, I found a little boy in the street, poorly clad, with his bare feet in the cold snow—no hat, and in the most wretched condition. I called him to me, and proposed the following questions:—

“What is your name, my little fellow?”

“My name is George S——”

“Where do you live?”

“In the woods by the old mill.”

“What is your father’s name?”

“I have no father (and burst into tears); my father was brought home dead about a year ago. He was found frozen to death on the road to our house.”

“And your mother—is she living?”

“Yes, sir; but she is poor, and goes out to work.”

“Have you any brothers and sisters?”

“Yes; one brother and one sister.”

“Are they at home?”

“Yes, sir; they are little ones, and cannot go out now.”

“Well, my little fellow, you want a pair of shoes and some clothes.”

“Yes, sir; but I want to get something for mother to eat first.”

This told the story. I asked no more questions, but immediately set about work to be done. George was soon in my waggon with me, and food enough for his mother’s present necessities. On reaching the house, I found a lonely woman with two dear little ones, and nothing to eat. George jumped out of the waggon, and ran into the house, saying, “Oh, mother, mother! you will not cry any more—the gentleman has got us enough to eat for a whole month.” I found by enquiry that the father had been a drunkard, and died in a drunken fit, and left the widow to struggle alone.

George was then about ten years of age, was the only child large enough to be of any help to his mother, and a good boy he was to that poor mother.

I left the house, and the next day sent some good women to clothe them, and get George to attend school next Sabbath. George was at the school,

with new shoes, and hat, and clothes—a happy, cheerful boy.

For one year he was my scholar until I left the place. Business importance called me at one time to the great city, the London of America. I had spent the morning in viewing the great building—the City Hall, the great Custom House, Trinity Church with its tall spire, then nearly completed, and many other public places so interesting to the stranger; and so much wearied with my morning’s excursion, I sought my friend’s house as a place of rest. While sitting at the dinner-table, a servant handed me a note, that moment left at the door by some unknown person, which read as follows:—

DEAR SIR,—Having seen your name announced as one of the speakers at the Sunday School meeting, it would give me great pleasure to see you. No. —, Pearl-street, this afternoon, three o’clock. Do not disappoint me.

Your friend,

GEORGE S——

I hastened to comply with the invitation at the appointed hour. Threading my way along through the multitude of people thronging the streets, I arrived at the number mentioned in the note. I inquired of the clerk for the name, and to my surprise he introduced me to the proprietor of a large wholesale dry goods store, one of the first establishments in the city.

“Sir,” said the merchant, “I believe I am not mistaken; this is Mr. M—the poor student of Mr. W——, and my teacher in the Sabbath School. W——.”

“I was a poor student, and a teacher in the school you mentioned: this cannot be little George S—the white-haired boy I owned as a scholar?”

“The same,” answered the merchant, grasping my hand, with the greatest joy, while a tear trickled down his cheek. “The same, only grown to manhood.”

Soon after I left the place, he was fortunate enough to meet a man in New York who loved Sabbath School. While he was on a visit to some friends

the country, he saw George, and being pleased with him, offered to take him home.

By good conduct he gained the affections of all who knew him. At the age of eighteen years he was advanced the station of clerk, and from a clerk a partner with his employer.

He is superintendent of a large school for poor boys, picked up from the streets and lanes of the city, a member of the church, and much beloved by all his brethren—a man known, too, by the poor and afflicted. As I sat there, so happily rejoicing in the goodness of God, as manifested in this instance, I could not but ask George, "Where is your mother?"

"Oh, sir, she went home to heaven in my arms in this very room, a few months since; and just before she died gave me strict charge to find you; and, if I found you out, to tell you that her dying breath went up to God for a blessing on your head."

Your sister, what has become of her; and baby brother?"

"Oh, sir, my brother has grown up to be a young man, and is now a clerk and first book-keeper in my store, and my sister, too, has a large class in Sabbath School; and my dear sister is far away, in the companion of a devoted missionary to the West. She was married but a few months previous to my mother's death."

Here I must leave the history of this

interesting family, and in a few words hint at the lesson it teaches.

1. See how God confers his blessings on those little children who love their parents. Little George cared not for the shoes for his cold feet, and a warm cap for his head, until his poor mother could have food. And, through that little boy, God came in mercy to the family. George early became a Christian, and was the humble instrument of the conversion of his mother and sister. The mother is permitted the privilege of dying in the glorious prospect of heaven, and sinking down to the grave sustained by the arms of her noble boy. The sister goes out to be the companion of the missionary, to aid in spreading the news of salvation to the poor and perishing.

2. What encouragement there is in this history of facts! It teaches us to labour for the poor and destitute sons of affliction and poverty, that they may shine as stars of the first magnitude in the Saviour's crown.

Dear friends, remember the poor. Do not pass them by; care for them, and God will reward you a hundred-fold.

3. The benefits of Sabbath School instruction are not confined merely to the things of time: they reach into eternity, and roll a wave of glory up to the very throne of the great God.—*English paper.*

Literary Review and Record.

ons for Wesleyan Belief and Practice, relative to Water Baptism: By the Rev. John Carroll.

