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"ONE IS YOUR MASTER, *even* CHRIST: AND ALL YE ARE BRETHREN."

Topic for the Month.

The following Analysis of Bishop Butler's inimitable "*Analogy of Natural Religion*," was not originally intended for publication, but was written by Mr. Clark simply as an exercise, (while examining the evidences of Christianity,) the better to impress his mind with the method and argument of Butler's work. Having been favoured with a perusal of the analysis, permission to publish it in the *Tribune*, was kindly given on request being made.

In these days of rampant infidelity, it is to be hoped that this analysis, entering through the columns of the *Tribune* into many dwellings whose inmates may never have read the "*Analogy*," will create in their minds an ardent desire to equip themselves fully, with the armour of its arguments, and thereby be enabled to withstand successfully every attack of scepticism. The readers of the *Tribune* cannot be otherwise than grateful to Mr. Clark for this valuable and satisfactory digest of the Bishop's reasonings.

ANALYSIS OF BUTLER'S ANALOGY OF NATURAL RELIGION.

BY DANIEL CLARK.

The cardinal points contested between the Christian and his opposer, the infidel, are:—whether there is a futurity to man beyond the grave, or whether there is none; whether our conduct here will affect our interests there; whether God, in the management of his terrestrial affairs, in a mental and sensational point of view, does reward and punish; and if he does so, has he any rule in doing so? Does he punish and reward indiscriminately, without respect to good or evil; or does he reward the good and virtuous, and punish the evil and vicious? Whether it is reasonable to act with reference to what we are taught our state will be hereafter; and whether, granting there is a species of necessity, we should not act as free. These are the main points at issue, and, as may be plainly seen, momentous questions; because, on their right solution we build our hopes of immortality. Snatch away these anticipations, and nought that affects our weal or woe in eternity can be presented to our intellectual

or spiritual vision. This is what infidelity, in its true garb, attempts to do. It comes to man, with its insidious smiles, and says,—“There is not—there cannot be—a future state. Religion is false. The believers in it are deluded.” It clusters around this declaration many others of the same import; but this is the warp of the dark pall which it would roll around our soul—this is the envenomed shaft which it shoots to poison the heart of our divine system. Bishop Butler, in the admirable work which we are about to analyze, takes up the gauntlet against the revilers of Natural and Revealed Religion in a manner altogether unlooked for in his day. He took up a position from which it was impossible to drive him. He reasoned by analogy, or rather from analogy, yet the book has nothing of a controversial tone. He indicates the truths of Natural Religion, not by laying down any uncertain hypothesis for a foundation, and then raising “a castle in the air” upon such a presumptive basis. He did not say,—“Let us suppose such and such a truth, and then if this be true these things will be true also.” No; that was not his *modus operandi*. He showed that those things which religion teaches are paralleled by the facts of experience; and that nature, considered as a revelation, points out—though not so fully—the very doctrines which the sceptic hoots at. He proves that the evidence is the same as that upon which we act in our temporal concerns; and that perhaps it is left in this way, that our behaviour with regard to it may be part of our probation for a future life.

I. But Butler's Analogy does not stop here, for it is clearly to be conceived that if analogical reasoning establishes, in any degree, what has been already hinted at, it can do much more by the same process. In order to understand this, let us put the question,—“What is Analogy?” Archbishop Whately says,—“It is a similarity or sameness of two relations.” We understand by this that the similarity need not be direct. Things that are equal to the same things, in any respect, are equal in these respects to each other; also, things brought in juxta-position, by comparison, may be unlike, and yet bear a like relation to some other objects, e. g. : the sun, which is the central orb of our solar system, may be called the heart of that system, from its bearing, in some degree, the same relation to its own planets that the human heart does to our physical economy. In “*Mill's Logic*” we find a more general definition of the term, for he says, that analogy may extend to every resemblance which does not amount to strict in-

duction,—“Without peculiarly distinguishing resemblance of relations.” This appears to be the meaning which Butler attaches to it. “It has to be shown, in the two cases asserted to be analogous, that the same law is really operating.” “We need only show you,” says a modern writer, “to the parables of the New Testament for illustrative analogies, showing resemblance of relations.” And the facility with which the perceptive creation affords them, suggests the thought of that deep and divinely established harmony between the natural and the spiritual worlds, the reality of which it is the object of this work to establish. If this, then, be analogy, its usefulness will consist solely in answering objections—in silencing these objections. Its province is not to elicit truth, but to ward off the missiles which may be cast at it. It is not required of it to refute what is proposed, but to stand on the defensive, and to repel refutations. It has a shield, but no sword; it will defend vulnerable parts, but it cannot kill the foe. Analogy appears to be of two kinds, as it were,—(1.) A negative designed to silence objections; (2.) What might be called a positive presumption, adducing those principles which may reasonably be broached. Yet the resultant, we presume, is not mere negation, for the effect produced upon one's own mind is certainly a positive conviction of the truthfulness of the argument; and although, in many instances, Butler's choice of language is uncouth, and his ideas couched in language which is almost unfathomable, yet, when a glimpse of the reasoning is obtained, all former pains are thrice repaid, doubts vanish, fondest hopes are strengthened and animated, and the believer is enabled to understand more fully,—“That the invisible things of God from the creation are clearly seen, being understood by the things that are made.”

In the introduction to the analogy, Butler takes up that which we have already noticed, viz.:—analogical reasoning in general. This he does by showing, in the first place, its nature; secondly, the many uses to which it is applied; thirdly, when it is used, what value should be applied to it.

II. It can be used with propriety in the proof of religion. If religion and the constitution of nature have the same divine source, and we find difficulties in both, then whatever argument overthrows the one overturns the other, and *vice versa* if so be that an analogy can be perceived between them. Again, this mode of argument is far superior to hypothesis or speculation, in as much as it is right to argue from cognizant facts, to those that are like them—from what now lies within our reach as certain events to those that shall be—from what we now behold with the mental, moral, and corporeal eye, to what lies in the far-beyond. But to suggest either to yourself or to others, how the world ought to have been made, or might have been made, otherwise than it is framed, is a speculation not to be indulged in. Or to lay down a hypothesis for a case to which it is not applicable,—the same as reasoning upon imaginary principles, or which, if they do not exist, have no foundation for their being, but are supposed for accommodation.

CHAPTER I.

This proposition is laid down to point out, analogically,—“That man is appointed to live in a future state.” This is the main-stay of natural religion. Shall there be a future state of existence? It is the foundation of our hopes and fears.

It is a universal law of the natural world which constantly comes beneath our notice, and therefore a fact, that every creature has an embryonic state as a

living being, capable of thought, life, and sensation. That it passes through different stages of existence without losing its identity. If such be the case, then, why may we not exist hereafter in a condition and position as different from the present as our present state is from that of helpless infancy? May not this life be one of a series of changes? May we not, like the caterpillar, undergo a transformation; leave moral and physical deformity behind, and be clothed in new beauty; having old relations dis severed; being placed in a new element, and breathing the atmosphere of a pure and spiritual world? Certainly we may.

We are living beings now. We have powers both latent and active. This needs no proof. Consciousness proclaims it. Now the presumption is that these powers and springs of action will continue to be hereafter. Objection. “It is probable that death may destroy our living powers.”

I. Ans. This must be probable, if there be any probability in the case, upon two grounds.

1st. That it is reasonable to make such a supposition. But reason has no lot or part in the matter, for who knows what death is? By what chemical analysis have the ingredients which enter into its composition been discovered? What are its operations when it overthrows “the earthly house of this tabernacle?” None can answer, for only some of the results of its operations are known, therefore our knowledge is limited to observation; nor can we go beyond this boundary unless we are aware upon what our living powers depend. If these assertions be true, then all which the reason of the thing teaches us is simply the effect of death upon animal bodies; but, on the other hand, there are frequent examples among men of the active powers of the mind remaining clear and vigorous when a fatal disease is “snuffing out the candle” of physical life, and the sensorial organs refusing to perform their functions: indeed these are often found in an inverse ratio to each other. The probability then is that the *ego* is not annihilated, that even the exercise of its faculties is not suspended; and, even if our faculties should become dormant for a time, as in sleep or syncope, it by no means follows that they are eternally extinct.

2nd. That it can be argued from the analogy of nature. But we observe life in animals, whether in man or in those of a lower scale of being, until what we call death intervenes. Vitality ceases in the body. Decomposition takes place. The particles of the once active frame become resolved to their primitive elements. But, from the observation of these circumstances, does analogy warrant us to draw the conclusion that *now* life is a nonentity? Certainly not. Does not an opposite supposition appear the more plausible? We continue to death, so we may continue beyond it. Animals cannot be traced after death, and, up to that time, the analogy is against the destruction of their living powers.

3rd. An appendix to the foregoing arguments might be presented thus: “We labour under primitive and lasting prejudices based upon the supposition that death is the destruction of living agents.” But the reason why such a presumption may harbor in the minds of some must arise from the false idea that a living being is composed of parts that can be divided; in short, that it is compounded of certain elements which are each capable of destruction; the whole fabric falling into ruins when death closes the scene. This, however, is not the case. Consciousness is simple and indivisible. It is no integer, which requires certain fractional parts to make it that unity. It is a whole, a mental monad: so must the

conscious being be an indiscerptible substance. The same conclusion might be deduced from experience and observation. Men may lose their limbs, their senses, and even the greatest part of their bodies, and yet the living agent does not lose its identity nor any of the faculties with which it is endowed. The eye, for example, is something like the microscope; it is one of the media used in vision; if it be plucked out, yet no part of the living agent is destroyed; nay, on the other hand, experience points out to us that the other powers are brought into more active exercise in such a case, on account of one medium of communication with the world *ab extra* being cut off. This shows that no negation is given to the capacities of the mind by any accident that may happen to "many" parts of our sensitive organism, but rather that a positive impetus is given, sufficient to atone for any inconvenience or deficiency in our bodies to which we are nearly related.

4th. It might be objected here "that these remarks would lead us farther than we would desire to go, for they would prove brutes and plants immortal as well as men." Granting this, what then? This only goes to show that man is not alone in this part of God's creation, by being placed in a never-dying state, since we do not know what hidden powers and capacities they may have bestowed upon them. This attribution of immortality, however, does not include in it the important idea that brutes have a moral nature—a power of discriminating between right and wrong. But the subject is beyond our comprehension. The difficulties spring from our ignorance.

II. Death is not the annihilator of the present powers of reflection.

This gross tabernacle of clay is not essential to thought, nor to our intellectual pleasures and sufferings. Body and spirit may and do affect each other, but there is no presumption that the dissolution of the one must be the destruction of the other.

III. Death does not keep in bondage the present intellectual powers, for the same reasons which have been given already. Death, e. g., may resemble fetal life. It may only be the beginning of a new stage of action, upon which we may play a progressive part throughout the endless ages of eternity. As death does not appear likely to destroy us, there is a presumption that we shall live on. This credibility is so strong, that, laying aside any attempt at direct demonstration, the idea appears intuitive; at all events analogous facts stretch out their arms to futurity, and ask at least a candid investigation.

CHAPTER II.

The Proposition to be investigated is, "In that future state shall every one be rewarded or punished?"

This chapter is divided into two parts

I. IT SPEAKS OF REWARDS AND PUNISHMENTS IN GENERAL. Under the present government and in the present condition of affairs, there are pleasure and pain, and these are consequences of our own actions; besides this we are endowed by the Father of all, with the power of anticipating that such results will follow actions. Objections,—“There cannot be apparently much wisdom and goodness in the administration of the affairs of this world, if pleasure and pain be allowed to depend on human agency, when God is able to exercise so much power in nature, his goodness might prevent man from bringing suffering upon himself and his wisdom might devise a plan to increase his felicity.”

Answer 1st. The plan might be beyond the range of things possible, for God has impossibilities con-

nected with his nature. 2nd. Less happiness upon the conjunct view of the whole scheme might be the consequent. The sufferings which are resultants of human actions may (for aught we know) be the occasion of greater happiness than the banishment of it from our moral and physical system might produce. 3rd. Divine goodness may not be of that nature as to produce happiness on the good and evil indiscriminately. Were we to argue from his holiness, it would be reasonable to suppose, that he would only desire to make the good happy. 4th. Our ignorance of what God may have in view as an end, may not solve the enigma, but it should silence rash objections. 5th. Whatever solution of the inexplicable problem may be given, facts cannot be thrown over-board, nor doubted for a moment. What are they? All nature is illustrative of God's governing us thus. Our happiness and misery here, in the majority of instances, are placed at our own disposal, and are within the sphere of our own power. To give the rationale for such a procedure is too much for finity, but seeing it is so, the presumption forces itself upon the mind that the state of man, whether of enjoyment or of wretchedness in the life that is to come, should be the consequence of his doings and his character in the life that now is.

Objection. "All things exist and operate by an invariable rule. All the preceding particulars though true may be ascribed to the general course of nature?"

Ans. That is true, yet that does not exclude from Nature's dominions an Operator, an Agent, a God, and although there appears uniformity in the universal plan, the conclusion that therefore God does not act at all, would be barbarous in the extreme.

Objection. Does that not imply that because pleasure is concomitant with indulgence in lust and giving loose rein, Mazeppa-like, to passion, therefore, we should drink to the dregs the chalice of carnal enjoyment for God so designed it and rewards us for so doing.

Ans. Foreseen pleasures and pains belonging to the passions were intended, as a whole, to induce men to act in such and such ways, not that unbounded license should be taken, for that would entail misery instead of pleasure, but that those things which produce good should be indulged in. Eyes were intended for seeing although there are many things upon which we should not look.

The whole of this part may be succinctly stated thus:—Government implies intimation given in a certain way that man will be punished or rewarded for violation or obedience. God is the great Governor. He does it now, therefore, may do it hereafter. Men may ridicule the thought that small pains are examples of divine punishment, but whoever denies this, must likewise deny in the same proposition all final causes.

II. PUNISHMENT IN PARTICULAR. THIS IS MOST OBJECTED AGAINST. The two, however, are knit together and the argument which establish the one, must also prove up the other. Have we any reason to believe in future punishment? Is the idea not incompatible with the administration of things in this world? If nothing of the kind can be found among us, then analogy must fall to the ground, but there are natural punishments, and the circumstances connected with them resemble substantially the those which we are taught await the wicked in the world to come.

I. Punishments often follow actions, which bring with them much present pleasure.

II. The punishment and pleasure are not at par; the former is often much greater than the latter.

III. We cannot presume, that because "Sentence:

against an evil work is not executed speedily" it will pass by without punishment, for often delay is but the lull before the storm.

IV. It is not necessary, that men may expect them before they come. Let a certain course of action be pursued and the direful effects will come like an avalanche, upon the transgressor whether he expects it or not. Opportunities once neglected may never be recalled. The consequences of rashness, folly and profligacy are often ir retrievable.

V. Neutrality and neglect have often a positive effect, producing punishments as dreadful as active behaviour.

VI. Many temporal punishments are final to him who has brought them upon himself. The drunkard who trembles in Bacchanalian delirium is beyond the point of human delivery. So is the culprit under sentence of law.

These circumstances meet us daily on every side and are so similar to what Scripture teaches concerning future punishment, that the same language may appropriately be applied to both. It is sufficient to show in actual experience, the very things, which are seized upon by infidels, and charged upon the religious system as unreasonable, intolerant and severe. None who are impressed with these truths can consider them without feelings of concern and he who would deride these principles should feel prepared to fight with Omnipotence upon the shores of time and woe.

CHAPTER III

"In the future state, men shall be rewarded or punished, as virtuous or vicious." The former chapter spoke of rewards and punishments in a general point of view. This chapter is more special. It takes up their character and enquires if there be any regularity of procedure in the awards on the one hand and the inflictions on the other. It investigates how the principles of a moral government are discerned, and how far they extend. But are we under a moral government? Is there a moral Governor? Final causes prove a Creator possessing intelligence.—Pleasure and pain are certainly causes of a certain kind, it is true, not in a natural sense, but in a moral and spiritual application. Now if in the distribution of these two classes of sensations they are apportioned according to merit or demerit, then must the Dispenser be a moral Governor. It is not right to suppose this righteous Governor, as a being whose character is composed of absolute and uncompounded benevolence "A God all mercy is a God unjust." However desirable it might be to take this view of Deity: our minds are instantly abused of this idea, when we see such indubitable proofs of his justice, integrity and truth as displayed in clear and distinct indications in the constitution and conduct of the world. The Divine government under which we are placed, when taken alone, may not appear perfect, in degree, yet it may be moral in kind.

It is a matter of experience that God does govern us by rewards and punishments. It is far more natural to suppose that he will, in the world to come, punish vicious parties and reward virtuous persons, than to suppose any other rule. Look at the existing phenomena which can be applied to this principle, and see if they do not corroborate this statement.

I. Let us lay aside the terms virtue and vice, for it would be impossible to estimate the overplus of happiness on the side of virtue. Take up prudence and imprudence; these can be judged of with more precision. Memory will supply us with facts. The reminiscences of past days will give us all-sufficient

proof. Now, it is a fact that prudence is sure to bring in its train a crowd of joys, and imprudence its legions of perplexities. Some sort of moral government is implied in such a constitution of things.

II. The institution of society must, indirectly, be an organization of God. Society inflicts punishments on the vicious as those who are injurious to it; indeed, it is "sine qua non" for its existence. The wicked are also punished from another source. The fear of detection haunts them,—conscience goads them, and makes them cowards. These punishments afford instances of a kind of moral government actually taking place.

Objection. "That does not hold good in all cases, for often the good citizen and the patriot suffers a species of martyrdom from the state, while, on the other hand, the man of evil passions goes unpunished—nay, sometimes is rewarded."

This may be true; still, they are not punished because they are virtuous, or considered as beneficial; nor are the wicked rewarded because their actions are viewed as vicious and mischievous to society, but it is because society often does not know what is intrinsically good or evil. It views actions through false lenses, and produces a distorted image on the retina of the public mind. Moral government is begun and in operation, in the fact that the natural course of things present to us virtue rewarded as such, and vice as such punished. Proof.—In the analysis of our own minds we find a sensation of indistinguishable pleasure connected with the good,—not apparent good,—we perform, and uneasiness connected with genuine vice; to which may be added the intuitive fear that hovers over the guilty soul when it attempts to peer into the regions beyond the grave. Why fear? Because the innate principle is in the soul that God punishes evil here in a variety of ways, and may, therefore, do the same in a future life.

In the government of the household, as well as in the administrations of civil affairs, men naturally show a disposition to befriend virtue, and to discountenance vice. God himself has virtually published a manifesto to this effect, when he has given us such a nature, and bestowing likewise, together with this nature, so great a power over each other's happiness and misery.

III. Virtue and vice seem in chains in the present state of things. There is a tendency in virtue to operate more fully than it does, but it cannot, for mammoth obstacles are in the way. The same may be said of vice. This fact implies a moral government. Virtue opposes vice, and has a tendency to triumph over it. Often it does not succeed—hindrances are in the way. Shall it always be thus? Will vice always subordinate virtue, and tie it to its triumphal car? Is it not reasonable to suppose that all these things will be rectified, in the world to come, by Him "who doeth all things well?"

Objection. "Notwithstanding these natural effects and tendencies, things may go on hereafter in the same mixed way as at present."

Answer. It is not necessary that analogy should prove God's moral government. That must be supplied from some other quarter. The arguments which analogy furnish are quite different from the arguments adduced for the proof of religion. The duty of the one is to furnish proofs, the use of the other to silence objections. This it has done already in confirming the proof of God's moral government—supposed to be acknowledged and known in some sense. The evidence brought forward does not assert positively that virtue and vice will actually be so re-

warded and punished, but only that they *may* be so dealt with. The foregoing remarks are a very strong confirmation of the proof of a future state of retribution.

CHAPTER IV.

"Our present life is a probation for a future state."

The moral government which we were speaking about in the preceding chapter, implies, in the notion of it some sort of trial, difficulty or danger. There is a moral possibility of acting wrong as well as right in those who are the subjects of this government. And the doctrine of religion, that the present life is in fact a state of probation for a future one, is rendered credible from its being analogous throughout to the general conduct of God toward us with respect to this world; in which prudence is indispensable to secure our temporal interests; in the same way we are taught that virtue is necessary to secure our eternal interests; and both are put in our own keeping. So that religion points us to a future world, and tells us that the state of trial which we are in, is only a part of a stupendous whole, which scheme has the requirement of antecedent probation for consequent adjustment of misery or happiness. A complaint may be raised that it must be a bad scheme that places great and ultimate good as a goal so hard to reach, considering the frailties of our nature, the feeble attempts we make to seek good, and to eschew and resist evil. "Is it not an intolerable grievance that we should be punished for what is natural, and only rewarded for an obedience which, save in the cases of a select and privileged few, is greatly beyond the reach of nature?" Man may raise obstacles and doubts in regard to the manner in which God is said to deal with him in the future and unseen world. He may impiously call the doctrines promulgated in religion a grievance, and charge them with inconsistency. He who does this, however, should consider that the cry thus uttered against the probationary system, in order to its being plausible, must chord with the events of life transpiring around us. The way to our temporal good is a way of labour and self-denial; the way to our eternal good is beset by similar toils and temptations,—they *may* be the forerunners and the preparatives of our happiness in another state of being.

The causes of our trial, in both capacities, are the same.

I. Something in our external circumstances.

II. Something in our nature.

Our trials, in both these instances, are the same in so far that their effects are identical. Religion tells us that our trials are greatly increased by the bad behaviour of others, by an education which has been wrongly directed, by the indulgence of sloth and the gratification of passion, by bad behaviour, and even by the corruptions of religion; so experience tells us concerning our temporal capacities, that they are increased by a foolish education, by the extravagance and carelessness of others, by mistaken notions concerning temporal happiness, and by our own negligence and folly. In both we behold the same heedlessness of consequences, the same defiant inconsiderateness, and the same mis-judgment. In both cases a future and greater good is sacrificed to present indulgence and present ease.

That this is just, and that even in this state of degradation there is equity, may be vindicated in both cases by the same considerations, viz: That there is no more required of men than they are *able to do*, and we can no more complain of this, with

regard to the God of Providence, than his not creating us higher intelligences; making us nobler beings and giving us other and better advantages. Whatever facts teach us of a state of trial in our natural capacity, makes it possible, probable, although not absolutely certain, that we are in such a state in our moral capacity, and although there may be difficulties connected with it, we are not warranted to banish the doctrine from the field of reflection.

CHAPTER V.

"Our present life is a state of probation, intended for moral discipline."

This chapter treats of nearly the same subject as the former, with only this difference, while the former speaks of probation in a general way, this one speaks of a state of trial as being a state fitted for a particular end. All the reasons for our being placed in such a condition, may at present be beyond our comprehension. The end is to train us in the practice of virtue; to improve us in piety, being requisites for a future state of participation and happiness.

One thing appears certain from experience and from observation, viz: That there must exist an aptitude of accommodation, a correspondence or relations between our mental and physical nature, our passion, appetites and desires, and the condition or state in which we are placed. In this life nature and external circumstances must go hand in hand. There must be a mutual agreement, an alliance formed between the two in order to ensure happiness and even life; in like manner we are taught to believe, and analogy echoes the same doctrines, that there must be some qualifications and character consonant with what must of necessity, be the home of the holy, without which persons cannot but be incapable of the life of "just men made perfect."

Man does not come into the world, as it were fully-fledged, possessing all the faculties of mind and body in active and vigorous exercise. He has latent power, but it must be elicited. The germ is placed in the soil of human society, but it requires the influence of sensational experience to cause it to produce fruit, in short we are capable of improvement. Our maker has framed our constitution (I speak of man) such that we are capable by nature of entering new spheres of life, of becoming qualified for states of existence, for which we were once wholly unfit. A new character may be formed by acquirement. We are able to beget new habits each day we live—habits of body and habits of mind. The former created by external acts, and the latter by continual and assiduous culture of inward practical principles.

There is not only the capability for improvement, but also such improvement is necessary to prepare us for the state of life which we must be placed in when we ripen into maturity. Nature has put it within our power to improve ourselves. She has placed us in a condition fitted for it; childhood is a state of discipline for youth; youth for manhood and manhood for old age. Strength of body, and maturity of understanding, are acquired by degrees. Both require continual exercise and attention on the part of beings thus situated, not only in the beginning of their career but also through the whole course of it. As the antecedent parts of life are preparatory to those that follow, so this may be a state of discipline for the world to come, and although we do not apprehend in what way this is so, it does not follow that our ignorance will overthrow this plausible supposition, no more than that because children do not discern how food, exercise, &c., can benefit them, they are not benefited. The fact stands notwithstanding.

If such be the case, how, and in what respects does the present life become preparatory for a future state? It becomes this in two ways. 1. AS REGARDS ACTIVE HABITS, *e. g.* The active principle of obedience to every fiat of omnipotence. The more a certain course of conduct is pursued the more will the mind be biased in that direction. Like a boiling, hissing and foaming maelstrom, man's habits once formed lead him, it may be imperceptibly at first, to the vortex of ruin, or to the goal of eternal bliss, virtue and piety are the "conditio sine qua non," and qualification for a future state; religious and moral habits make us fit for that state; the necessary improvement of character is required and within the bounds of capability. The present life with all its privileges, trials, difficulties and dangers, seems a fit arena on which to contest for immortality; as far as we can discern, it is admirably adapted to be a state of discipline. It is according to analogy to lay down the hypothesis that society will not be destroyed,—that there will be a community in a future state; if so, from what we observe here, it must be characterized by activity. Our nature revolts from the idea that slothful ease, and suspended spiritual action will be the rest that remains for the people of God. The moral powers with which man is endowed form a strong presumptive proof of his immortal destiny. Man is formed for action. For this purpose there are interwoven in his constitution, powers, principles, instincts, feelings and affections, which have a reference to his improvement in virtue. These powers and active principles are susceptible of vast improvement by attention and exercise. The more man is animated by noble sentiments, by generosity and beneficence, by kindness and patience, the more will these catch hold of his soul and lead him a willing captive. Now, if heaven be a social state, we must cultivate these affections, for a considerable part of its happiness will consist in the mutual interchange of benevolent and beneficent actions. It is reasonable to suppose that this community will be under the supervision of God, and that he will give occasion for the exercise of liberality, justice and charity among its members: for that character flows from the practice of these things that are lovely. The necessity for such virtues might be inferred from the fact, that God's government of the universe is moral and consequently must be framed in such a way as to have respect to virtue *as such* and vice *as such*.

2d. We want such improvement as has been specified. Why? (1) As finite creatures, because, although God must have made us creatures without blemish, yet we are not immutable; we are in continual danger of going astray, and so we need virtuous habits to secure us against aberrations, in addition to the moral principle written upon the tablet of the heart by the Lawgiver. The moral sense is "God's vicegerent upon earth"; still there is danger that its voice be not heeded; propensities, affections, desires, will often run counter to it. They may often be right in themselves, when conscience tells the occasion, time, degree and manner of their indulgence; but conscience cannot arouse them, nor prevent their being excited. It gives the verdict, and there its influence ceases. These states of mind become cognitions when their cause, or occasion, or object is present to the mind; and this may be before the mind can ascertain whether it is lawful to harbour them or not, or it may be after they have been adjudicated upon by the moral court. Such propensities, then, however small, must have some tendency to allure persons to gratify themselves in forbidden pleasures. Admit once such a tendency, and it can be multiplied until it becomes no longer a tendency,

but circumstances give it full effect. The springing up of these modes of mind in the first instance, if beyond volition, may not be directly wrong; but its indulgence is not only criminal but depraves and debases. Thus creatures, made upright, fall. On the other hand unwavering fidelity, undeviating obedience, is not only right intrinsically, but gives a high tone of character to the individual thus actuated; and by improvement it may be raised above a probable retrogression.

3rd. We not only need improvement as finite creatures, but also as *corrupt creatures*. Upright beings may rise from one degree of perfection to another, but depraved beings cannot be thus improved; they want to be renewed. If discipline be expedient for the former, it is absolutely necessary for the latter.

Objection: "The present state is so far from proving, in truth, a discipline of virtue to the generality of men, that, on the contrary, they seem to make it a discipline of vice." Admitting such to be the case, the result will be that the virtuous being more severely tested, they have a better opportunity to improve themselves. But this by no means proves that the present world was not intended for moral discipline: as well might we say that because many vegetable seeds are destroyed in vast numbers before they have attained their full growth, or fulfilled the end for which they were created; and because many bodies of animals never reach maturity; therefore this proves that they were never intended to do so.

Objection: "So far as a course of behaviour, materially virtuous, proceeds from hope or fear, so far it is only a discipline of self-love." Obedience in doing what God commands because he commands it, is true obedience even though it may be the result of hope and fear. Regard to God's commands, having a jealous care over our own interests, practicing charity, justice and veracity, are not only coincident, but "each of them is in itself a just and natural motive or principle of action."

II. PASSIVE HABITS, These like the former class become strong by habit, but when they are purely emotional there is a contrary effect, for they are lost by repetition. The coward by being repeatedly exposed to danger loses by degrees his fear, and finally may become courageous. He who sees suffering day by day, *e. g.* in an hospital, may lose his pity and become indifferent to cries of anguish, and moans elicited by physical distress, although on the other hand his desire to ameliorate their condition will undoubtedly increase by habit,—the one is generally in an inverse ratio to the other. Submission to the will of God may be classed under this head; many erroneously suppose that in order to cultivate this virtue, we need afflictions, or on the other hand afflictions are not necessary to qualify us for a state of perfect happiness; but even although these are not required, yet prosperity and imagination may give occasion for the exercise of passive submission; patience is only needed where trials and troubles are,—these are not known in heaven, but patience bestows upon its possessor a becoming temper and disposition of mind, if the former be not needed, the latter which are its result must be some of the conditions of happiness;—habits of resignation may be desirable and requisite for all creatures, and if for any, man must be among the first that need it, and what more suitable to school us in this habit than affliction?

It is in vain to set up objections against this doctrine, and say that under some other and new arrangement all the trouble and danger of such discipline might have been saved us, by creating us with full faculties and powers at once, and not eas-

ing us to acquire perfection in these by practice and experience; such an objection vanishes when we ascertain, "that what we *were to be* was to be the effect of what we *would do*."

May not this state of probation have for its object the inmanifestation of character? It may be a crucible in which the great Alchymist tries and ascertains how much dross is in his spiritual creation; at all events it forces itself upon our minds that the present world is a state of probation for moral discipline, and that all things are not finally disposed of in this "vail of tears."

"Hope springs eternal in the human breast;
Man never is but always to be blest.
The soul uneasy and confined from home,
Rests and expatiates in a life to come."

CHAPTER VI.

In this chapter Butler in some degree, no longer takes stumbling blocks out of the way of natural religion, but answers objections made to the existence of the plan of natural religion. The fatalist alleges that the moral plan laid down by men as emanating from and executed by God, is merely an idle chimera, thus he reasons from his theory of blind and universal necessity; but *this* ground can be taken even on *that* principle, that if such an opinion can legitimately be reconciled with the state of things as now existing, i. e. with the constitution of nature, then, evidently, the same opinion will not be incompatible with religion.

The existence of a Great First Cause has been taken for granted throughout the preceding part of this book, nor is it required to prove his existence, for the doctrine of necessity does not destroy the proof of an intelligent Author and Governor of Nature. It is true we must ascribe some kind of necessity to God. God must necessarily exist, nor can this existence be a sequent flowing from an antecedent, or an effect springing from an agent for He is uncaused, but this mode of expression is used because of the poverty of our language, when a necessitarian asserts that everything is "by necessity" he must mean two things, 1st. An agent acting necessarily, 2nd, That although such an agent has to act in a certain way and cannot act otherwise, yet such an idea does not exclude intelligence and design, for the system of religion is reconcilable with necessity, if we only suppose it not inconsistent with the natural government which we experience, with the laws governing the world and with things not without the pale of probability and possibility.

I. *Granting, for the sake of argument, that the opinion held by fatalists is theoretically and speculatively true, yet it is apparently not true when applied to practice.* Experience teaches us this, e. g. a child educated to believe that all which happens to him or whatever he does could not by any possibility be otherwise, will be undeceived when he begins to act upon the principles instilled into his mind by his instructors; in the same way a man who should act upon it in regard to the preservation of life. Now the conclusion drawn is this, religion is a practical subject, therefore the doctrine of necessity is as it were false with regard to it.

II. *Will and character cannot be excluded from the world of fatalism: man, possesses both; fate must reconcile both with the Creator.* Final causes and natural government suggest and imply a Supreme Ruler and consummate planner who cannot be like a machine possessing no intrinsic action or motion, or like an existence obeying some general law, with a negation of all spontaneity, but He must have a character and will, we presume this will not be de-

nied. Now granting to the Author of nature a character, we can without contradiction predicate of him justice, veracity, benevolence, &c, which attributes are sufficient to form the adamantine and immovable basis of the religion which we profess to believe: and this character can be attributed to him as easily as any other; but if the fatalist should say that the attribute of "justice" is not consistent with necessity, it should be observed that like Haman he must in that assertion prepare the instruments for his own destruction, for "the necessity which destroys the injustice of murder," at the same time and by the same stroke extirpates the injustice of punishing it: indeed the very fact itself that it rises in the objectors mind that it is unjust to punish, shows in what way the notion of justice or injustice will adhere to the human mind.

The belief in necessity does not destroy the proof of religion.

There are two kinds of proof which pass untouched by necessity, 1st. The general proof already mentioned, as that there is an intelligent Author of nature—that he governs by rewards and punishments—that He has given us conscience by which we are enabled even in our fallen state to pronounce judgment upon our mental modes and physical acts, approving some actions as virtuous, pronouncing others as vicious—and that he has appointed rewards for the righteous and punishments for the wicked. 2nd. The historical proof derived from three sources, viz: the universality of religion, the antiquity of it, and its origin from history; religion has been professed in all ages and countries and this shows that it was not repulsive to the common sense of mankind.