The author of this work has given, in a small compass, some of the principal arguments by which Methodists support their theory and practice in relation to the mode and subjects of baptism. He sets out with the statement that "Wesleyans believe that baptism is to be applied in the name of the Holy Trinity to a proper candidate, by an authorized administrator, in any form,

is a valid baptism, and hence Wesleyan ministers administer the ordinance in the mode preferred by the person desiring to be baptized." This is, undoubtedly, correct, so far as the general practice of Methodists is concerned; but it is also true that there are Wesleyan ministers, and not a few, who are so decided in their convictions that the immersion theory has no warrant from Scripture, that they decline the service when requested to administer the rite according to that mode. We

are gratified that Mr. Carroll's treatise is calculated to confirm them in this faith, since all his arguments and illustrations are conclusive in favour of the application of water to the subject by sprinkling or pouring; and that while this mode accords with the thing signified by water baptism, it is the only mode which can be proved to have scriptural authority and example. It is true the Discipline of the Wesleyan church allows the candidate to have a choice of the mode of baptism; but we by no means understand that this imposes the obligation upon any minister to administer the rite by immersion, who cannot view that mode as a proper form of Christian baptism. Such an interpretation of law would subject ministers to what, in most cases, is the prejudice of education, or views that are entertained from associations, rather than formed upon such an intelligent investigation of the subject as it is reasonably inferred every Wesleyan minister has made of this, as well as of all the doctrines and institutions of Christianity. We confess to a wish for the omission of the note in the Discipline to which we refer; and while there would then be no appearance of an obligation upon the minister to administer baptism by immersion, he would still be as free as ever to comply with the choice of the candidate, if his own views were not opposed thereto. We, however, take the liberty of expressing the opinion and wish that immersion, as a form of baptism, might be entirely discontinued in the Wesleyan church. One reason for this is, that those who prefer immersion, believe only in adult baptism, and, therefore, as a general rule, reject infant baptism, on which all sound Methodists agree. And hence, in continuing the practice of immersion, we encourage the neglect, if not the rejection, of the scriptural doctrine of infant baptism.

Mr. Carroll's "third position" defines the Wesleyan belief and practice in regard to the baptism of children. He says, that "children whose parents are accredited adherents of Christianity by being baptized themselves and whose consecration to God is demanded by those parents, may ought to be baptized, and are baptized accordingly." Whatever may be the practice in some cases, we think the conditions here stated under which children may be baptized, are always required. It is rather assumed that those parents who desire baptism for their children, believe in the doctrines and institutions of Christianity and hence the reason for requesting the administration of the ordinance. But if baptism be of Divine institution we do not think that the religious character or pledges of the parents should deprive the children of the ordinance, nor do the Wesleyans generally refuse to administer baptism to any children when requested. We do not think "demanded" a proper term than "requested," which seems to imply a compulsion on the part of the minister to administer the ordinance. It is not our purpose to discuss this subject, but merely to intimate the importance of Methodist unity and consistency in regard to this Christian ordinance. In this respect Mr. Carroll's treatise will do good service, and some slight revision, which we hope will appear in a second edition, we commend it to the attention of Methodists generally.

Ladies' Repository for March. This monthly has deservedly attained a high character in periodical literature. Each number contains two beautiful engravings, as additional attractions to its entertaining reading matter.

Biblical Criticism and Exposition.

SOBERNESS.

"I am not mad."—Acts xxvi. 25.

Long, long ago, a native Egyptian, whose cottage stood near one of the Egyptian settlements, might have observed a family of the captive Hebrew race bringing a lamb to the house one night, and after mysteriously sprinkling the door-posts with its blood, assembling about it in a strange and inexplicable manner, with their loins girt, and sandals on their feet, and each holding a staff in his hand, as if the poor bondsmen had any liberty to plan and execute a journey. The people are surprised, thinks the Egyptian, as he quietly looks from his own door their eccentric and unintelligible movements. Not so long after he at next morning's dawn, as he went over the bed on which his first-born lay a corpse, and heard in the distance the marching music of the anticipated Hebrews as they gathered for the rendezvous. No: those poor Hebrews were not mad when they sacrificed and ate their first passover: he who thought them mad at night, admires and owes their wisdom in the morning.

The valley of the lower Jordan was a rich plain, studded with thriving cities, when Lot looked down upon it from the brow of the neighbouring hill, and chose it for his home. A lucky choice was he. All his expectations were fulfilled. Soon he became a chief citizen of the chief city. His sons were rising men; and his daughters were introduced into the best society. His house was one of the most substantial in the city, and his agricultural wealth enabled him to maintain it on a scale of princely hospitality. One day three angels came to this prosperous man, on an errand from their Father. They advised him to abandon his wealth and flee with his family to the mountains. As he lingered, not absolutely refusing obedience, but unable to shake up his mind to the costly sacrifice, they laid hold of his hand and carried him away. Are not the men mad to tear a prosperous and respectable man so rudely from so comfortable a berth; and is not he mad himself for consenting to go? When Lot was panting for breath, half way up the hill-side, and saw the smoke

covering the doomed cities as with the pall of death, he well knew that the words which warned him away to a refuge in the rock were words of truth and soberness.