Its antiquity, we believe, has never been denied: if so, then, either of two grounds must be taken,—viz:—that it came into the world by revelation, or that it is natural and plain, forcing itself almost intuitively upon the mind.

History gives us the origin of religion. It has been taught to man by revelation. This proof must admit of some degree of probability. But, at the same time, it should not be overlooked, that in giving judgment on these things, our verdict may not be correct, seeing that our moral understanding is impaired and perverted, and the dictates of it not properly attended to. And because we are liable to error and prejudice, it becomes us to consider the opinions we hold concerning virtue and religion.

Objection. "The method of government by rewards and punishments,—and especially by punishing and rewarding evil and good deserts, as such; respectfully,—must go upon the supposition that we are free and not necessary agents. But it is incredible that the Author of Nature should govern us upon a supposition as true, which he knows to be false; and, therefore, absurd to think he will reward or punish us for our actions hereafter, especially that he will do it under the idea that they are of good or evil desert."

Answer. The conclusion drawn is false,—let the fallacy lie where it may,—for the whole analogy of Providence contradicts it. The doctrine of freedom points out one fallacy in its estimation, viz:—in supposing ourselves trammelled and under subjection to necessity, when in truth we are free. Necessity protests against that deliverance, and asserts that the fallacy lies in taking for granted that it is incredible for necessary agents to be rewarded and punished, when, in reality, it is a matter of fact that they are punished and rewarded.

We now can see at one glance in what sense the opinion of necessity is detrimental to all religion,—and how it is not. It is, first,—Practically destructive

by encouraging ill-disposed men in vice and disregard of religion ; second,—Strictly because it is a contradiction to the whole course and constitution of nature, and thus it must upset every thing ; but, third,—It is not destructive of religion, if it can be reconciled with the constitution of things, for in that case it will be reconcilable with religion.

CHAPTER VII.

Objections may be urged against the wisdom, justice, and goodness of the system of religion. To these analogies can give no direct answer, but it can give an indirect one by showing,—

I. It is quite probable that God's moral government must be a scheme quite beyond our comprehension.

II. We have only to suppose things in his moral government like to those which we cannot deny in his natural government, to show how light and valueless are the objections to the wisdom and goodness of the moral plan.

In treating of the first of these, we can show that the world and all the laws, and government connected with it, are apparently a vast scheme, its parts having such reciprocal correspondences and mutual relations,—such an astonishing relation with each other, that any one thing, for anything we know to the contrary, may be a necessary stipulation of the existence of the other.

What does this suggest ? It shows that the reasonableness of supposing the moral world a scheme beyond the reach of human ken and finite penetration. Indeed, the natural and moral are so amalgamised as to make up together but one scheme, the former being made to conform to the latter. If the moral would be a scheme as much as the natural would, no objection against the former can be made without militating against the latter.

Objection. "The origin and continuance of evil might easily have been prevented by repeated interpositions ; or, if this were impracticable, then a scheme of government is itself an imperfection, since more good might have been produced by single unrelated acts of distributive justice and goodness."

Answer. Were the things supposed here true, this could indicate nothing more than that the moral government of God might be better, yet the moral government might be just and good notwithstanding. But who dare pronounce a verdict upon those events which may have thousands and tens of thousands of relations to things far beyond our knowledge ? Who could infer the structure of the human body from a muscle ? With regard to the second division, we remark, (1) That no ends are accomplished without means, and we often perceive means, not at all those that would be desired, used to accomplish and perfect long sought for ends. We do not mean to assert that the introduction of sin is better for the world than if it had never been committed. Still it may be the means by which an overbalance of good may be produced ; (2) The natural government of the world is carried on by general laws. This may be done for the wisest reasons ; the best ends may be accomplished by it. Interposition would produce evil, and prevent good.

Objection. "We must judge of religion by what we know, and look upon the rest as nothing ; or, however, the answers here given against the objections to religion may equally be made use of to invalidate the proof of it, since their stress lies so very much upon our ignorance."

This objection cannot stand, unless by ignorance is meant total ignorance. Complete ignorance in any thing cancels all proofs and objections, but partial

ignorance does not. Describe to me a person's character, and I will tell you the course he will pursue in certain circumstances, and after all be ignorant of the way in which he adapts means to ends. A distinction must be drawn between the knowledge we have of God's will, and his ways. We have positive proof of his moral character, but we cannot trace the footsteps of the Almighty. We may even sweep away this argument, based upon ignorance, yet moral obligations will remain certain. We cannot violate them without being self-condemned. These answers to the objections against religion are not merely taken from our ignorance, but because we are incapable to judge in cases where we are ignorant of the possibilities and relations of things.

REMARKS.

Whatever imperfections and errors may be detected in the profound work of which we have been endeavouring to give a correct analysis, it cannot be otherwise than consoling to the true Christian, wherever found, to see the boasted pillars of infidelity and heresy swept from the field of contest by the irresistible arguments which Butler draws from the recourses of Natural Religion. The religion of nature in the lips of a deist is nothing else than a lifeless skeleton of Christian morality gleaned from the records of divine truth, but stripped of the noble principles which should clothe it with living power and beauty, deprived of the breath which should animate it, and the impetus which sends the life-blood to every capillary of our glorious system, giving it vitality and vigor. The religion of nature points out to a pure and upright spirit,—yea, even to fallen man, the earth as full of the goodness of the Lord. Every flower in the field, and every star in the firmament, would seem a clear witness of the power, the wisdom, and the glory of the Creator. Even the scenes of grief and sorrow, in this vale of tears, would only remind him of the holy anger of God against all evil ; and the whole economy of nature would appear to be one continual lesson wherein to read the Divine justice, forbearance, and love. The first elements of religious truth cannot be blotted out, even from the minds of savages. The deep instinct of immortality cannot be utterly quenched, the strong convictions of some higher Power cannot be thrust out from the soul of man. A blindness, deep and dark as chaos, may have settled upon the nations, still there is a witness left in all the works of God, which has left an indelible stamp upon the human mind. "The heavens declare the glory of God ; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard ; there line is gone throughout all the earth, and their words to the end of the world."

AN INFIDEL REBUKED.—An infidel, boasting in a published letter that he had raised two acres of "Sunday corn," which he intended to devote to the purchase of infidel books, adds, "All the work done on it was done on Sunday, and it will yield some seventy bushels to the acre ; so that I don't see but that Nature, or Providence has smiled upon my Sunday work however the priests or the Bible may say that work done on that day never prospers. My corn tells another story." To this the editor of an agricultural paper replies, "If the author of this shallow nonsense had read the Bible half as much as he has the works of its opponents, he would have known that the great Ruler of the universe does not always square up his accounts with mankind in the month of October.

Moral and Religious Miscellany.

LETTER TO THE REV. JAMES PYPER, D. D.,
(FROM THE REV. JAMES INGLIS.)

MY DEAR BROTHER:

When, with a handful of fellow-disciples, I separated myself from all denominational alliances, I stood perfectly prepared for the misrepresentation or misapprehension of our position—rumors of which have awakened your fraternal solicitude on my behalf. It would betray a lack of Christian spirit, did I profess indifference to these rumors; but it would betray a want of confidence in the truth, did I fear them, and a want of Christian dignity, did I stoop to contradict them. I cordially forgive those who have maliciously originated or thoughtlessly circulated them; and in this I speak for all who are associated with me.

But while we cannot stoop to contradict idle rumors, and while life is too short for sectarian strife, we owe an explanation of our position to our friends, and we owe a testimony to the truth, to the Lord and His Church. If to any brother I owe an explanation, I owe it to you, whose solicitude watched over my first convictions of the truth, by whose hands I was buried with Christ in baptism, whose counsels and sympathy have never failed me, and whose tried affection no change of external relations can alienate. In all that is of moment to us in this statement, you will fully sympathize with us; and to our views in the main, I believe you will subscribe. In addressing myself to you, rather than seeking some more general form of public address, I can speak frankly, without the temptation to controversy, and without a suspicion of censoriousness.

The religious world, so called, in America is parcelled out among a few sects, whose numbers and temporal resources have almost kept pace with the unexampled prosperity of the nation. It would have been an exception to the course of things in the history of Churches, had their spirituality and scriptural intelligence kept pace with their external advancement. Without indulging in vague crimination, I may venture to suggest that were the men of severe piety, whom these sects regard as "the fathers," permitted to visit the assemblies where their memories are appealed to, their first impulse would be to lift up an indignant testimony against the laxity of doctrine and manners which extends under the sanction of their names. I can fancy the air of good humored superiority with which their sons would listen to these antiquated censors, and remind them that we are living in the nineteenth century. The self-complacency of the age would scarcely be ruffled, unless the testimony threatened to tell on the death-like insensibility which is styled the peace of the Church. We perfectly understand the disadvantages under which we lift up this testimony, and take our stand upon the Word of God; but we have unbounded confidence in our foundation, and believe that the power of the testimony does not depend upon the external influence of the witness.

Sattered through all the Churches in Christendom, there are humble, earnest believers who are weighed down with the consciousness of the coldness and degeneracy by which they are surrounded. The low standard of doctrine and life, the decay of scriptural intelligence, the formality of devotion, and the prevailing spirit of worldly conformity, mortify and afflict them. They utter few complaints, and endeavor to fill up their places; but they know that there is a deep-seated evil, and they are looking wistfully for

the remedy. To this class, first, we address ourselves, drawn to them by sympathy, and hopeful of the support of their prayers. As a class, they—or I might say, you—are conservative, distrustful of innovation, and averse to controversy; and I would bespeak a patient hearing, with the assurance that we have no novelties to propound, no party ends to serve, and that, while we contend for the faith once delivered to the saints, we aim to realize the oneness of Christian faith and hope, irrespective of name or sect. To them, and all inquirers after truth, we offer this testimony, not as possessing any attraction of novelty, but as claiming to go past all popular systems to the original source of truth. Our best ends will be served if they will but imitate the example of those ancients who were commended as "more noble," because "they searched the scriptures daily whether those things were so."

You, my brother, and those with whom I lived on terms of intimacy, know that for some years my convictions against sectarian alliances have been gathering strength, and that I have borne a sectarian name with reluctance, and only because I was still more reluctant to adopt what might appear a schismatic course. I have enjoyed much comfort and fellowship with many who love the Lord Jesus in Baptist churches; but for eight years I have not felt myself at liberty to connect myself with any church which has adopted the Articles of Faith. Denominational usages have been no law to me, and denominational interests have given me no concern. Circumstances arose in the history of the church with which I am now associated, when it became incumbent upon us to dissolve our connection with the denomination here; and I confess that it was a most welcome relief to me. I do not relate these circumstances because they were local and insignificant in their character; and though they furnished the immediate occasion of our separation, they do not at all enter into the grounds of our present position.

The extent of the change proposed and effected by us was to drop the word "Baptist" from our designation. Our faith, our hope, our practice, remain what they were. We never for a moment thought of uniting with any other party. In fact, to do so, would be to sacrifice all the principles that actuated us in dropping that name. Still more flagrantly should we violate our conviction, if, holding ourselves aloof from existing parties, we should have any hand in adding another to the number. The advantage of our position, in which we rejoice, is, that free from party entanglement, and with a fraternal hand for all who love the Lord Jesus Christ in sincerity, we endeavor to keep the unity of the spirit in the bond of peace. The place in which we assemble as a worshipping congregation is named "The Tabernacle Church," in imitation of those places of worship erected by the friends of Whitfield, and, after his day, by the Haldanes and other advocates of a pure and free Gospel. The name is designed to express the missionary and unsectarian character of our enterprise, and to intimate that its seats are free to all who will listen to the preaching of the everlasting Gospel. As a church, we own no name but that of Christ our Lord; but for the purposes of social intercourse and public notice, the place of our meeting furnishes a convenient and adequate designation. If any ask further after our peculiarities, I hope, when our character as a church is matured, we may be more distinguished by the scriptural purity of our doctrines, the simplicity of our worship, and the holiness of our lives, than by the tenacity with which we hold any theological dogma, or the prominence we give to any point of ecclesiastical order.

In our independence of sectarian alliances, we do not by any means intend to seclude ourselves from the communion of saints, or in any way to limit our enjoyment of fellowship with the people of God. On the contrary, we feel that we have enlarged the sphere of our sympathies. I am greatly mistaken if you make us less welcome to a participation in all your spiritual privileges, and I am certain that you will be no less cordially welcomed to our pulpit or pews, our hearts and our homes, when we receive you not as a Baptist, but as a Christian. And if we are not rejected by you, I am confident that many brethren whom we love in the Lord, who are members of other denominations, will be no less cordial in their regards when we come to them without the Baptist name.

While in this freedom we extend our sympathies to all who, in every place, call upon the name of Jesus Christ our Lord, both theirs and ours, I am persuaded that when I shall have explained our views of the doctrines of Christ, and the Constitution of the Church, we will not be charged with seeking union by a compromise of truth, or bidding for popularity by lowering the standard of faith and life. No one is driven beyond the pale of existing sects by strictness of doctrine or severity of discipline. Your own denomination is not singular for its laxity; and yet, in spite of articles of faith, you and I know, among its prominent members and ministers, Calvinists and Arminians, open and close Communions, Millenarians and Anti-Millenarians, and men holding the vaguest sentiments on all points of Christian doctrine, whose denominational standing is not thereby affected. There are few churches whose discipline can reach any thing short of flagrant immorality or open apostacy. I fear that what is most imperatively demanded in order to a good standing in any of the denominations, is loyalty to the party, zeal for its peculiarities, and conformity to its usages and traditions.

These are the natural fruits of party spirit, which, always blighting and blinding, exercises its most disastrous influences when the weighty interests involved in religion only lend momentum to the unhallowed passions of men. A high standard of Christian doctrine and great scriptural enlightenment are not to be expected when the intellect is cramped and the judgment warped by such an influence. Zeal for the peculiarities of a sect, obscures a man's views and diverts his attention from the great body of divine truth. Little questions of difference, kept close to the eye, conceal from view the vast field of truth which is common ground to the household of faith. It has been well said, "The rise of party sense is the fall of sacred knowledge," and "Sectarian fires put out Christian light."

You or I would have no difficulty in finding a partisan who could hold a disputation on the subject and modes of baptism, with some show of learning, who would display a lamentable ignorance of Gospel history and Christian doctrine. We know also that loyalty to the party covers a thousand errors from the truth, and even defects of character; and that conformity to the usages of the denomination is readily accepted for walking in the commandments and ordinances of the Lord blameless. Dr. Owen complained in his day; "While men have contended about ordinances and institutions, forms and ways of religion, they have grown careless and regardless as unto personal holy conversation, to their ruin. They have been like keepers of a vineyard, and their own vineyard have they not kept. How many have we seen withering away into a dry sapless frame, under a hot, contending, disputing spirit, about ways and

differences of worship! While they have been intent on one part of profession, the other of more importance hath been neglected."

The same party spirit which injures a man's personal piety, distorts his views of the piety of others. Those of the same sect excuse each other's faults, if they cannot deny them; and in some way or other they throw a cloud over the brightest excellence of opponents, if they are compelled to admit them. What calumny and detraction, what malice and bitterness does it prompt and palliate! In no way is its tendency better seen than when a member of one party is induced to abandon it to join another. The warm profession of brotherly love and admiration is in an hour changed into bitterness and contempt. The party receiving a proselyte, at once sees graces in his character before unsuspected; and if his character was before doubtful, they at once become satisfied that he has been aspersed; while the party whom he abandons becomes as suddenly convinced of his worthlessness, and discovers abundant reasons to congratulate themselves that they are delivered from the contamination of his presence. I have seen cases where it really appeared that Christian parents and friends would rather have their children and connexions among the openly ungodly, than members of another sect than their own. Christian discipline is impossible when such an influence is brought to bear upon the judgment; for even when a church opens its eyes to the sins of a partisan and proceeds to deal with him, a rival party, in its zeal to gain an accession, will probably sympathize with him as a persecuted man, and in the language of Dr. John Mason, "They open the Church bosom as an asylum for fugitives from the laws of God's house."

But I cannot attempt, within present limits, to discuss the sin and injury of the existence of sects in the professing Church of Christ. I have no hope that any exposure will amend it. The spirit was early manifested in the Church. It was the same which at Corinth said, "I am of Paul, and I of Apollos; and I of Cephas, and I of Christ." Though it did not then go the length of constituting separate communities unchurching one another, it received the most emphatic rebuke of an apostolic pen. With that rebuke before my eyes, I can no longer call myself by any name but Christ's. I know how little we have accomplished, when, in our limited sphere, insignificant in numbers, influence and resources, we have taken an independent stand on the foundation of the apostles and prophets, owing no heed but Christ, and no rule but God's word, and acknowledging the image of Christ whenever we see it. But we wash our hands of the guilt of schism, and in our humble measure honor the Lord, in recognising His Headship and the oneness of His Body.