In a high latitude on the southern ocean, far from the track of the world's commerce, a noble ship, well found and well manned, is spreading her sails to the breeze and bounding lightly through the waves, her rough exploring work completed, and her head turned homeward at last. All suddenly the whole ship's company congregate astern; some hasty words are spoken; the nearest boats are lowered; with only a bit of bread for their next meal, and not a scrap of clothing except what they wore, they hurry over the ship's sides, stow themselves away in the boats, and cut adrift on an unfrequented sea. The men are mad, are they not? No; for a smouldering fire deep in the ship's hold beyond their reach, has wormed its way to the magazine and, it is but a reckoning of minutes to the time when the ship will be blown into a thousand fragments. The men are wise men. "Skin for skin; yea, all that a man hath will he give for his life." They have given away all that they had for their life; and they have made a good bargain. Had you been there, you would have applauded their counsel, and joined in their act.

A few years ago, in the United States of America, a young woman of taste and genius burst into sudden and great celebrity as a brilliant writer in the periodical literature of the day. After a youth of constant and oppressive struggle she found herself at length an object of admiration and envy throughout her native land. The world was all before her; the ball was at her foot. Fanny Forester's troubles were over, and her fortune made. She has reached the throne at last, and may now sit as a queen in the highest circles of American society.

The fashionable world had no sooner recognized and accepted their favourite, than rumours began to spread, muffled at first, but anon breaking out in clear tones and distinct articulation, that their chosen heroine had consented to become the wife of Judson, now far advanced in life, and to plunge

with him into the darkest heart of heathendom, there to burn her life-lamp down to the socket learning a barbarous language, taming a cruel race, and contending with a pestilential climate,—all that she might make known the love of Jesus to an uncivilized and idolatrous nation. To Burmah she went; did and bore her Saviour's will there till life could hold out no longer; and then came home to die. "The woman is mad," rang from end to end of America, echoing and re-echoing through the marts of trade and the salons of fashion—"the woman is mad." Herself caught the word and the thought, and like the liberated Hebrews in the wilderness, consecrated what she had borrowed from the Egyptians to the service of the Lord. She wrote and published an essay on "The Madness of the Missionary Enterprise," in which she effectively turned the money-making and pleasure-loving world of her own people upside down. The missionary cleared herself and her cause, leaving the imputation of madness lying on the other side.

As long as there are persons in the world who seek first the kingdom of God and his righteousness, and other persons living close at hand who seek that kingdom in the second place, and in subordination to the claims of gain or fashion, there must necessarily be a strongly-marked opposition of sentiment between the two classes. They cannot both be right. Wherever convictions are keenly felt, and the consequent conduct is distinctly outlined, both parties will observe the difference, and each will frame his own judgment regarding it. Where the principles and conduct of two persons are opposite in regard to the chief aim of life, each must necessarily think his neighbour in the wrong. If two are sleeping in one bed, and if one arise at midnight and flee to the fields from a conviction that the house is tottering to its fall, while the other though wide awake lies still in bed, the one who remains at ease within the house thinks his companion a fool for his pains. And he must think so. If he did not think so, he could not lie still another moment. For him only two alternatives are possible; either he must think that the man who fled is a fool, or he must arise and flee too with all his might. As long as he lies there

he cannot afford to admit a belief in his neighbour's wisdom, for to admit that neighbour's wisdom is to convict himself of suicidal madness. Accordingly, he holds fast by his creed that the other man is a fool; and the moment that creed fails him, he arises and flees too for his life.

Poor Festus could not think,—could not speak otherwise to Paul,—unless like the jailor of Philippi, he had at the instant become a Christian, and made profession of his faith. The subject was obviously the greatest; the case had been clearly stated; this story of a divine Saviour, the just giving himself for the unjust, is either true or false. If it is true, Paul is right; but if Paul is right, Festus is wrong. Not being prepared to confess this, and yield to its consequences, he took the only other alternative that remained. Festus, knowing well that on this point,—the turning point of an immortal for all eternity,—where to hold opposite opinions, there must be madness somewhere, determined to throw the imputation from himself. Festus said, "Thou art mad, Paul." Paul replied, "I am not mad, Festus," and the two men parted, perhaps never to meet again on earth.

What then? Is it another case in which two men entertain different opinions, and in which each may hold his own! Alas! it cannot be. One of the two is mad, and in his madness thrown himself away. Paul is sober; Festus is the fool.

To make perishing treasures true centre to which the soul gravitates, and round which the life revolves, while the things that pass to eternity are left to follow as shadows may in a secondary place, is absurd and mischievous. The wrench is fatal as would be the revolution in the material universe, if the sun, by eternal violence, were compelled to revolve round the earth, or the earth to revolve round the moon. In the practical question which every one must in his life decide for himself,—the question whether he shall be his own master, or accept with all his body and soul the gospel of salvation by Jesus Christ,—there are only two alternatives. One side is right and safe; the other side is wrong and ruinous. "O Lord, out thy light and thy truth; let them lead me."—*Good Words*.

Science and Art.

WHAT IS IN THE BED ROOM?—If two persons are to occupy a bed-room during a night, let them step upon weighing scales as they retire, and then again in the morning, and they will find their actual weight at least a pound less in the morning. Frequently there will be a loss of two or more pounds, and the average loss throughout the year will be more than one pound. That is, during the night there is a loss of a pound of matter which has gone off from their bodies, partly from the lungs, and partly through the pores of the skin. The escaped material is carbonic acid, and decayed animal matter, or poisonous exhalations.—This is diffused through the air in part, and in part absorbed by the bed-clothes. If a single ounce of wool or cotton be burned in a room, it will so completely saturate the air with smoke that one can hardly breathe, though there can be only one ounce of foreign matter in the air. If an ounce of cotton be burned every half hour during the night, the air will be kept continually saturated with smoke unless there be an open door or window for it to escape. Now, the sixteen ounces of smoke thus formed is far less poisonous than the sixteen ounces of exhalations from the lungs and bodies of the two persons who have lost a pound in weight during the eight hours of sleeping, for while the dry smoke is mainly taken into the lungs, the damp odors from the body are absorbed both into the lungs and into the pores of the whole body. Need more be said to show the importance of having bed-rooms well ventilated, and of thoroughly airing the sheets, coverlids, and mattresses in the morning before packing them up in the form of a neatly-made bed?—*American Agriculturist*.

THE IMPORTANCE OF CURRYING ANIMALS.—It is well known that every hair, whether long or short, is covered with numerous little barbs like the barbs of fishhooks, and, therefore, when a number of hairs are brought in contact with each other, and moved back and forth, they will work in among each other, and often form a mass so tangled—like the mane of a colt, which our ancestors have often taught us to believe were the stirrups of witches which were accustomed to

ride them in the dark nights—that it is difficult to distinguish them. The only means that cattle have of scratching themselves many times is to apply their tongues; and when the hair comes off, as it many times does by the handful, more or less of it will adhere to their tongues, and often find its way into their stomachs; and the reciprocating motion of the stomachs of animals which chew the cud would soon form a bunch of hair into a pellet; and, as more hair was taken into the stomach from day to day it would be very sure to all collect in one mass. Now, when an animal begins to shed its coat of hair, there always appears to be more or less irritation of the skin, and if the card or curry-comb is not used pretty freely, the tongue must be applied; and if an animal is well curried every day when it is shedding its coat, it will be far less liable to collect hair in its stomach. A ball of hair—being indigestible—in the stomach would be very likely to injure its energies so as to produce disease, and eventually premature death.

THE GREAT WALL OF CHINA.—A curious circumstance connected with the construction of the great wall of China is narrated by Captain Parish, who accompanied Lord Macartney to China. It seems to show that two thousand years ago the Chinese used wall guns or some firearms of that kind. Speaking of embrasures in the great wall, which was built about 221 B.C., he observes: "The soles of the embrasures were pierced with small holes similar to those used in Europe for the reception of swivels or wall pieces.—The holes appear to be part of the original construction of the wall, and it seems difficult to assign to them any other purpose."

A SURE REMEDY FOR A FELON.—Take a pint of common soft soap, and stir in it air slaked lime till it is of the consistency of Glazier's putty. Make a leather thimble, fill it with this composition, and insert the finger therein, and change the composition once in twenty minutes, and a cure is certain.

Varieties.

THE HAPPINESS OF A KING.—In the Cabinet of Abdalrahman III., Caliph of Cordova, there was found after his death, which took place October 17, 961, a paper on which was written by his own hand the following testimony to the vanity of earthly things:—

"I have reigned more than fifty years, and my reign has been either peaceful or victorious. I have been beloved by my subjects, dreaded by my enemies, and respected by my allies. Riches and honours, power and pleasure, were all at my command; and it has seemed that nothing was wanting to complete my sum of happiness. In this position, so blissful in appearance, I have carefully counted the number of days in which I have been really and truly happy, and I find they number exactly FOURTEEN!

"Mortal, whoever thou mayst be, do not depend upon this world for thy happiness!"

FRANKLIN ASKING FOR WORK.—When a youth, Franklin went to London, entered a printing office, and inquired if he could get employment.

"Where are you from?" asked the foreman.

"America," was the reply.

"Ah," said the foreman, "from America! A lad from America seeking employment as a printer! Well, do you really understand the art of printing? Can you set type?"

Franklin stepped up to one of the cases, and in a very brief space of time set up the following passage from the first chapter of John:—

"Nathaniel saith unto him, Can any good come out of Nazareth? Philip saith unto him, Come and see."

It was done so quickly, so accurately, and contained a delicate reproof so appropriate and powerful, that it at once gave him character and standing with all the office.