We do not, in protesting against parties, form a new party. We do not raise a controversy or court adherents. With the views we entertain regarding the prospects of the Church in these last perilous times, we can have no motive to attempt it, though in the existing state of things it might be easily accomplished by a man of bad ambition. I have little hopes of seeing any extensive abatement of the spirit of party among nominal Christians; but I have an impression, that, without any movement to attract the notice of carnal men, here and there a few, out of all the popular denominations, will be drawn together by the sympathies of a higher life, to bear testimony to the neglected truth as it is in Jesus, and to acknowledge the unity of those who have one hope of their calling; and that these, organized in primitive simplicity, walking in primitive purity, separated from the world, conformed to the image of Christ, and

waiting for his appearing, will be made ready for him, like the wise virgins who trimmed their lamps and went out to meet the bridegroom. This, I am persuaded, will be accomplished, not by noisy agitation or party organization, but silently, by the leading of God's providence. Already the humble, earnest men, of whom I spoke as mourning over the desolation around them, are beginning to ask the Lord what He would have them do. In His own time He will answer their cry. Meanwhile, the last thought in my heart would be to engage them in controversy or precipitate any action. Towards you, as one of them, I need not say I cherish an affection which would not be increased if I saw you occupying a position similar to our-own, though I confess I would rejoice at it on your account, and because I believe our common Lord would therein be glorified.

Yours, in that blessed hope,

JAMES INGLIS.

REMARKS.

The preceding is the first of a series of letters addressed to Dr. Eyer, and recently published in a pamphlet of 46 pages, entitled the "*Living Temple*". While reading the letters, especially the one now presented to the readers of the *Tribune*, one regret was continually recurring with painful intensity, extorting the wish, O that Mr. Inglis had attained his present views of the "*Living Temple*" ten years ago! O that they had controlled his tongue and pen when he first became a resident of Canada, and assumed the editorship of the "*Pioneer*"! Then might have been averted the ruin of the Montreal College, the downfall of the "*Register*", and an overwhelming amount of painful laceration which his then violent partizanship, inflicted on hearts that should not have been made to bleed—hearts of noble men that throbed with the sympathies of "*the higher life*," of which Mr. Inglis now speaks, so appropriately. O that those who are now perpetuating, in Canada, the party policy the Rev. Mr. Inglis has now abandoned with disgust, would learn therefrom the necessity, of reviewing the grounds of their sectarian exclusiveness.

AN INFIDEL BLACKSMITH.

SCENE I. THE PASTOR'S STUDY.

'Have you conversed with our infidel and scoffing friend, Mr. R——, on the subject of religion, to-day?' said the venerable pastor to Mr. B——, an aged neighbor.

I have, and at great length, but was unable to make the least impression upon his mind. You know that he is a man of extensive reading, and is master of all the ablest infidel writers. He regards the fortress in which he has intrenched himself as impregnable. You know his ready wit, and when he finds he cannot talk you down, he will laugh you down. I can say no more to him. He made my errand the butt of ridicule for the whole company.'

'Then you consider his case hopeless?'

'I do, indeed. I believe him to be given over of God to believe a lie; and I expect to see him fill up his cup of iniquity to the very brim without repentance, and die a hardened and self-ruined man.'

'Shall nothing, and can nothing, more be done for him?' and the pastor arose, and walked the floor of his study, under the influence of deep agitation.

It was now a solemn time in the congregation. The preaching of the pastor, for many Sabbaths had been full of earnestness and power. The Church was greatly quickened. The spirit of prayer prevailed. Many were inquiring what they should do to be saved. Many, too, were rejoicing in hope, and the whole community were moved, as with silent, but mighty impulse.

But unmoved, unconcerned, stood the infidel, amid the many changes of heart and mind in those around him, proud of his position and confident in his strength, and able, as he believed himself to be, to resist every influence, human and divine, which might be brought to bear upon him. The pastor has often been repulsed. As a last resort he had requested his able and skillful neighbor, a lawyer of piety and talents to visit Mr. R——, and endeavour to convince him. But it was like attempting to reason with the tempest, or soothe the volcano.

SCENE II. THE CHRISTIAN'S CLOSET.

There was a fire blazing upon the hearth in that little room. The wind was howling without; the snow was whirled in eddies, and was swept with violence against the casement. It was a cold night in January. In that secret and retired chamber, where none but God could hear, was poured out a voice from a burdened soul. The aged Christian was upon his knees. His bosom heaved with emotion. His soul was in agony. That voice of prayer was continued at intervals through the livelong night. In that room was a wrestling like that of Jacob. There was prevailing like that of Israel. It was a pleading with the Most High for an unwonted display of his power and grace, with the confidence that nothing was too hard for the Almighty. It was a night of prayer, of entreaty, of importunity. It was prayer as a man would pray for the life of a friend, who was on the eve of execution.

SCENE III. THE PRAYER MEETING.

The meeting was still and solemn as eternity. The house was crowded to its utmost capacity. It was a cheerful evening, and the astrals threw their mellow light over the dense assembly. Now the voice of one and another ascends in prayer, and such prayer is seldom heard except in the time of genuine revivals of religion.—The silent tear steals down many a cheek.—The almost inaudible sigh escapes from many a bosom. An intense interest rests on every countenance, and one voice of prayer is the voice of all. One after another arises, and tells the listening company what 'the Lord has done for his soul.'—There stands Mr. R——, once the infidel, now the humble believer in Jesus. He is clothed in a new spirit. His face shines as did the face of Moses when he had seen God face to face. He is a new creature in Christ Jesus.

'I stand,' said Mr. R——, 'to tell you the story of my conversion.' His lips trembled slightly as he spoke, and his bosom heaved with suppressed emotion. 'I am a brand plucked out of the burning. The change in me is an astonishment to myself; and all brought about by the grace of God, and that *unanswerable argument*. It was a cold morning in January, and I had just begun my labour the anvil in my shop, when I looked out and saw Mr. B—— approaching. He dismounted quickly, and entered. As he drew near, I saw he was agitated. His look was full of earnestness. His eyes were bedimmed with tears. He took me by the hand. His breast heaved with emotion, and with indescribable tenderness he said, 'Mr. R——, I am greatly concerned for your soul's salvation, and he burst into tears. He stood with my hand grasped in his. He struggled to regain self-possession. He often essayed to speak, but not a word could he utter; and finding that he could say no more, he turned, went out of the shop, got on to his horse, and rode slowly away.

'Greatly concerned for my salvation,' said I audibly, and stood and forgot to bring my hammer down. There I stood with it upraised—'greatly con-

cerned for my salvation.' Here is a new argument for the truth of religion, which I never heard before, and which I know not how to answer. Had the aged man reasoned with me, I could have confounded him; but here is no threadbare argument for the truth of religion. Religion must be true, or this man would not feel as he does. 'Greatly concerned for my salvation;' it rung through my ears like a thunder-clap in a clear sky. Greatly concerned I ought to be for my own salvation, said I—what shall I do?

"I went to my house. My poor, pious wife, whom I had always ridiculed for her religion, exclaimed, 'Why, Mr. R——, what is the matter with you?'—'Matter enough,' said I, filled with agony, and overwhelmed with a sense of sin. 'Old Mr. B—— has rode two miles this cold morning to tell me he was greatly concerned for my salvation. What shall I do? what shall I do?'

'I do not know what you can do,' said my astonished wife; 'I do not know what better you can do than to get on to your horse, and go and see him. He can give you better counsel than I, and tell you what you must do to be saved.'

"I mounted my horse, and pursued after him. I found him alone in that same little room, where he had spent the night in prayer for my poor soul, where he had shed many tears over such a reprobate as I, and had besought God to have mercy upon me.

"I am come," said I to him, "to tell you that I am greatly concerned for my own salvation."

"Praised be God," said the aged man. 'It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, even the chief:' and he began at that same Scripture, and preached to me Jesus. On that same floor we kneeled, and together we prayed—and we did not separate that day till God spoke peace to my soul.

"I have often been requested to look at the evidence of the truth of religion, but blessed be God! I have evidence for its truth here,' laying his hand upon his heart, 'which nothing can gainsay or resist. I have often been led to look at this and that argument for the truth of Christianity; but I could overturn, and as I thought, demolish and annihilate them all. But I stand here to-night, thankful to acknowledge that God sent an argument to my conscience and heart, which could not be answered or resisted, when a weeping Christian came to tell me how greatly concerned he was for my salvation. God taught him that argument when he spent the night before him in prayer for my soul. Now, I can truly say, I am a happy man. My peace flows like a river. My consistent, uncomplaining wife, who so long bore with my impiety and unbelief, now rejoices with me, that, by the grace of God, I am what I am—that whereas I was blind, now I see. And here let me say, if you wish to reach the heart of such a poor sinner as I, you must get your qualifications where he did, in your closet and on your knees. So it shall be with me. I will endeavour to reach the hearts of my infidel friends through the closet by prayer.

He sat down overcome with emotion, amid the tears and the suppressed sobs of the assembly. All were touched; for all knew what he once was—all saw what he had now become.

'Time, on his noiseless wing, pursued his rapid flight.' Years passed by, and the faithful old man was numbered with the dead. But the converted infidel still lives, an earnest, honest, faithful, humble Christian.—*Sketches from Life.*

ORGANS, CHOIRS, AND OPERA SINGERS.

We have organs in all our city churches at the North, and they are now deemed essential in our

small towns and villages, and even in the country. The organ requires an organist. The organist requires a leader and several other professional singers to constitute an appropriate choir. This involves a heavy expense.—These singers have a professional character at stake. They must perform in such a manner as to promote their own reputation. They select their own music—music in which the congregation can not unite. The congregation listens in silence to a mere musical performance, precisely as the audience at a concert or an opera. The performers are not unfrequently the very persons who amuse the theatre on the evenings of the week, and the church of God on the Sabbath. I have known cases in which they had so little of the common respect for religion, that they have left the house of God as soon as their performance was ended. I know of a case in which the leader of a choir had conducted this part of what is intended to be the worship of God for several years, but who, during the whole period, as he confessed on his death-bed, had never once heard a sermon. We believe in spirituality of worship. We believe that God requires us to worship him in spirit and in truth. In how far such a service corresponds with our principles let every christian judge.

This great change has come over us somewhat gradually. We were partly overcome by the declamation of men who professed great knowledge of music, and to ridicule what they were pleased to call our want of taste. The strongest argument was, however, addressed to our love of imitation. It was said, other denominations employ professional musicians, and we must do it also, or we shall be behind the times and lose our congregations. Pious men and women doubted.—*Dr. Wayland.*

PROSPERITY VERSUS PIETY

"One of the chief dangers of the Christian in the West, arises from his prosperity. He finds it hard to pray, 'Give me neither poverty nor riches.' He can say the first part but not the last. So many come to the West merely to get riches, that it creates a strong public sentiment of this character and the Christian is in danger of being carried away with it. Indeed, so many are getting rich around him that he is fearfully excited by the influence; so many opportunities offer for making money rapidly; so many splendid fortunes are accumulated in incredible short space of time, that he also is borne away with the general current, and he lives to make money—he makes 'haste' to get rich. Others are doing it and why should not he? And then he listens to the spacious suggestions of the great tempter. He can do a great deal of good with his money. And so he bends every energy of body and mind to the pursuit of gain. He is in his counting-room, his store, his office or his shop, early and late. He has no time for meetings, for reading, for social enjoyment, or for doing good to others. He puts all these things off; he hopes to enjoy all, and do all by-and-by, when he gets through the present pressure. He does not mean to work so hard always; but he must first get ahead a little, or, in plainer terms, get rich; and then he will gladly attend to all these other things. Then life will flow sweetly along; then the church shall have a portion of his time; God shall have his due; his friends and his family shall come in for a proper share of his sympathies and his enjoyments. What a millennium of joy and of usefulness he intends, by-and-by when he gets rich!

But is this the best way? It were sufficient to reply that it is not God's way. They that will be rich fall into temptation and a snare. 'They that make

haste to be rich shall not be innocent.' Let alone the fact, that a man may not live out thus half his days; he overworks his brain; he overworks his body; he is dyspeptic; he goes wearily to his work, or some day falls down dead in the harness. Then, what is all his hard work good for, to him, or to his family? But pass this by. Neither will we speak particularly of the fearful temptations to fraud to which even the Christian subjects himself. He means suddenly to be rich. He finds himself baffled; he is not accomplishing that object, But his heart is set on it.—He cannot be denied. In an evil moment it occurs to him, that by deviating a little from strictest rectitude, he can succeed after all. And others have often deviated just as much as he intends to, and yet it has never been known, and has never effected their good standing in society or in the church; and thus he is carried away; he is dishonest, and seems to thrive. But soon another pinch comes, and another fraud helps him out, and thus he runs a downward course. He that rightly prays 'Lead me not into temptation,' will not 'make haste to be rich.' But pass this also.

Suppose the Christian escape fraud and crime, but, by indomitable perseverance, with soul-consuming devotion to business, he has become rich. What effect has this upon his piety? In the first place, for the time, something else beside the service of God has been the chief object of his life. Business has been before religion. It has received an idolatrous portion of his time, his energies, his affections; and has he still enjoyed his religion? Has he cultivated its graces? Impossible. Such an intense devotion to business is not only unfriendly to the growth in grace, but it seems at war with the first principles of piety—the first command of the decalogue—'Thou shalt have no other gods before me.' He has something else before his religion. But, suppose he succeeds. By hard toil, by weary watching, deep contriving, shrewd twistings, he is rich; he is now prepared to fall at once into the exercises of all the graces of religion, and to experience its joys? Are they his comfort—his stay? How far otherwise! He has formed other habits; he has other interests; he has other joys. He has not grown in grace, but grown in worldliness, during these years of his devotion to business. And can he now reverse all his habits in a moment? He has formed a habit of neglecting the weekly prayer-meeting; will he now find pleasure in frequenting it? He has formed a habit of neglecting the Bible and secret prayer, or attending to those things very slightly; will he now turn at once to relish and enjoy the Word of God and the closet? He has found his pleasure in an intense business activity; will he now find pleasure in anything else? Our questions need no answer. Our argument is unanswerable. The Christian has no right to give himself so intensely to business as to interfere with his religion. God first, his claims supreme; and then so much of business, and so much of recreation as are consistent with the highest style of piety the highest religious enjoyment and usefulness. This is the only rule by which the Christian ought to live whatever may be the allurements to vast business projects or sudden accumulation of wealth. If one would therefore, successfully resist temptation presented by prosperity, let him first be true to religion, engage in no enterprize, give to business no amount of time or strength inconsistent with the cultivation of the highest graces and excellences of religion! Be faithful, first, to the closet, to the scriptures, to the church and all its meetings, its benevolence, its aggressions on a wicked world; and then he may safely devote the rest of his strength to business, and still fervent

in spirit, serving the Lord: and if then the Lord gives prosperity it is well, and if not, it is equally well."—*N. Y. Evangelist.*

THE NATURE OF FAITH.

A parent sets out upon a journey, and takes with him one of his little children, always accustomed to receive benefits from his parental tenderness. The child plainly knows nothing of the destined journey, of the place which he will find, the entertainment which he will receive, the sufferings which he must undergo, or the pleasures which he may enjoy. Yet the child goes willingly and with delight. Why? not because he is ignorant; for ignorance by itself is a source to him of nothing but doubt and fear. Were a stranger to propose to him the same journey, in the same terms, he would decline it at once; and could not be induced to enter upon it without compulsion. Yet his ignorance, here, would be at least equally great. He is wholly governed by rational considerations. Confidence in his parent, whom he knows by experience to be only a benefactor to him, and in whose affection and tenderness he has always found safety and pleasure, is the sole ground of his cheerful acceptance of the proposed journey, and of all his subsequent conduct. In his parent's company, he feels delighted; in his care, safe. Separated from him, he is at once alarmed, anxious, and miserable. Nothing can easily restore him to peace, or comfort, or hope, but the return of his parent. In his own obedience and filial affection, and in his father's approbation and tenderness, care and guidance, he finds sufficient enjoyment, and feels satisfied and secure. He looks for no other motive than his father's choice, and his own confidence. The way which the father points out, although perfectly unknown to him; the entertainment which he provides, the places at which he chooses to stop, and measures, universally, which he is pleased to take, are, in the view of the child, all proper, right, and good. For his parent's pleasure and for that only, he inquires; and to this single object are confined all his views and all his affections. —*Dwight.*

SANCTIFICATION.

SANCTIFY the Lord your God in your hearts. 1 Pet. iii. 15.

Many there are who willingly embrace the doctrine of justification by faith, (Rom. iii. 28,) but are not quite ready to cherish the equally important doctrine of sanctification by the Holy Spirit in the heart, (1 Cor. iii. 16, 17,) or in other words, to have Christ always within them as the true vine. John xv. 4. 5.

No one has any right or authority from the holy scriptures, to think himself justified unless he be also sanctified, by a renewed walk and conversation. No outward reformation will avail: it must be an inward work, producing a hatred of every sinful thought or word, or deed. We must not only avoid the appearance of evil, but we must also detest, and fight against, every evil propensity of our own sinful nature; of the inner man, where no eye but that of God can possibly discern. The approbation or good opinion of our fellow-sinners will sadly deceive us, unless we have an approving conscience, testifying our earnest longing desire to be sanctified from every defilement,—so that our walk may indeed be close with God.

We must be completely separate from every thing *unholy* in practice or in thought; and we must also boldly dare the scoffs of our old companions, or the world, if we would enjoy the favor of God, or live to his glory. (2 Tim. iii. 12.) Half measures will not

do; we must be *all* for God:—then our peace will flow as a river; then shall we be “renewed in the spirit of our mind;”—then shall we put on the *new* man, which, after God, is created in righteousness and true holiness—for without HOLINESS no man shall see the Lord.

Careless professor!—beware how you trifle with holiness, or with sin:—the neglect of the one, or the practice of the other, will equally prove your ruin. James iv. 8. Awake to righteousness, and sin not; for many walk who are the enemies of the cross of Christ; whose glory is in their shame;—ungodly men, whose end is destruction. Be ye not like unto them, but sanctify the Lord God in your heart, and keep yourselves in the love of God, unspotted from the world, looking for the mercy of our Lord Jesus Christ unto eternal life; and may God grant you this blessing for Christ's sake alone. Amen.—[*Sinner's Friend.*]

PARDON FOR THE WORST OF SINNERS.

The Son of Man is come to seek and to SAVE that which was LOST. Luke xiv. 10.

This was the kind errand of the everlasting Son of God, the Messenger of PEACE, the RECONCILER between God and man. “SAVE the LOST!” There is something stupendously magnificent in the mercy here proclaimed. “SAVE the LOST!” What! The most abandoned?—the most sinful? Are these to be saved? Yes; EVERY ONE who comes to JESUS—will INDEED be SAVED, for he has declared that all manner of sin and blasphemy shall be forgiven to THE TRUE PENITENT—(Matt. xii. 31.) PAUL, who had been a blasphemer, was pardoned, and commissioned to preach the gospel to a LOST world. Gal. i. 23.—1 Tim. i, 12 to 16.

Look up, then, poor sinner, whoever thou art, or however deeply thou mayest have sinned against God, look up and believe in the Lord Jesus Christ, and thou shalt assuredly be saved, for he himself has declared that he came to save such as YOU. REPENT, therefore, that thy sins may be BLOTTED OUT. Acts iii. 19. Every true penitent will be pardoned; for the Lord hath no pleasure in the death of a sinner, but rejoiceth in mercy. MANASSEH was a great sinner,—a murderer: (2 Kings xxi. 16.) but he repented, and was pardoned. Thousands of DRUNKARDS, SWEARERS, and UNBELIEVERS have been pardoned, (on repentance) and received into the kingdom of God. Look up, then, poor trembling sinner; REPENT, and BELIEVE the willingness of God to receive you also into favour. God will not cast you out. Nothing but UNBELIEF can cause your ruin.

Only come to JESUS, and salvation is yours—it is CERTAIN. Look to CHRIST, and be saved.

YOUR sins cannot have exceeded the transgressions of the writer of this portion, who now humbly triumphs in redeeming grace,—a living witness of the forgiving love of God, upheld by infinite mercy as an encouragement to every poor sinner (even the vilest of the vile) to fly to the same fountain,—to the precious blood of JESUS CHRIST, the LAMB OF GOD, who taketh away the sin of WORLD.—[*Sinner's Friend.*]

PULPIT DELIVERY.—DR. WAYLAND.

Suppose a lawyer at the bar should read his plea, or the speaker at a political meeting should read his speech, just as ministers read their sermons, would they be at all endured? Or suppose that, in an ordinary evening party, any one should attempt to converse in the precise tones of voice which men use in the pulpit, would not the whole company

stand amazed? When men preach without notes it is not commonly as bad, but here there is commonly some evil habit or other which very much detracts from the effectiveness of the discourse. One speaks so rapidly that it is difficult to follow him, another draws, another has a solemn ministerial tone, to which all his sentences are subjected, one is unmoved while uttering the most solemn truth, or speaks so low that but few can hear him, another is boisterous from beginning to end, and as much moved while uttering the most common, plain remark, as in delivering the most solemn announcement. Now, all this is unfortunate. Whoever attempts to improve a brother minister, should pay special attention to these defects, and labor assiduously and faithfully to correct them. The great defect of all our speaking, is the want of naturalness. When we become confined to written discourses, this is almost inevitable. *Men can not read as they speak. The excitement of thought in extemporary speaking awakens the natural tones of emotion, and it is these natural tones which send the sentiment home to the heart of the hearer.* Any one must be impressed with this fact, who attends a meeting of clergymen during an interesting debate. There is no lack of speakers on such occasions, and no one complains that he cannot speak without notes. It is also remarkable that they all speak well, for they speak in earnest, and they speak naturally. We have sometimes thought, if these very brethren would speak in the same manner from the pulpit, how much more effective preachers they would become. In the pulpit we tend to a solemn monotony, which is very grave, very proper, very ministerial, but it is as wearisome to the vocal organs of the speaker, as to the ear of the hearer, and its tendency is decidedly soporific. We frequently hear a discourse delivered, even with a good deal of earnestness, and not a single word has been uttered with a natural tone of the voice. In order to impressiveness of delivery, however, it is essential that a man aim at immediate effect. No man can be eloquent if he be affirming truth which may be of use some ten years hence. He thus excludes all use of the emotions, for there is nothing for emotion to do. His discourse becomes a mere abstract discussion, addressed to the intellect, and having no bearing on present action. When Demosthenes closed one of his orations, the whole audience burst into a unanimous shout, uttering simultaneously the words, ‘Let us march against Philip.’ If he had contented himself with discussing matters and things in general, telling them what might be necessary to be done sometime or other, they would have gone away quietly, remarking upon the beauty of his sentences and the melody of his voice, and have complimented him upon ‘the success of his effort.’ Three days afterward, hardly any man in Athens would have been able to give an intelligible account of his discourse.” Speaking of the length of sermons, the Doctor has these words: “Cecil remarks that a written sermon should not exceed thirty and an unwritten sermon forty-five minutes. This is, probably, a judicious direction. As sermons are of frequent occurrence, and as they had better be confined to a single topic, or to a phase of a topic, the length of time which they occupy may profitably be confined within these limits.”

THE REV. C. H. SPURGEON.

On Sunday morning, the 11th instant, the Lord Mayor and Lady Mayoress, several members of the late and present Parliament, Mr. Under-Sheriff Anderton, and various other persons filling prominent

positions, were among the vast crowd who congregated together at the Surrey Garden Hall to hear Mr. Spurgeon.—Lord Palmerston was to have been one of the Rev. gentleman's hearers, having sent for tickets for the occasion, but was detained by gout at Broadlands. The magnificent hall was densely filled in every part, and many hundreds only obtained standing room. The number of persons present could not have been less than from 7000 to 8000. The sight was imposing; there was something even sublime in it. The vast audience hung with breathless attention from beginning to end, on the utterances which manifestly gushed forth from the deepest recesses of the youthful preacher's heart. Mr. Spurgeon has now, we are gratified to say, entirely got rid of those minor defects of matter and manner which, two years ago or more, we pointed out. The most fastidious taste, the most cultivated intellect, could not on Sunday morning have detected a single thing which it could have wished to be otherwise.—*Morning Advertiser.*

A VOICE FROM THE DYING.

In illustrating the importance of a direct appeal to persons on the subject of personal religion, Mrs. Winslow would frequently quote a touching incident related to her when at Cambridge, of the late excellent Charles Simeon. On one occasion he was summoned to the dying bed of a brother. Entering the room his relative extended his hand to him, and with deep emotion said: "I am dying; and you never warned me of the state I was in, and of the danger to which I was exposed by neglecting the salvation of my soul!" "Nay, my brother," replied Mr. Simeon, "I took every reasonable opportunity of bringing the subject of religion before your mind, and frequently alluded to it in my letters." "Yes," exclaimed the dying man, "you did; but that was not enough. You never came to me, closed the door, and took me by the collar of my coat, and told me that I was unconverted, and that, if I died in that state, I should be lost. And now I am dying; and, but for God's grace, I might have been forever undone!" It is said that this affecting scene made an ineffaceable impression on Mr. Simeon's mind.—*Life in Jesus.*

EVIL COMPANY.

The following beautiful allegory is translated from the German:—"Sophronius, a wise teacher, would not suffer his daughter to associate with those whose conduct was not pure and upright. 'Dear father,' said the gentle Eulalia to him one day when he forbade her in company with the volatile Lucinda, 'you must think us very childish if you imagine we could be exposed to danger by it.' The father took in silence a dead coal from the hearth, and reached it to his daughter. 'It will not burn you, my child; take it.' Eulalia did so, and behold the beautiful white hand was soiled and blackened, and, as it chanced, her white dress also. 'We cannot be too careful in handling coals,' said Eulalia, in vexation. 'Yes, truly,' said the father; 'you see, my child, that coals even if they do not burn, they blacken; so it is with the company of the vicious.'

MAKE THE BEST OF EVERYTHING.

We once knew a man whom neither care nor sorrow seemed to affect; who at sixty had the digestion and flow of spirits of twenty-one; and who had acquired a large fortune apparently without an effort; who, in short, was the happiest of men, and the envy of all who knew him. "How is it," we said to him "that you are so fortunate? What talisman secure, to you all these advantages?" He smiled as he an-

swered, "I have no talisman, unless it is to make the best of everything."

To make the best of everything? Like a key to a problem, the answer unlocked for us at once, the whole of the great mystery. Life is too short and happiness too precious to consume the one and throw away the other, in idle, unavailing regrets. Even if ill-fortune swells into a flood, threatening to undermine the very ground on which we stand, is it not wiser to strive to bridge the torrent than to wait, bewailing our fate till the waters swallow us? The weak and the unstable succumb to destiny, and are washed into oblivion. The wise and brave, accepting circumstances as they present themselves, plunge boldly like Horatius of old, into the stream, win the further shore in safety, and earn immortal glory and renown. * * * * *

Make the best of everything! At home, if wife or husband is cross—if servants are careless—if children are irritating—don't fly into a passion, for that will do no good—but make the best of the circumstances, fulfil your duty and wait for happier times. Abroad things look unpromising, preserve a stout heart, keep cool and play your hand to the best of your ability. Even if fate has the first move, which is not always the case, you have the second; and the game may still be yours, if you play skilfully and hopefully.—*Baltimore Sun.*

DEATH OF REV. DR. MEDHURST.

We learn by the *London Patriot* that this distinguished Missionary to China died on the 24th Jan. He arrived in London on the Thursday previous, in a state of extreme exhaustion, and was obliged immediately to betake himself to bed, from which he never rose. He became insensible on Saturday morning, and continued in that state until the hour of his death; but he appeared to be quite free from suffering, and his last moments were perfectly tranquil. His age was sixty-one.

Dr. W. H. Medhurst was first appointed to China in 1816, and had consequently spent forty years in that important portion of the missionary field. Trained under the eye of the illustrious Morrison, he was the Elisha on whose shoulders the mantle of that Elijah fell; and well was he worthy to enter into the labours of so great a prophet. After residing at Malacca and Penang for several years, he settled at Batavia, where he collected a congregation and built a chapel, in which he formed a church on a basis as catholic as the constitution of the Society which sent him out, and including every variety of Protestant profession that the colony presented. When, in after years, he entered China Proper, it was with the same determination to merge national and denominational predilections in the higher objects of the missionary enterprise, where the united efforts of different denominations would be all too weak to grapple with the prejudices and superstitions of almost countless ages. In 1835, he was called upon to undertake a journey along the south-east coast of China, with a view to ascertain how far the country might be open to the reception of the Gospel. After John Williams, says the *Patriot*, no returned missionary, perhaps, has excited so wide and deep an interest in England as Dr. Medhurst; as no modern narrative of missionary adventure,—that of the Martyr of Formosa excepted,—has been more eagerly and extensively read than that which the eminent evangelist whose loss we now deplore gave to the world, under the title of "China; its State and Prospects, with special reference to the spread of the Gospel." It comprehends a succinct, yet most interesting, account of that marvellous country and people,—their an-

tiquity, manners, literature, and religion; and it also contains some notices of the more ancient, as well as a fuller account of the more recent, labours of Protestant missionaries; and, while affording ample proof of the writer's title to the confidence of the great society as its leading representative in China, it has become a text-book for all who take an active part in the evangelization of her teeming millions.

GREAT SERMONS.

What are they? I mean by them, just now, such as require a great effort to prepare and deliver; which make a great impression upon both preacher and hearer; and which are generally great failures. Their where history is greatness long drawn out. The Scriptures are now searched, if never before, for a striking feature, thus applied, may be a wretched pun. Then Common Place Books of Poetry, Hand Books of Proverbs, and a Concordance of Shakspeare, are consulted and applied. The old translators are exhumed for the sake of some quaint version of the text, or for some fanciful rendering of it, which affords the preacher a good opportunity of amending the version. Then follows the great principle, made startling by a paradoxical form of statement. This great principle is now unfolded, garnished, and applied, in a style which rises in grandeur as the excitement of the composer arises, under the stimulus of his own oratory, night-sweats, strong tea, and the approaching Sabbath, until that day arrives; which, we pray, may be pleasant enough to warrant the delivery of one of his "great efforts." His people, who remember the many dull Sabbaths preceding, seem to have an instinct that something unusual will occur to-day, and so they shoal out, saying one to another, with a sly wink and nod, "Guess our moon falls to-day. Mighty new and thin along back." Their guesses at truths are sometimes wider of the mark than to-day; for see, the coming event casts its shadow before. The preacher, conscious of power hidden in his pocket, walks very slowly and awkwardly up the pulpit stairs, throwing off his cloak, and showing his bible about, as if he were saying, 'I can afford to despise small things to day.' The long prayer in due time is disposed of, after having taken occasion in the course of it to remind his audience of the general principle that preaching is foolishness, and preachers poor and feeble creatures. His long, cool introduction is now read in a calm, subdued voice, as a sort of foil to the rush he is preparing to make. Ere long he straightens up, and suffers the orator to gleam out through the minister. A great thought has dawned upon his mind; and like a giant refreshed with new wine, he wants for some grand achievement, and must do it, or explode. But he prudently restrains himself now, knowing that his hour has not fully come. The audience is not yet ripe. So he exercises his power by keeping cool, and holding in, as Wellington did his generalship, till almost sunset, at Waterloo. But as time moves on, the pulse throbs harder, the reins stand out on the temples, the brain heaves, and the imagination glows while this inward excitement expresses and relieves itself by fuller tones and a loftier gesticulation. His people, accustomed to these periodical ecstasies, know what is expected of them in the premises. They have learned to predict the exact moment of climax, and so begin to brace themselves, and hold their breath at the right moment precisely. The grand consummation comes just as expected, only it is a little more tremendous than ever. They bear it, however, like good martyrs accustomed to the fire, and then recover themselves by sitting back into their seats,

taking a long breath, and exchanging glances of satisfaction. And as they leave they receive from the trembling hands of their exhausted minister, who is now baptized in his own perspiration at least, a parting benediction whose spirit is, 'Now my dear people, do keep calm, I beseech you, until you are fairly out of the house.' And they have respect unto the cry of the needy! But in truth, the sermon d.d. make a great sensation. By universal acclaim, it was a 'most splendid production.' It was obvious to all that it was a 'great effort.' Few had ever heard it surpassed; and some said they felt now as if they never wanted to hear another sermon. Even all the sinners in the congregation praised it with a loud voice; for not one of them was sent away maimed, or dumb, or in bad humor with himself. Only one solitary unfortunate was badly injured for the time, and he, by its recoil. The big gun did kick badly as it went off; for which rebound the gunner had forgotten to make his calculations. The over-worked man did little, all the next week, but walk wearily around as much as to say, 'You don't expect anything more of me *this week!*'

In this land of light and privilege, great sermons are more numerous than most rare things. Not so numerous, however, but we know their localities, as well as we know the whereabouts of the White Mountains, or of the Great Lakes.