ONE HUNDRED YEARS AGO.—One

hundred years ago there was not a single white man in Ohio, Kentucky, Indiana, or Illinois territories. Then, what is now the most flourishing part of America was as little known as the country around the Mountains of the Moon. It was not until 1769 that the hunter of Kentucky, the gallant and adventurous Boone, left his home in North Carolina to become the first settler in Kentucky. The first pioneer of Ohio did not settle till twenty years after that time.

A hundred years ago Canada belonged to France, and the whole population of the United States did not exceed a million and a half of people.

A hundred years ago the great Frederick of Prussia was performing those great exploits which have made his name immortal in military annals, and with his little monarchy was sustaining a single-handed contest with Russia, Austria, and France, the three great powers of Europe combined.

A hundred years ago the United States were the most loyal of the British empire, and on the political horizon no speck indicated the struggles which within a score of years thereafter established the great republic of the world.

A hundred years ago there were but four newspapers in America, with a combined circulation not exceeding 3,000; steam-engines or cylinder presses had not been imagined, railroads and telegraphs had not entered into the remotest conceptions of man. When we come to look back at it through the vista of history, we find that the century which has passed has been allotted to more important events in their bearing upon the happiness of the world than any other event that has happened since the creation. A hundred years hence—notwithstanding all attempts by petty despots at a cotton-ocracy—who can foretell our developments and national greatness.

CANNON NOT SO DEADLY AS WINE.—Wendell Phillips in his address at the Music Hall, New York, said, "I know a soldier in the army of the Potomac who was picked up in the streets of Philadelphia one year ago a complete wreck, a confirmed inebriate, but who was, by the love of a sister and the charity of a Boston home, placed once more on his feet. He was at Ball's Bluff, and three times with unloaded musket charged upon the enemy. He was one of the six who heroically defended and brought away the body of the fallen leader of that bloody fight. The captain of the company to which he belonged died in his arms, receiving the last words of consolation from his lips. He was afterwards conspicuous in the conflict until the orders were given for each one to seek his own safety. Removing some of his apparel he plunged into the inhospitable river, and after great exertion landed on the opposite bank, seven miles below the encampment. Nearly exhausted, chilled, half-clad, half-starved, he finally reached the camp. The captain of the next company to which he belonged kindly said to him, pouring out a glass of wine: 'Let me give you this; you will perish without it.' 'I thank you, sir,' said the soldier, 'but I would sooner face all the cannon of the enemy than taste that glass of wine.'" —*Boston Transcript*, Feb. 3.

LUTHER'S FAITH.—When Charles V. imperiously required the Confession of Augsburg to be abandoned, and gave the Protestant leaders only six months more in which to make up their minds finally, the cause of the Reformation was thought hopeless. But Luther exclaimed, "I saw a sign in the heavens out of my window at night: the stars, the hosts of heaven, held up in a vault above me; and yet I could see no pillars on which the master had made it to rest. But I had no fear it would fall. Poor souls. Is not God always there?"

MEN OF LETTERS IN AMERICA.—The Rev. Dr. Henry, in his essay on the "Intellectual Spirit of the Nation," says: "... In this country, above all others on the globe, *men of science and letters have no place, no position in the social system.* The respect paid to wealth and public office engrosses all the respect that in other countries is awarded to high letters. The multitude in this country, so far from favoring and honoring high learning and science, is rather prone to suspect and dislike it. It feareth that *genius savoreth of aristocracy!* Besides, the multitude calleth itself a practical man. It asketh, *What is the use?* It seeketh no use but that which leads to money or the material ends of life. It hath no opinion of having dreamers and drones in society. It believeth, indeed, in railroads; it thinketh well of steam, and owneth that the new art of bleaching by chlorine is a prodigious improvement; but it laughs at the prodigious improvement; it laughs at the profound researches into the laws of nature out of which those very inventions grew; and with still greater scorn it laughs at the votaries of the more spiritual forms of truth and beauty, *which have no application to the palpable uses of life.*"

OUR LIFE.—The joys and sorrows of this world are strikingly mingled. Our joys and grief are brought mournfully in contact. We laugh while others weep, and others rejoice when we are sad. The light heart and the heavy walk side by side, and go about together. Beneath the same roof are spread the wedding-feast and the funeral pall. The bridal song mingles with the burial hymn. One goes to marriage, another to the grave; and all is mutable, uncertain and transitory.—*Longfellow.*

NEURALGIA.—The *Lancet* contains a report of several severe cases of neuralgia, which have been recently successfully treated, at the Royal Free Hospital, with valerianate of ammonis.

General Intelligence.

THE NATIONAL DEBT.—The *Money Market Review*, in continuation of several articles on the National Debt, already published in the same columns, gives a table showing the accumulation during each reign from the commencement. The long reign of George III. ought to be for ever memorable, if only on account of the stupendous addition which was then made to the National Debt. In fact, it may almost be said that the debt was entirely created during that reign:—

	Amount of Debt.	Interest.
1688—National Debt at the Revolution	£ 661,263	£ 36,855
Increase during William the Third's reign	12,102,962	1,175,169
1702—Debt at the Accession of Anne	12,767,235	1,215,321
Increase during her reign	23,405,235	1,817,511
1714—Accession of George I.	36,175,460	3,002,135
Increase of principal and decrease of interest during his reign	16,343,463	*702,201
1727—Accession of George II.	52,523,923	2,369,934
Increase during his reign	49,490,005	1,215,341
1769—Accession of George III.	102,014,018	3,576,275
Increase during his reign	732,526,942	27,778,474
1820—Accession of George IV.	634,900,669	31,354,749
Decrease during his reign	60,096,963	3,028,213
1830—Accession of William IV.	784,803,997	28,325,936
Increase during his reign	2,725,117	1,211,397
1837—Accession of Victoria	787,529,114	29,537,333
Increase of principal and decrease of interest during 22 years	17,549,440	*1,333,034
1859—Last date in Lord Goderich's Return, No. 443	805,072,554	29,204,299

* The interest is diminished in these cases.

GREAT BRITAIN'S CUSTOMERS.—The table of British Exports for the year 1861 shows just the falling off in the declared value of the export trade that Mr. M. Gibson had led us to expect. The total is £125,115,133 in 1861, as against £135,891,227 in 1860, and £130,411,529 in 1859—a loss of nearly 8 per cent. on 1860, and about 4 per cent. on 1859. The following is a list

of England's principal customers in the order of their direct importance, going down as far as those who take £2,000,000 worth of English goods:—

1. British India £16,412,090
2. Germany, (including Hanse Towns, Prussia, Hanover, &c.) 12,937,273
3. Australia 10,701,752
4. South America, (including Brazil, Buenos Ayres, &c.) 10,470,574
5. United States 9,053,326
6. France 8,896,282
7. Holland 6,433,093
8. Italy 5,780,980
9. British North America 3,696,646
10. China, (except Hong Kong) 3,114,157
11. Spain 3,060,122
12. Russia 3,045,962
13. Turkey 2,983,443
14. Egypt 2,278,799
15. Foreign West Indies 2,167,173
16. Portugal and Azores 2,135,365

—Besides these, the Cape of Good Hope and Natal, Belgium, British West Indies, Hong Kong, Sweden and Norway, Java, Singapore, and Gibraltar, all take upwards of £1,000,000 worth of English goods, and take more or less in the order in which we have named them. The most remarkable change, of course, is in the rank assigned to the United States, which has fallen from the head of all our customers to the fifth place in a single year.

ARE PUSEYITES PAPISTS?—On this subject the *Patriot* has the following gleanings:—The *Union* says:—"It is perfectly true that we have professed a desire for re-union with the ancient Mother of the English Church; but it is equally true that we have also advocated re-union with the more ancient body from which the Roman Church herself is sprung." The *Record* "presumes that it is in the corrupt and idolatrous Greek Church that the *Union* seeks the eventual absorption both of the Church of England and its 'Mother Church' of Rome." The *Union* thus apologises for the word "Mass":—"Is it worth while to differ

the rest of the Western world in name which we give, in common language, to the Holy Eucharist? We ask not, believing that this self-assertion is nothing more than a specimen of religious pedantry, founded as pedantry is on that little knowledge which is so dangerous a thing. In the place, it is an imposition upon mankind to make them believe that the phrase is essentially Roman Catholic. A glance at any authority on the subject shows that its origin dates back to times long anterior to those in which the distinctive dogmas of the church attained their consistency. Is there anything in the word which would compromise its authority, inasmuch as it does not imply any doctrine one way or other; it is only an ancient, convenient, and accepted phrase, under which we recognise the great service in general, without reference to any part or aspect of it; it includes both Sacrifice and Sacrament, and serves for actual religion and simple assistance on the part of the congregation."

TYNDALE MEMORIAL.—A movement is now being made in the county of Westchester to erect a monument to the memory of William Tyndale. Tyndale, the pioneer of the Reformation in England, circulating the Word of God in the vulgar, he effectually undermined the authority of the Romish Church in these realms, and taught men to recognise the fact that they were responsible, not to the priest, but to God for their belief. The first translation of the Scriptures into English, executed by Wyckliffe in 1380, and not being printed, it was never circulated extensively, and had almost entirely disappeared when Tyndale published his version in 1524. He was obliged to attempt this formidable enterprise by observing, during several journeys which he undertook for the express purpose of proclaiming the Gospel, how impossible it was to establish the lay people in any truth if the Scriptures were plainly laid before their eyes in their mother-tongue, that they might see the process, the force, and meaning of the text." The famous exclamation of an opponent, "it was better to be without God's truth than the Pope's," hastened his resolution, and he replied, with charac-