Brother A., has a splendid Chalmeric, Astronomical Discourse, somewhat nebulous, it is true, but only so, because so lofty. Those who have examined it closely, on its annual return, say that its fan-shaped tail is gradually condensing around its head. Brother B., has a famous one upon the Lilly, familiarly called 'The Lillywhite sermon.' Its sweet meadowy perfume lingers in many a grateful memory. Brother C. has a terrible onslaught upon the schamp, Judas, which will almost make a bald man's hair stand on end. Brother D. has laid himself out upon Absalom, or the sleek sinner; but he never preaches it abroad without first consulting the minister of the parish. Dr. E's great effort is a Discourse on the Relations of Learning and Religion. This able argument justifies Colleges, and an educated ministry; puts Genesis and Geology in their proper places; and, wherever repeated, is called as good as new, although it has been in print for three years. Dr. F. has laid out his strength upon the true doctrine of the Logos; in which the most learned of the Greek and Latin fathers are summoned to bear witness in their own tongues, to the truth of John. All the symbols of the Church, unimpaired by translations, also give in their testimony to the same effect. Dr. G's ability has found relief in a Discourse upon Dignities and Duties of the Christian Citizen under an unchristian government, being a triumphant reconciliation of the higher and the lower laws. And Brother F's *chef-d'œuvre* is 'The Fading Leaf'; which, when delivered in that pensive season in which it was conceived, and when illustrated as it can be by veritable 'sere and yellow leaf' held up to view is exceedingly affecting! It makes one sigh to die in Autumn, when he may lay this poor mortality down amid the sympathies of nature expiring all around him! There is also in a remote part of this country, as we have heard, by distant reverberations, a great sermon on the Believer-Hero; another smasher upon stormy Sundays; another quite smart affair called the Crooked-stick Sermon: one upon 'Momory in Hell,—the Worm without End;' and the last one reported is upon three great similar silent, sister forces of the moral Universe, viz: Light, Life and Love. The praise of these sermons is in all the churches. We recognize them, when we cross their path, as easily as President Hitchcock does the

huge tracks of his Geological turkeys. Whether heard at Saratoga, At Newport, in Boston, or in Brooklyn, or in any small intermediate place, where the authors are detained by snow storms, or lie becalmed in vacation, they are ever the same,—always and everywhere great. They keep remarkably well. They are greatness preserved, the solid pemmican of thought, warranted good for all latitudes. Well planned vacations and exchanges, in due time, bring them around to all the prominent Ecclesiastical Platforms in this country. You might call them Pulpit Revolvers, or Circulating Decimals, according as your taste is martial arithmetical. Supplying Commutees of our large and influential churches understand this matter, and take advantage of it. 'We are, in the Providence of God, without a pastor, and know not where to look! Pray can you not help us to a supply on the next Sabbath either yourself, or by exchange?'—which is readily understood to mean, 'Come, now, fire us your big gun.' And so it happens that almost all the 'larger and more important churches' in New England have been the objects those 'great efforts' have terminated. Now there is a sense in which these gigantic products are providential, for they seem to be quite essential in the present state of things. For surely no discreet man would presume to candidate in any of our large churches without he had one or more of such sermons: any more than the Committee would presume to ask him, without knowing that he had them. Hence, without such discourses, ecclesiastical matters in high places would suffer a dire stagnation. But for these sermons many of our first class congregations would have to remain widowed as to a minister; and many of our first class ministers would never have fertility to appear as preachers, except before their own, or other small country congregations. Hence we consider these 'great efforts' as in a sense providential, prepared beforehand to meet great emergencies.

But the minister is dying of these great sermons. They absorb his time, energy and piety, like sponges. They bleed him like vampires; they bleach and reduce him like fever. They require a preternatural state of mental and bodily excitation; and the penalty of a *subter-natural* state of the same. They leave him all flabby from exhaustion; when the vultures dyspepsia and bronchitis improve their opportunity, and his only remedy is a voyage to Europe. They are also most discouraging accomplishments; for when he once gets a taste for them, he becomes sick of all his other preparations, which from the nature of the case, must be the more numerous. True enough, it is very exhilarating to him to fire a tremendous broadside once in a while, and to listen entranced while echoing hills prolong the sound; but it is no less disheartening to him to be compelled to regard all his intermediate discourses as only pocket pistols,—good sermons,—proper enough for a Preparatory Lecture, or a rainy day. How can he, who has spoken to his hearers as with the trumpet of an angel, condescended to talk like common men, and preserve a proper self-respect?—Co. respondent of *L'uritan Recorder*.

PRESBYTERIAN UNION.

To the Editor of the Record.

MY DEAR SIR,—May I inquire through the *Record* what is become of our Committee on Union between the United Presbyterian Church, and the Presbyterian Church of Canada, and whether we are to have another meeting of the Committee, soon to proceed as directed at the last meeting of the Synod. I am sorry to see the subject hanging so long in

abeyance, believing as I do that Union is, where practicable, of vital importance to the cause of religion and the strengthening of our congregations, and also for fulfilling the prayer of the Great Head of the Church.

When the Committees met last year, there did not appear to be any material difference of opinion, or any principle involved to prevent a basis of Union being agreed on, and surely, if we consider the importance of the cause, we should be ready to lay aside every feeling of self or party, and join heart and hand to promote the interest of the Redeemer's Kingdom.

Our common enemies,—Popish and Infidel,—are in earnest, and using all means to crush the cause of Christ; and shall we not be ready to unite and use all proper means to uphold, strengthen, and extend this cause? In a late number of the *Record* we have this important question,—“Why are not Ministers of the Gospel better supported?” and several causes pointed to in answer. And, Sir, I would beg to suggest another very important one,—that is, the want of Union. There are many places striving to keep two ministers, that are barely able to keep one; and I know several that could give a handsome stipend, if we were united, that are unable to call one for each. Thus we have the gospel hindered, and the ministers ill supported. If, then, ministers wish to be better supported, let them join in earnest to promote Union, and then they will not only be better supported, but also we will be able to supply destitute localities with the preaching of the gospel, of which they are now deprived for want of ministers.

In conclusion, I would state that many of us are anxious to know if our conveners mean to call the Committees together, and hope they will seek direction from the Great Head of the Church in this matter. That they may be led to act so as shall best promote His glory, and the success of His cause, is the earnest prayer of, Sir, your humble servant,

W. H.

A TIMELY MESSENGER.

A Christian lady in Buffalo, (says the *Advocate*,) lately placed a monthly tract in the hands of an employe of the American Express Company, whose profanity had drawn her attention, on the street opposite her residence. Not long after, a messenger came to her door, with an earnest request for the lady who had given a stranger a copy of the “Good news,” to visit his death-bed. He was dying among strangers, and knew no friend of his soul, save the unknown woman who had softly reproved his profanity and invited him to Christ, with a tract. With her husband she visited him repeatedly, and had the happiness of directing him to the Saviour, and of seeing him at last close his eyes in hope of a better resurrection.

ST. PATRICK.—The legendary tale of St. Patrick having banished from Ireland all venomous reptiles, is founded on the fact of his having found serpents sculptured on all the Pagan crosses, which existed in great numbers at the time of his arrival there, and as these were objects of reverence to the Irish, because of the *passions* which they symbolized, the Saint, in order to prevent the recurrence of such contemplations, effaced them, as far as practicable, from the stones. No other kind ever existed there, for Solinus, who flourished about two centuries before St. Patrick was born, noticed the phenomenon of there being no vipers there, which fact Isidore repeated in the seventh century; Bede in the eighth; and the famous Bishop Donabus in the ninth.

Views and Doings of Individuals.

For the Gospel Tribune.

MY WIFE.

BY THE FOREST BARD.

When leaning on thy gentle bosom, dearest,
My troubled brow, in peace can rest awhile,
When thy loved voice my drooping spirit cheers,
My heart, unforced, can bid my lip to smile,
Thy loved embrace, each moment growth dearer,
Thy melting kiss, wreathed round love's holy shrine,
My heart to thine, then nestling, closer, nearer,
Doth bless the hour: the God that made thee mine.

Oh then in vain, the world's frowns fall around me,
They cannot drive me from my duty's path,
I scorn them all since thy strong love hath bound me,
I can defy, earth's direst tempest wrath.

Thy virtuous firmness oft hath been my tower,
When leaguering sins have hardly 'gainst me striven,
Thy humble meekness: woman's love, the power [heaven]
That wooed my heart, from earth-born thoughts, to-

Tho' fashion friends, in pompous pride may slight us,
Because that we're undignified by fame,
While love is ours, their scorn can never fright us,
Life's wealth is ours; and too, an honest name;
Thy love hath wrought, as woman's love doth ever,
My spirits shield against the ills of life,
And oft my heart doth deeply bless the Giver,
That lent thee, me, my loved, my gentle wife.

Then for the gifts a gracious God hath given,
Our lips we'll oft employ in grateful praise,
Nor let our hearts by lucre love be riven,
From Him whose smile hath gladdened all our days,
And from the past some useful lesson finding,
We'll ever pray our lives in love may run,
Affection pure our hearts still closer binding,
On earth, in heaven, in life, in death, still one.

LEPROY, March, 1857.

For the Gospel Tribune.

THE HOUR IS COME.

Behold the hour is come,
The hinge of man's salvation;
The victory o'er sin;
The crucifixion:
The rending of the veil;
The goal of expiation:
The seal of love to man,
Christ's condemnation.

The heavens lowering, scowl,
As in bursting wrath to sweep
Creation from her course,
Vengeance thus to reap.
The earth in terror quaked,
Its narrow homes displaying;
The rocks asunder rend,
In horror yawning.

Men, blind in 'nighted zeal,
While heaven's arch is frowning;
Thirst for the life of Life,
Revenge invoking;
Their King who came to save—
To snatch them from destruction,
They buffet, taunt, and scoff
In mock devotion.

The calm, seraphic brow
Of Him in Bethlehem-born,
His foes in scendish glee
Tare with mangling thorns;

Of blood baptized he sinks
To finish the atonement;
That flood dissolves the links
Of man's enslavement.

For the Gospel Tribune.

'TIS GLORIOUS TO BE OLD.

BY D. J. WALLACE.

I look upon the young, and think
How much of joy is theirs;
How many nectar draughts they drink;
How free from grief and cares I
I see them treading lightly on,
Their hearts too full to hold
Their brimming bliss, and then I sigh,
" 'Tis misery to be old!"

I look upon the middle-aged—
Their brows are somewhat dark;
I trace slight furrows gathering there,
Time's onward march to mark.
The mirth and joyousness of youth
No longer I behold;—
I would not blame them if they thought
'Twas dreary to be old.

I look upon my feeble frame,
And view each palsied limb;
My hair is silvered o'er with years;
My eyes are growing dim.
The fountains of my heart, that gushed
So freely once, are cold;
'Tis then I think age hath no joys,
And sigh that I am old.

But when I look around and see
The evil ways of men;
And all the trials I have passed
Present themselves again;
When I by faith behold on high
My weary spirit's fold;
Earth's pleasure's fade, and then I know
'Tis glorious to be old!

IONA, Elgin Co., C. W.

SATURDAY NIGHT

When all our week-day toil is o'er,
And evening softly glideeth in,
And hushed is labor's busy hum,
The Sabbath doth begin.

It matters not what laws decree,
Or how the doctors wise decide;
We feel the Sabbath is begun,
Our work is laid aside.

All other evenings bring their cares,
Our restless thoughts keep laboring on;—
To-morrow's dawn will wake to toil,
Our rest will soon be gone.

But now, the business of the week
Is finished, and the sweet repose
Of coming Sabbath rest begins,
And time serenely flows.

We lay our dusty garments by,
Reign ourselves to balmy sleep;—
No visions of to-morrow's cares
Among our slumbers creep.

Or if a thought of morrow comes,
While floating to the land of dreams,
It is a soothing thought, and one
Of Sabbath's golden gleams.

What quiet rapture fills the soul,
When, like a whisper, soft and clear,
Some strain of distant music falls
Upon the listening ear.

So sweetly float among our thoughts
The Sabbath scenes that soon shall rise,
To cheer the Pilgrim hastening on
His journey to the skies.

Political and General Miscellany.

PUTRID FEVER—A NEW CURE.

The Rev. Dr. Cartwright has communicated the following interesting facts to the public through one of the Scotch newspapers. May the results of all future tests verify the statements of the Rev. Dr.

"Seventeen years ago, I went (says this benevolent gentleman) to reside at Brampton, a populous village near Chesterfield. I had not been there many months before a putrid fever broke out among us. Finding by far the greater number of my parishioners too poor to afford themselves medical assistance, I undertook, by the help of such books on the subject of medicine as were in my possession, to prescribe for them. I early attended a boy about fourteen years of age, who was attacked by the fever. He had not been ill many days before the symptoms were unequivocally putrid. I then administered bark, wine, and such other remedies as my books directed. My exertions were however of no avail; his disorder grew every day more untractable and malignant, so that I was in hourly expectation of his dissolution. Being under the necessity of taking a journey before I set off to see him, I thought for the last time, and I prepared his parents for the event of his death, which I considered inevitable, and reconciled them in the best manner I was able to a loss which I knew they would feel most severely. While I was in conversation on this distressing subject with his mother, I observed in a small corner of the room a tub of wort working. The sight brought to my recollection an experiment I had somewhere met with, 'of a piece of meat being made sweet by being suspended over a tub of wort in the act of fermentation.' The idea flashed into my mind, that the yeast might correct the putrid nature of the disease, and I instantly gave him two large spoonfuls. I then told the mother, if she found her son better to repeat the dose every three hours. I then set out for my journey; upon my return, after a few days, I anxiously inquired after the boy, and was informed he was recovered. I could not repress my curiosity, though I was greatly fatigued with my journey, and night was come on; I went directly to where he lived, which was three miles off, in a wild part of the moors. The boy himself opened the door, looked surprisingly well, and told me he felt better from the time he took the yeast.

"After I left Brampton, I lived in Leicestershire. My parishioners being few and opulent, I dropped the medical character entirely, and would not prescribe for my own family. One of my domestics falling ill, accordingly the apothecary was sent for. His complaint, which was a violent fever, in its progress became putrid. Having great reliance, and deservedly, on the apothecary's penetration and judgment, I submitted the case entirely to his own management. His disorder, however, only kept gaining ground, till at length the apothecary considered him in very great danger. At last finding every effort to be of no service to him, baffled, he told me he considered it a lost case, and that the man could not live twenty-four hours. On the apothecary thus giving him up, I determined to try the effects of yeast; I gave him two large spoonfuls, and in fifteen minutes from his taking the yeast, his pulse, though still feeble, began to get composed and full. He in thirty-two minutes from his taking it, was able to get up from his bed and walk in his room. At the expiration of the second hour, I gave him a basin of sage, with a good deal of lemon, wine and ginger in it; he ate it

with an appetite; in another hour I repeated the yeast; an hour afterwards I repeated the bark as before; at the next hour he had food; next had another dose of yeast, and then went to bed; it was 9 o'clock; he told me he had a good night and was recovered. I however repeated the medicine, and he was enabled to go about his business as usual.

"About a year after this, as I was riding past a detached farm house at the outskirts of the village, I observed a farmer's daughter standing at the door, apparently in great affliction. On inquiring into the cause of her distress, she told me her father was dying. I dismounted and went into the house to see him. I found him in the last stage of a putrid fever. His tongue was black, and his pulse was scarcely perceptible, and he lay stretched out like a corpse, in a state of drowsy insensibility. I immediately procured some yeast which I diluted with water, and poured it down his throat; I then left him with little hopes of recovery: I returned, however in about two hours, and found him sensible and able to converse: I then gave him a dose of bark; he afterwards took at a proper interval, some refreshment. I stayed with him till he repeated the yeast, and then left him with directions how to proceed. I called upon him the next morning at 8 o'clock. I found him apparently well, and walking in his garden. He was an old man upwards of 70.

"I have since administered the yeast to above fifty persons labouring under putrid fevers; and what is singular (continues this benevolent man) I have not lost a patient."

The above has been handed to us by a gentleman of this city, who has lost two children by the fever which has been so prevalent and fatal of late. He had a third child who was taken ill, and this prescription having come to his knowledge, he made the experiment, which was happily crowned with success. We shall be happy to record further proofs of its efficacy.

NEW LIFE OF JOHNSON, BY MACAULAY.

JOHNSON'S HYPOCHONDRIACISM.

"The misery of that struggle needed no aggravation, but was aggravated by the sufferings of an unsound body and an unsound mind. Before the young man left the university, his hereditary malady had broken forth in a singularly cruel form. He had become an incurable hypochondriac. He said long after that he had been mad all his life, or at least not perfectly sane; and, in truth, eccentric cities less strange than his have often been thought grounds sufficient for absolving felons and for setting aside wills. His grimaces, his gestures, his mutterings, sometimes diverted and sometimes terrified people who did not know him. At a dinner table he would, in a fit of absence, stoop down and twitch off a lady's shoe. He would amaze a drawing-room by suddenly ejaculating a clause of the Lord's Prayer. He would conceive an unintelligible aversion to a particular alley, and perform a great circuit rather than see the hateful place. He would set his heart on touching every post in the streets through which he walked. If by any chance he missed a post, he would go back a hundred yards and repair the omission. Under the influence of his disease, his senso became morbidly torpid, and his imagination morbidly active. At one time he would stand pouring on the town clock without being able to tell the hour. At another, he would distinctly hear his mother, who was many miles off, calling him by his name. But this was not the worst. A deep melau-

choly took possession of him, and gave a dark tinge to all his views of human nature and of human destiny. Such wretchedness as he endured has driven many to shoot themselves or drown themselves. But he was under no temptation to commit suicide. He was sick of life; but he was afraid of death; and he shuddered at every sight or sound which reminded him of the inevitable hour. In religion he found but little comfort during his long and frequent fits of dejection; for his religion partook of his own character. The light from heaven shone on him, indeed, but not in a direct line, or with its own pure splendour. The rays had to struggle through a disturbing medium; they reached him refracted, dulled, and discoloured by the thick gloom which had settled on his soul; and though they might be sufficiently clear to guide him, were too dim to cheer him."

SAVAGE MANNERS OF THE DOCTOR.