teristic enthusiasm, "I defy the Pope and all his laws; and if God spare my life, ere many years, I will cause a boy that driveth the plough to know more of the Scriptures than you do." His first edition was printed at Cologne, but the secret having been drawn from the printers while in a state of inebriation, he was compelled to fly to Worms before it was completed. To avoid detection, he instantly changed his plan, and prepared a smaller edition without any gloss. While, therefore, the English hierarchy were on the watch against the admission of the larger volume, the new work was diffused with rapidity in every quarter. Its influence was soon perceptible, and a bitter persecution was instituted against those who were engaged in its distribution. Sir Thomas More, exasperated by the importation of "whole vattful" at a time, wrote a treatise discrediting the translation; the Bench of Bishops held frequent consultations on the course to be pursued; and Wolsey devoted those who were convicted of embracing the new heresy to the stake. Bishop Tunstall, however, facilitated the production of a revised edition, by purchasing the remaining copies of the former at Antwerp, and bringing them, as a rich trophy, to London, where they were burnt. At the latter place, Tyndale was apprehended by some agents of the Court at Brussels, and, having been imprisoned, was burnt alive at Vilvorde, near Louvain, on the 6th of October, 1536. He was permitted, however, to witness the realization of his prayers and efforts. Two years before, Convocation requested the king to give orders for the preparation of a new version, which was entrusted to Coverdale; while, shortly after his death, a Royal edict was issued that this translation should be "sold and read of every person, without danger of any act, proclamation, or ordinance heretofore granted to the contrary."

VISIONS AND HALUCINATIONS.—Dr. C. Kidd, in the *Morning Post*, observes that the marvellous story of the vision witnessed by the poor child, Bernadette Soubirons, in the Pyrenees, has one or two peculiarities which characterize nearly all those singular phenomena. The person who sees the vision is always a weak, sickly girl, and the vision

is evidently "subjective" in the girl's own *sensorium*, for no one else can see it. I am inclined to believe the story, but would make a small bet that the girl has tubercles in her brain. We see almost every day persons who see similar visions under the effect of chloroform. I gave chloroform, some weeks ago, to a clerical gentleman, a schoolmaster, and he had for several days the most pleasing and vivid recollection of having spent ten years in the other world in a charming personal colloquy with the poet Homer. He could tell the lines and book in Homer that they talked about, and described the appearance of the blind old man of Scio; and all this time he had only undergone a small, painless, but very unpoetic, surgical operation. Patients in hundreds talk of chloroform sleep as a long dream of railway tunnels and country scenery, grottoes, and storms; but the wonderful thing seems to be that an insensibility of one or two minutes will suffice for the mind under chloroform to form a perfect vision spreading distinctly over ten or a dozen years. If this peasant girl has tubercles in her brain, exactly the same thing may occur. The rushing wind and the grotto, the lady dressed in white, &c., are precisely the images that the brain forms when slightly or transiently disordered; even diseased heart, by disturbing the circulation in the brain, or such a mischievous Ariel as flying gout, have been shown by Briciore du Bois-mont to produce hallucinations of the most incredible kind, far outdoing the scenes in Bulwer Lytton's "Strange Story," or even those which the Bishop of Tarbes has described.

INDIA.—It seems that the introduction into India, of that great disorganizer, the railroad, has raised a new theological question, and that the heathen priests in India are discussing with great interest, how the merit of pilgrimage to celebrated shrines is affected by this new facility in travelling.

THE LATE PRINCE CONSORT AND THE ROYAL EXCHANGE MOTTO.—Various statements have been made regarding the origin and cause of placing the motto on the pediment of the Royal Exchange, "The earth is the Lord's and the fulness thereof," the general impression being that it was suggested by the late Prince Consort. Mr. T. M. P., architect of the Exchange, explains the matter in the *City Press*—"As the work (the building of the Exchange) proceeded, his Royal Highness took much interest in the modelling and carving of the various groups, and condescended very frequently to visit the studio of the sculptor at Wilton-place. Your readers may recollect that the figure of commerce stands on an elevated block or pedestal in the centre of the group; and it became a subject of earnest conversation with Mr. Westmacott and myself in what way the plainness of the block could be relieved; for although in the original model on a small scale this defect did not strike the eye, in the execution it was very apparent. Wreaths, faces, festoons were all tried, but the effect was unsatisfactory; and in this state of affairs Mr. Westmacott submitted the difficulty to his Royal Highness. After a little delay, Prince Albert suggested that the pedestal question would be a very appropriate situation for a religious inscription which would relieve the plainness of the surface, in an artistic point of view, and at the same time have the high merit of exhibiting the devotional feelings of the people and their recognition of a superior power; and he particularly wished that such inscriptions should be in English, so as to be intelligible to all. This happy thought put an end to all difficulty; and as Mr. Milman, the learned Dean of St. Paul's, had kindly advised me, in reference to the Latin inscriptions on the frieze and in the merchants' area, Mr. Westmacott consulted him on this subject also; and he suggested the words of the Psalmist, which were at once adopted."

Christian Observer of Public Events.