"His manners had never been courtly. They now became almost savage. Being frequently under the necessity of wearing shabby coats and dirty shirts, he became a confirmed sloven. Being often very hungry when he sat down to his meals, he contracted a habit of eating with ravenous greediness. Even to the end of his life, and even at the table of the great, the sight of food affected him as it affects wild beasts and birds of prey. His taste in cookery, formed in subterranean ordinaries and *alamode* beef-shops, was far from delicate. Whenever he was so fortunate as to have near him a hare that had been kept too long, or a meat-pie made with rancid butter, he gorged himself with such violence that his veins swelled, and the moisture broke out on his forehead. The affronts which his poverty emboldened stupid and low-minded men to offer to him would have broken a mean spirit into sycophancy, but made him rude even to ferocity. Unhappily, the insolence which, while it was defensive, was pardonable, and in some sense respectable, accompanied him into societies where he was treated with courtesy and kindness. He was repeatedly provoked into striking those who had taken liberties with him. All the sufferers, however, were wise enough to abstain from talking about their beatings, except Osborne, the most rapacious and brutal of booksellers, who proclaimed everywhere that he had been knocked down by the huge fellow whom he had hired to puff the Harleian Library."

JOHNSON'S FRIENDS AND COMPANIONS.

"Among Johnson's associates at this time may be mentioned Boyse, who, when his shirts were pledged, scrawled Latin verses sitting up in bed with his arms through two holes in his blanket, who composed very respectable sacred poetry when he was sober, and who was at last run over by a hackney-coach when he was drunk; Hoole, surnamed the metaphysical tailor, who, instead of attending to his measures, used to trace geometrical diagrams on the board where he sat cross-legged; and the penitent imposter, George Psalmanazar, who, after poring all day, in a humble lodging, on the folios of Jewish Rabbis and Christian Fathers, indulged himself at night with literary and theological conversation at an alehouse in the City. But the most remarkable of the persons with whom, at this time, Johnson consorted, was Richard Savage, an earl's son, a shoemaker's apprentice, who had seen life in all its forms, who had feasted among blue ribands in St. James' Square, and had lain with fifty pounds' weight of iron on his legs, in the condemned ward of Newgate. This man had, after many vicissitudes of fortune, sunk at last into abject and hopeless poverty. His pen had

failed him. His patrons had been taken away by death, or estranged by the riotous profusion with which he squandered their bounty, and the ungrateful insolence with which he rejected their advice.

He now lived by begging. He dined on venison and champagne whenever he had been so fortunate as to borrow a guinea. If his questing had been unsuccessful, he appeased the rage of hunger with some scraps of broken meat, and lay down to rest under the Piazza of Covent Garden, in warm weather; and, in cold weather, as near as he could get to the furnace of a glass-house. Yet, in his misery, he was an agreeable companion. He had an inexhaustible store of anecdotes about that gay and brilliant world from which he was now an outcast. He had observed the great men of both parties in hours of careless relaxation, had seen the leaders of opposition without the mask of patriotism, and had heard the Prime Minister roar with laughter and tell stories not over decent. During some months, Savage lived in the closest familiarity with Johnson; and then the friends parted, not without tears. Johnson remained in London to drudge for Cave. Savage went to the West of England, lived there as he had lived everywhere, and, in 1743, died, penniless and broken-hearted, in Bristol gaol. Soon after his death, while the public curiosity was strongly excited about his extraordinary adventures, a life of him appeared widely different from the catch-penny lives of eminent men, which were then a staple article of manufacture in Grub Street. The style was, indeed, deficient in ease and variety; and the writer was evidently too partial to the Latin element of our language. But the little work, with all its faults, was a masterpiece. No finer specimen of literary biography existed in any language, living or dead; and a discerning critic might have confidently predicted that the author was destined to be the founder of a new school of English eloquence.

EMANCIPATION OF THE PRESS.

While the Abbey was hanging with black for the funeral of the Queen, the Commons came to a vote, which, at the time, attracted little attention, which produced no excitement; which has been left unnoticed by voluminous annalists; and of which the history can be but imperfectly traced in the archives of Parliament, but which has done more for liberty and for civilization than the Great Charter, or the Bill of Rights. Early in the session, a select committee had been appointed to ascertain what temporary statutes were about to expire, and to consider which of those statutes it might be expedient to continue. The report was made, and all the recommendations contained in that report were adopted with one exception. Among the laws the committee advised the House to renew, was the law which subjected the press to censorship. The question was put,—“That the House do agree with the committee in the resolution that the act entitled an act for preventing abuses in printing seditious, treasonable, and unlicensed pamphlets, and for regulating of printing and printing presses, be continued.” The speaker pronounced that the Noes had it, and the Ayes did not think fit to divide. A bill for continuing all the other temporary acts, which, in the opinion of the committee, could not properly be suffered to expire, was brought in, passed, and sent to the Lords. In a short time this bill came back with an important amendment. The Lords inserted in the list of acts to be continued the act which placed the press under the control of the licensers.

The Commons resolved not to agree to the amendment, demanded a conference, and appointed a committee of managers. The leading manager was Edward Clarke, a staunch Whig, who represented Taunton, the stronghold, during fifty troubled years, of civil and religious freedom. Clarke delivered to the Lords in the Painted Chamber, a paper containing reasons which had determined the Lower House not to renew the Licensing Act. This paper completely vindicates the resolution to which the Commons had come. But it proves at the same time that they knew not what they were doing, what a revolution they were making, what a power they were calling into existence. They pointed out concisely, clearly, forcibly, and sometimes with a grave irony, which is not unbecoming, the absurdities and iniquities of the statute which was about to expire. On the great question of principle, on the question whether the liberty of unlicensed printing to be on the whole a blessing or a curse to society, not a word is said. The Licensing Act is condemned not as a thing essentially evil, but on account of the petty grievances, the exactions, the jobs, the commercial restrictions, the domiciliary visits which were incidental to it. It is pronounced mischievous because it enables the Company of Stationers to extort money from the publishers, because it empowers the agents of the Government to search houses under the authority of general warrants, because it confines the foreign book trade to the port of London, because it detains valuable packages of books at the Custom-house till the pages are mildewed. The Commons complain that the amount of the fee which the licenser may demand is not fixed. They complain that it is made penal in an officer at the Customs to open a box of books from abroad, except in the presence of one of the censors of the press. How, it is very sensibly asked, is the officer to know that there are books in the box till he has opened it? Such were the arguments which did what Milton's "Areopagitica" had failed to do. The Lords yielded without a contest. They probably expected that some less objectionable bill for the regulation of the press would soon be sent up to them, and in fact such a bill was brought into the House of Commons, read twice, and referred to a committee. But the session closed before the committee had reported; and English literature was emancipated, and emancipated for ever, from the control of the Government. This event passed almost unnoticed. Evelyn and Luttrell did not think it worth mentioning in their diaries. The Dutch Minister did not think it worth mentioning in his dispatches. No allusion to it is to be found in Monthly Mercuries. The public attention was occupied by other and far more exciting subjects.—*Macaulay.*

COMFORTABLE.

Humbolt says,—“Persons who have not navigated the great rivers of equinoctial America,—for instance, the Orinoco and the Magdalena,—can scarcely conceive how, at every instant, without intermission, you may be tormented by insects flying in the air, and how the multitude of these little creatures may render those regions almost uninhabitable. Whatever fortitude be exercised to endure pain without complaint, whatever interest may be felt in objects of scientific research, it is impossible not to be constantly disturbed by the mosquitos, zanendos, jejens, and tempraneros, that cover the face and hands, pierce the clothes with their long, needle-formed suckers, and, getting into the mouth and nostrils, occasion coughing and sneezing, whenever any at-

tempt is made to speak in the open air. In the missions of the Orinoco, in the villages on the bank of the river, surrounded by immense forests, the plague of the mosquitos affords an inexhaustible subject of conversation. When two persons meet in the morning, the first questions they address to each other are,—“How did you find the zanendos during the night?” “How are we to-day for mosquitos?” These questions remind us of the salutations formerly used in China, indicating the ancient state of the Celestial Empire, (“bou-to-hou”)—“How have you been incommoded in the night by serpents?” “How comfortable must people be in the moon!” said a Salivo Indian to Father Gumilla; “she looks so beautiful and so clear, that she must be free from mosquitos!” At Mandavaca, we found an old missionary, who told us, with an air of sadness, he had had his twenty years of mosquitos, in America. He desired us to look at his legs, that we might tell beyond the sea, of their sufferings. Every sting leaving a small dark brown point, his legs were so speckled, that it was difficult to recognize the whiteness of his skin through the spots of coagulated blood.”

FILTERING CISTERN AND CISTERN BUILDING.

In a previous number we have spoken of pure water as essential to health. We regard rain water as pure, fit for use. How to get it and keep it is the question now before us. To do this, cisterns must be made in the ground. The size of cisterns may depend upon the quantity of water wanted. They may vary from five to twenty feet in diameter, and from ten to twenty-five feet in depth. A deep cistern will keep the water cooler and probably better. From sixteen to twenty feet is a good depth. We are of the opinion that excellent water can always be kept in cisterns of that depth. From six to nine feet is a good width for ordinary family purposes. They should be dug round, and with the utmost regularity, be perpendicular, the bottom smooth, and a little hollowed in the middle, to facilitate the process of cleaning and give greater permanency to the coat of cement. A permanent clay soil is generally solid enough when well dug, and the sides well smoothed and cemented, to make a lasting cistern; but it is always best to brick over the bottom and sides. This gives the most reliable permanency if the bricks are properly laid. It prevents any water pressure from bursting in, and makes a solid basis for the cement. The top should be arched over with brick, leaving a hole in the middle about two and a half feet in width, and arched sufficiently to sustain any pressure that may ever be expected to be put upon it. When it is thus dug and arched, or bricked, it is ready for the cement, which should be carefully put on at three coatings. Good hydraulic cement, well put on, will make a permanent water-tight lining for the cistern, which is cheap and not easily displaced.

The next important matter is a filter. Pure water cannot well be obtained in all seasons of the year without a filter. There are many modes of filtering cistern water. One is to dig a small cistern six or eight feet deep, near the main one, and fit a filter in the bottom of this, having first connected it with the main cistern by a lead pipe. The orifice of the passage to the main cistern is first protected by bricks or stones. These are covered with a strong coarse woollen cloth. Upon this is placed a layer of powdered charcoal: on this a layer of gravel; another cloth similar to the first: and then charcoal and gravel again. The more of these layers the more

perfect the filter. They must be so placed that all the water shall pass through them. The filter in all cisterns is made in the same way.

Another arrangement is to make two cisterns of equal depth, one much larger than the other, and connect them at the bottom with a lead pipe. Lay up a brick arch around the orifice of the passage in the large cistern, about two feet high and make the filter in this. Let the water from the roof into this cistern. The main body of the water being in the large cistern, it will fill slowly, and the water will have time to settle all it will, before going through the filter. There is probably no better plan for good water than this. The only objection to this plan is, that if the filter needs repairing or replenishing, the water must all be taken out to do it.

Still another plan, is to make a large and small cistern, the large one half the depth of the small one. Make the filter in the large one as in the last named plan. In this the water filters quicker without time to settle, but the filter can be repaired without the loss of the water in the small one.

Some divide the filtering cistern with a brick wall, and place a filter in this and another at the aperture as above, making two filters. This doubtless will give excellent water. Whatever plan is adopted, care should be taken to do it well. Let all the work be done well, and of good material, and there can be no doubt of receiving good water.—*Goward's Real Estate Reg.*

From the Correspondent of the New York Observer.

MATERIALISM OF ROMISH WORSHIP.

MONTAUBAN. (Tarn and Garonne,)
Jan. 9th, 1857.

Many proofs of this Materialism—Recent Decree of the Romish Pontiff upon the Feast of the Sacred Heart of Jesus—Origin and Progress of this superstitious practice—Conclusion.

Our glorious Reformers reproach the Church of Rome with substituting in their worship sensible objects for spiritual objects. Popery scarcely knows this *worship in spirit and truth* enjoined by Jesus Christ; it has relapsed into the grossest forms of polytheism, teaching the people to kneel before images of wood and stone, introducing into churches the pictures of saint's relics, pilgrimages,—in a word, speaking only to the imagination—to man's inferior nature—instead of addressing his conscience. This tendency which Rome inherits from the barbarous ages, far from yielding to the influence of light and civilization, increases in strength, and never, perhaps, in the dark periods of the eleventh and twelfth centuries, was the Popish worship more grossly material. You would say that the Jesuits, struck with blindness by the vengeance of heaven, had resolved to reduce the people to the condition of fetishism!

Here is a decree addressed *urbi et orbi*, (to the city of Rome, and to the world), which declares that the Feast of the *Sacred Heart of Jesus is obligatory on the Universal Church*. Thus a low superstition, which consists in separating the *heart* of Jesus from the rest of his divine and human person,—which represents his *heart* under its physical form, and addresses prayers to it as if the heart of Jesus had a separate life and feelings. This superstition is sanctioned by the Pope! and those Roman Catholics who do not pray to it will be regarded as heretics! What would Bossuet or Fenelon have thought if they had witnessed such monstrous worship?

The origin of this worship is as follows. A nun named Maria Alacoque, who lived in France in the

middle of the seventeenth century, and whose name had become a by-word of ridicule, had one morning a wonderful vision. The Lord Jesus appeared to her and directed that his *sacred heart*, so remarkable for the love it had displayed, should be honoured and adored distinctly by Christians, under the form of a fleshy heart pierced by an arrow or by a sword. The poor woman related this pretended revelation to a Jesuit, Father de la Colombiere. He ought to have regarded it as an empty vision, and exhorted Maria Alacoque to be on her guard against a deluded imagination. But no: the Jesuit, who sought means for destroying the authority of the Jansenists over the minds of the people, agreed with the nun, and the worship of the sacred heart of Jesus was celebrated for the first time, in 1668, in the convent where Maria Alacoque lived.

Gradually some bishops, more infatuated than others, and influenced by the Jesuits, adopted the new practice. It was not at Paris, nor Lyons, nor in the principal cities of France: the adoration of the sacred heart obtained most of its adherents in the remote provinces. Afterwards, some enthusiastic women sought to diffuse the worship of the sacred heart into the East of Europe, especially into Poland.

The court of Rome shut its eyes to this innovation. At last a bishop of Cracow asked, in 1726, Pope Benedict XIII. if this worship was lawful: *the congregation of rites* was convened, and at the end of three years, the 30th of July, 1729, a distinct reply was given in the *negative*. Popery for once showed an example of moderation, wisdom and modesty. But Jesuits and fanatical women did not easily yield the victory, even to Popes. Clement XIII., in 1765 being strongly urged, allowed the celebration of the feast of the Sacred Heart, confining the permission to Poland and some obscure brotherhoods of Italy. The obligation was not universal: Rome was ashamed, it seems, to open too widely the door to such silly ceremonies.

Now her shame is gone. According to a decree published at Rome, the feast of the Sacred Heart of Jesus has become, I repeat it, obligatory on the whole Romish Church. "Desirous of giving to Christians," says the pontifical document, "new motives to love and embrace the heart of Him, who hath loved us and washed us from sins in his blood, the holy father orders that the office of the very sacred heart of Jesus . . . shall be hereafter celebrated yearly, in the whole church." Such is the strange reason which Pius IX. gives for sanctioning the invention of the nun, Maria Alacoque. What then! do Christians need to worship the physical heart of Jesus in order to love the Redeemer who has expiated their sins on the cross? Is this gross, carnal symbol necessary for their piety?

An important fact is established by this decree and by other acts of the papacy at this time: namely, that Rome, despairing of meeting the wants of the mind and conscience, try to gain the ignorant populace by objects of sense. This is a sign of her irreparable decline. Popery is condemned to perish, and what it does to prolong its life, will hasten its death. Accept, &c. G. DE F.

DISCLOSURES OF A LIQUOR DEALER.

Mr. Delavan, in his recent address in the Capitol, at Albany, dwelt mainly on the now prevalent adulteration of liquors. Within a few weeks, he said, it had come to his knowledge, that a person whose conscience revolted at his employment in a liquor establishment, has left it for a more innocent and creditable business. He stated that it now took ten, and

even only four gallons of pure whisky, to make a barrel of the whisky of commerce. To these are added rain water, camphene, and arsenic; the latter to restore the head destroyed by water. He stated also that brandy made to imitate the real French brandy, and of materials of the most poisonous character, was sold at \$4 the gallon, costing only twenty-two cents. That all kinds of wine were imitated so closely, that the best judges could not discriminate them; costing but a trifle, and sold at prices to suit customers. The higher the standing of the customer, and the more particular as to his wines, the higher the price, to satisfy him as to quality. The most celebrated European dealers were quoted, as to the source of supply; and European dealers, be it known, are not much behind, but much in advance of the American trader, in their adulterations. He quotes an advertisement from a chemist in New York, who is "now prepared to furnish the flavorings for every kind of liquor." We have known personally several such frauds. The devil is carrying on no greater farce in the "fashionable world," than what is called wine-drinking. The poor coxcombs who smack their lips over their glasses, are only drugging themselves. If a physician should prescribe their drams, letting them know meanwhile their real composition, there would be a general insurrection against the faculty. *C. A. Journal.*

USES OF SNOW.