It is gratifying to see that British statesmen do not overlook matters in which religious rights and interests are concerned. A subject of this nature recently engaged the attention of the House of Commons. Spain has long maintained an unenviable notoriety for the thorough subserviency of civil power to the domination of Romanism, and hence the suppression of all kinds of religious liberty, except that of conforming to the forms and ceremonies of Popery. Not only has the circulation of the Scriptures been strictly prohibited, but even travellers have often been subjected to the indignity of search, and in case Bibles have been found in their possession, though only for private use, they have been taken from them. In the year 1809, a naturalized British subject was arrested and confined in a leathsome dungeon, and was afterwards condemned to nine years' penal servitude in the galleys. His only crime was that of circulating the Holy Scriptures. Remission of the penalty was, however, obtained, through the intercession of the British Consul. Since the date of the above, the Romish priesthood, becoming alarmed at the spread of Bible truth, have been active and vigilant in searching out the Bible dealers, and through the aid of police officers, many have been arrested and subjected to cruel persecution. Mr. Baird brought up the subject in the House of Commons, and in a speech of considerable length, gave the details of the proceedings in England against large numbers of persons, and, recently, too, under the sanction of civil authorities; and he inquired of the Government what had been done in Great Britain to put a stop to these

persecutions. The answer of Lord Palmerston is worthy of notice. He said "he was sorry to say, in reply to the inquiry of his honourable friend, that the efforts of Her Majesty's Government to obtain the release of those to whom his observations referred, had not been attended with any satisfactory results." Lord Palmerston thus speaks of the chief obstacles in the way of obtaining any mitigation of the intolerant and persecuting laws in that country:—"The Spanish nation is a nation full of valiant, noble and chivalrous feelings and sentiments; but, unfortunately, the Romish priesthood exercise a greater sway than they possess in any other country; and, however liberal,—I believe I may say so, the Catholic laity in most countries are, history tells us that wherever the priesthood gets the predominance, the utmost amount of intolerance as invariably prevails. *And although in countries where they form a minority, they are constantly demanding, not only toleration, but equality; in countries where they are predominant, neither equality nor toleration exists.*" We have put this last sentence in italics as worthy of special notice, not merely as coming from the first of statesmen, and uttered in the legislative hall of the British Empire, but because it contains a truth which the whole Christian world ought to consider well, and which the friends of Protestantism and liberty in Canada should not overlook. The extent to which the bloody and persecuting laws of Spain are put in operation at the present time, are becoming matters of serious consideration by others besides the Protestant Government of Britain. Even in France these deeds of inhumanity are

denounced. One of the leading papers of Paris, the *Journal des Debats*, has the following interesting article in regard to the persecutions in Spain:—

“ We have called attention to the persecutions suffered by the few Spaniards who have professed the Protestant religion. One of them, Mr. Manuel Matamoros, convicted of having sold Spanish Bibles, has been condemned to the galleys for seven years. He is not the only victim of the intolerant principles inscribed in the Spanish code. From information which he himself has addressed to the *Clamor Publico*, eight persons are still in prison at Malaga, on account of their religion; seven at Seville, three at Granada, and many others have also been arrested at Barcelona, Cordova, and Jaen. Some of these are women, and one is a girl of only seventeen years of age. From Malaga, Granada and Seville, about fifty fathers of families have been compelled to emigrate, to escape the rigor of the law, and have left their wives and children in a state of destitution. The Spanish authorities feel all the odium of these persecutions, and endeavour to divide public opinion by representing the persons arrested or condemned as guilty of conspiracy against the State, and thus giving a political colour to these absurd acts of violence which are an outrage upon reason and humanity. But they adduce no fact in support of these allegations. The truth is, that the police have seized all the papers of Matamoros, and his fellow sufferers, some of whom have been tried and acquitted, and yet not a single document has been published to prove anything against them. Mr. Matamoros is nothing but a sincere believer; the only faction he serves, at the peril of the galleys, is the Gospel; the only party he consents to follow, at the risk of liberty and life, is Jesus Christ.”

It is to be hoped that sentiments like those expressed in England and France, may yet prove effectual in bringing even the Spanish Government to its senses, and induce it to stop to proceedings which are bringing upon it the righteous reprobation and contempt of the civilized world.

Since our last number was issued, the aspects of the American war have been materially altered by some event like the manifestation of a purpose to deal rigorously with the cause of rebellion. We concluded our number of the subject last month with the expression of our belief, that if the Federal Government had at once recognized slavery and its interests as the source of the evil the nation is now feeling, there would have been a more cordial sympathy for the North, and earnest prayer for its success. But we think would have been advised policy at the beginning, has been tuted at last. The recent act of Congress in passing a law prohibiting the return of slaves to their masters, will produce a mighty influence in hastening the termination of the unhappy strife. But besides this, the President's recommendation for the adoption of measures for the gradual extinction of slavery, by offering a fair compensation to the holders of slaves, will doubtless secure the ultimate abolition of the entire system of African bondage. It is well known that for a long time many slaveholders, convinced of the evils of slavery, have desired its termination, and by many the recommendation of the President will be hailed as a omen that the day of deliverance is drawing nigh. The course of the war is also largely favourable to the preservation of the Union, and we hope for the speedy return of peace, and the adoption of an equitable plan for the abolition of slavery.