From the New England Farmer

In this community, where the people are rained to believe that there is a wise purpose to be accomplished by all the phenomena of nature—the religious as well as the philosophical mind is curious to search out the advantages to be derived from them. The beneficent influence of rain, by giving moisture to the earth and purifying the atmosphere, is apparent to all. But the uses of snow are less obvious, though it truly is one of the greatest blessings of Providence. Our readers will recollect the unprecedented quantities of snow that fell during the last winter; let us carefully note some of the phenomena that attended it. Through this uniform mass of snow, which fell simultaneously over the whole North American continent above the latitude of 36°, the heat of the earth's surface could not escape, being confined as by a thick blanket. Hence a nearly uniform degree of cold suddenly pervaded all this large extent of territory, because the atmosphere was no longer warmed by the radiation of heat from the earth's surface. The principal sources of heat were from the region south of the snow-clad territory, and from the ocean; but the currents from the north containing a dense and heavier atmosphere, were sufficient to overpower any current that might pass against them from any other direction. Hence snow-storm followed upon snow-storm, until the winds from the ocean were reduced to nearly the same temperature with the overland atmosphere, and were exhausted of their superfluous moisture. By this time such a mass of snow covered the whole continent, as to make it evident that the power of the sun's rays in the spring must be present, before it could be melted away.

The first apparent consequence of this body of snow was the uniform cold temperature of the weather that prevailed. There were no sudden changes, as usual, from thawing, mildness to extreme cold. One unchangeable temperature but a few degrees above zero prevailed throughout the winter. The wisdom of physicians and the common sense of mankind agree in considering this uniformity of tem-

perature as highly favorable to health. Colds, fevers and consumptions are always the most prevalent in a changeable climate, and during a changeable season. Hence it has been lately thought by some physicians that consumptive patients would do better to spend their winters in Canada than in Georgia. Last winter, was healthy, because the weather, though severely cold, was even; and this evenness was the effect of the universal covering of snow. The heat that would have ascended from the earth was shut in; and the rays of the sun could not produce an extraordinary amount of heat, because they acted only upon a bright reflecting surface. Thus it is evident that a general covering of snow is favorable to health by promoting an evenness of temperature.

CANADIAN MARRIAGE ACT.

The Editor of the *Christian Guardian* has recently published a review of this subject, designed to show the necessity of the "motion" lately made in parliament, for the introduction of a Bill to remedy the defects of the statute now in force. As the subject is an important one, it is deemed proper to present the readers of the *Tribune* with the material features of the review alluded to as follows:—

The first Provincial Act was passed in the second session of the first Parliament which met at Niagara, and is dated July 9th, 1793. The first clause of this Act rendered "valid the marriages of all persons not being under any canonical disability to contract matrimony, and whose marriages had been publicly contracted before any Magistrate, or Commanding officer of a Post, or Adjutant or Surgeon of a Regiment, acting as Chaplain, or any other person in any public office," in consequence of "there being no Protestant Parson or Minister, duly ordained, residing in any part of the said Province, nor any consecrated Protestant Church or Chapel within the same." The third clause of the same Act provided, "That until such time as there should be five persons—Ministers of the Church of England, severally in absent or doing duty on and in their respective parishes or places of residence, in any one District within this Province," matrimony might be solemnized by any Justice of the Peace "provided that neither parties lived within eighteen miles of any Parson or Minister of the Church of England." The fifth clause of this Act provided that as soon as there were five Parsons or Ministers of the Church of England in any one district, the Governor, or person administering the government should give notice of the fact, and after the reading of the notice at the first General Quarter Sessions after its issue, then the authority of the Justices of the Peace within the District was to cease. The other clauses of the Act defined the other forms and conditions to be observed, but as these are not essential to the design of this review, they need not be noticed. The next legislation upon this question was in 1798, at York, and the Act is dated July 5th. Omitting the preamble, the following are the clauses of the Act passed that year, which provide for "the solemnization of matrimony by ministers of certain other congregations or religious community," and "it will be seen how vexatious and tedious the proceedings might be and were frequently rendered, when the law was administered by such persons as were usually the "powers that be" in those times:—

"That from and after the passing of this Act, it shall and may be lawful to and for the minister or clergyman of any congregation or religious community of persons, professing to be members of the Church

of Scotland, or Lutherans, or Calvinists, who shall be authorised in manner hereafter directed, to celebrate the ceremony of matrimony, according to the rights of such church or religious community, between any two persons, neither of whom are under any legal disqualification to contract matrimony, and one of whom shall have been a member of such congregation or religious community, at least six months before the said marriage, any law or usage to the contrary notwithstanding.

"II. *Provided nevertheless, and be it enacted by the authority aforesaid,* That no person shall be taken, or deemed to be a minister or clergyman of any such congregation or religious community, within the intent and meaning of this Act, who shall not have been regularly ordained, constituted, or appointed, according to the rights and forms of such congregation or religious community, and unless he shall have appeared, or come before the Justices of the Peace assembled in Quarter Sessions, in the District in which he shall reside, when not less than six Magistrates, besides the Chairman, shall be present, and shall have there with him at least seven respectable persons, members of the congregation or religious community to which he belongs, who shall declare him to be their minister or clergyman; and unless he shall produce proofs of his ordination, constitution or appointment to that office, and unless he shall then and there take the Oath of Allegiance to His Majesty; when if it shall appear to the majority of the Justices then present expedient and proper, they are hereby authorised to grant him a certificate under the Seal of the Court, and signed by the Chairman and Clerk of the Peace, (for which the said Clerk of the Peace shall be entitled to demand and receive the sum of five shillings) certifying him to be the settled minister or clergyman of such congregation or religious community, which certificate shall be in the following form:—(Omitted.)

"III. *Provided, nevertheless,* That no such certificate shall be given by the said Court of Quarter Sessions as aforesaid, unless the person applying for the same shall have given notice in writing, to the Clerk of the Peace, at or before the General Quarter Sessions immediately preceding that on which he shall apply for such certificate; which notice in writing the said Clerk of the Peace shall read in open Court, and shall also fix up in some conspicuous part of his office, within eight days after the same shall have been so read; for which service he, the said Clerk of the Peace, shall be entitled to demand and receive the sum of five shillings, and no more."

Another Act was passed the 27th of November 1818, which was merely designed to enable those who had neglected to preserve the testimony of their marriage solemnized previous to 1793, and declared valid by the Act of that year, "to effectuate the same."

The next Act of legislation on this question was in 1830, We quote the clauses of this Act which have a bearing upon the object of this review of the question.

"III. *And be it further enacted by the authority aforesaid,* That it shall and may be lawful for any Clergyman or Minister of any church, society, congregation, or religious community of persons, professing to be members of the Church of Scotland, Lutherans, Presbyterians, Congregationalists, Baptists, Independent-Methodists, Menonists, Tunkers, or Moravians, who shall be authorised, in manner hereinafter mentioned, to solemnize the ceremony of marriage within this Province between any two persons, neither of whom is under any legal disqualification to contract matrimony.

"IV. *Provided nevertheless, and be it further enacted by the authority aforesaid,* That no person shall be taken or deemed to be a Clergyman or Minister of such church, society, congregation, or religious community, within the intent and meaning of this Act, who shall not have been regularly ordained, constituted, or appointed, according to the rites and form of such church, society, congregation, or religious community, of which he professes to be a Clergyman or Minister, and unless he shall be a subject of His Majesty, and shall appear before the Justices of the District in which he shall reside, in General Quarter Sessions assembled, and unless he shall produce proof of his ordination, constitution, or appointment as such Minister, and shall then and there take the oath of allegiance to His Majesty, which oath the said Court shall then and there administer; and hereupon, if it shall appear to the majority of the Justices then present that he has been regularly ordained, constituted, or appointed, as aforesaid, they are hereby authorised and required to grant him a certificate under the seal of the Court, and signed by the Chairman and the Clerk of the Peace, for which the said Clerk shall be entitled to receive the sum of five shillings, certifying him to be a Minister or Clergyman of such church, society, congregation, or religious community; which certificate may be in the following form:—(Omitted.)

There are some important circumstances connected with this Act becoming law. It was passed in March 1830, and the Royal Assent to the Bill was signified, by Message of the Lieutenant Governor, to the Legislature of the Province, on the 2d of March, 1831, about a year after it was passed. The following is the clause of the Act of 1847, which relates to the question under consideration, and as the registration clause of the Act of 1830 is still in force; we quote that here also for convenience. After the preamble, it says:—

"That all the powers, privileges and advantages by the Act first above cited conferred upon or vested in any Clergyman or Minister of any of the several Religious Denominations mentioned in the third section of the said Act, shall be and the same are hereby conferred upon and vested in any Clergyman or Minister of any Religious Denomination of Christians whatever, as fully and effectually to all intents and purposes, and on the same conditions and restrictions, and subject to all the penalties imposed by the said Act for any contravention of the provisions thereof, as if such Religious Denomination of Christians had been among the number of Religious Denominations mentioned in the said third Section.

"II. *And be it enacted,* That no Clergyman or Minister of any of the several Religious Denominations mentioned in the third Section of the said recited Act, or of those to whom this Act refers, shall be entitled to the benefit of either of said Acts unless he be a subject of Her Majesty, and shall have taken the oath or affirmation of allegiance before the Registrar of the County in which he shall officiate as such Clergyman or Minister, which oath or affirmation, the said Registrar is hereby authorized and required to administer, and unless he shall also at the time of taking such oath or affirmation as aforesaid, produce to such Registrar evidence of his being a recognized Clergyman or Minister of the Religious Denomination to which he professes to belong, which evidence shall consist of a Certificate from the Bishop, Moderator of Presbytery, Clerk of Conference, Church-wardens, Trustees or Managers, as the case may be, of the body to which such Clergyman or Minister may belong, that he is recognized

Clergyman or Minister of such Denomination, and has been set apart according to the rules and discipline of such Denomination, as a recognized Minister thereof, and the said Registrar is hereby authorized and required to grant to such Clergyman or Minister, a Certificate of his having conformed to the provisions of this Act."

"VI. And be it further enacted by the authority aforesaid, That every Minister, or Clergyman, or Justice of the Peace, who has been or shall be authorised to celebrate marriage by virtue of this Act, or any other Act of this Province, shall, if required at the time by either of the parties married by such Minister, Clergyman, or Justice of the Peace, give a certificate under his hand of such marriage, specifying in such certificate the names of the parties, the time, and the names of two or more persons who witnessed such marriage and whether such marriage has been solemnized by licence or by publication of banns; and also once in every twelve months, return a certified list under his hand of all marriages by him solemnized within the said term of twelve months, or since his last preceding return, to the Clerk of the Peace in and for the District in which such marriages shall have been respectively solemnized, specifying in such list the names of the parties so by him married, the respective dates of such marriages, and whether such marriages, respectively, shall have been solemnized by licence or publication of banns; and such Minister, or Clergyman, or Justice of the Peace, shall, at the time of returning a certified list as aforesaid, pay to the said Clerk of the Peace the sum of two shillings and sixpence; and it shall thereupon be the duty of the said Clerk to record the said certified list in the register or book required by law to be kept by him, of the registry of certified marriages of members of the Church of Scotland, Lutherans, Congregationalists, Baptists, Independants, Methodists, Menonists, Tunkers, Presbyterians or Moravians; and such register, or a certified copy thereof, shall be considered, in case of the death or absence of the witnesses to any marriage, a sufficient evidence of the said marriages; and the said Clerk of the Peace is hereby required to give such copy of the registry of any of the said marriages, duly certified, to any person demanding the same, upon the payment of two shillings; and if any such Minister, or Clergyman, or Justice of the Peace, shall refuse or neglect to return such certified list as aforesaid, he shall forfeit and pay the sum of forty pounds."

In regard to the registration of marriages we have no objection to the provisions of the present law provided they bear alike upon all churches and are strictly enforced. But upon this we do most earnestly insist, not merely upon the ground of religious equality, but also as a matter affecting the mutual rights of the subjects of Government. To illustrate our meaning, we will take the case of the daughter of a member of the Methodist or Presbyterian Church, married to a member of the Episcopal Church, and by an Episcopal Minister; or the case with respect to the parties married may be reversed. In the first case the minister makes no return of the marriage for registration, and on of the married parties dies, the minister and his private register cannot be found and as no legal evidence of the marriage having been duly solemnized can be obtained, the surveyor is deprived of the property which the legal evidence of marriage would secure: while in the case of parties married by the Methodist or Presbyterian minister the registration secures a permanent legal evidence of the marriage, and all the means of establishing the claim to the civil rights depending upon it.

The draft of the proposed Bill removes all ground of complaint referred to in our former article, and if

the clauses necessary to secure a general registration of marriages without imposing the expense upon ministers: be supplied.—the reduction of the cost of Licenses, and a provision for notifying intention of marriage, similar to the regulation which has recently come into force in England and quoted in a former article,—these matters attended to and adjusted, and the law universally enforced, will meet all reasonable demands in reference to the question of marriage laws. This much justice and religion equally demand.

THE EDUCATION OF THE EYE.

We may not be called upon to hunt white foxes in the snow; or, like William Tell, to save our own life and our child's by splitting with an arrow an apple on its head; or to identify a stolen sheep by looking in its face and swearing to its portrait; but we must do every day many things essential to our welfare, which we would do a great deal better if we had an eye as trained as we readily might have. For example, it is not every man that can hit a nail upon the head, or drive it straight in with a hammer. Very few persons can draw a straight line, or cut a piece of cloth or paper even; still fewer can use a pencil as draughtsmen; and fewer still can paint with colors. Yet assuredly there is not a calling in which an educated eye, nice in distinguishing form, color, size, distance, and the like, will not be of incalculable service. For, although it is not to be denied that some eyes can be educated to a much greater extent than others, that can be no excuse for any one neglecting to educate his eye. The worse it is the more it needs education; the better it is, the more it will repay it.—*Prof. Wilson.*

WHO ARE THE HUDSON'S BAY COMPANY?

The stockholders of this sovereign Trading Company are British capitalists resident in Great Britain—239 in number, according to the list of 1847—representing a capital of two Millions sterling. The dividends range from ten per cent. upward, and the shares command a premium of a hundred per cent. The stockholders elect from their own number a Board of Managers, who transact their business at the "Hudson's Bay House," in London. This Board buys goods and ships them to their territory, sells the furs for which the goods are exchanged, and superintends all other business. The actual collection of the furs is intrusted to a class of men called partners, and who, in fact, receive certain portions of the annual net profits of the Company's business, as a compensation. These partners are of various ranks. The highest rank is that of Governor General of all the Company's posts in America. He resides at York Factory, west shore of Hudson's Bay. The second class are chief factors, the third, chief traders; the fourth, traders. Below these, clerks, from whom the vacancies in the higher classes are filled. These clerks, usually younger members of Scotch families, are not directly interested in the Company's profits, but receive an annual salary of five hundred dollars, beside food, clothing and a servant. After an apprenticeship of seven years, they are eligible to the traderships, factorships, and the like, that may be vacated by death or retirement. These partners and clerks number some twelve hundred persons, scattered over a vast extent of country. The servants about the posts and in their journeyings are half-breed Indians and Canadian French. These enlist for five years, at from \$350 to \$400 a year. The furs are collected by the Indians, who are supposed to number 300,000;

An Annual Council, composed of Governor General, chief factors and chief traders, is held at York Factory. Before this body are brought the reports of the trade of each district, propositions for new enterprises and modifications of old ones; reports from the districts, being forwarded to London for final orders. Under an act of Parliament extending the jurisdiction of Canadian Courts over those territories, some partners in the Fur Company hold commissions as Justices of the Peace, with authority to try minor offences, and in graver cases to arrest the culprits and send them to Canada for trial. They also have jurisdiction in civil suits when the amount does not exceed \$1,000. The settlement on Red River, which is said to number about ten or twelve thousand inhabitants, mostly half-breeds, is under the government of a Council, constituted under the authority of the Company's charter, and exercising both judicial and legislative powers. An agricultural colony was commenced on Vancouver's Island in 1848, but it does not appear to have made much progress. Except at these two points it has not been the policy of the Hudson's Bay Company to encourage colonization.—*Message.*

TELEGRAPHIC IMPROVEMENT

The editor of one of the daily papers gives an account of a visit to Hughes' telegraphic instrument, just completed, and put in operation in New York. He says:

"The result was all that could have been anticipated by the friends of the inventor, or any one else. The instrument is quite simple in its construction—prints, neatly and rapidly, and overcomes, almost entirely the liability to make mistakes, which has always hitherto impaired the usefulness of the magnetic telegraph. The instrument is worked by means of touching keys, like those of a piano, and the rapidity with which a message may be transmitted depends simply upon the rapidity with which the fingers are moved over the keys, while all necessity for translating at the receiving office is obviated, as every word is perfectly printed. But another, and the greatest result of this invention, is found in the fact that messages can be transmitted over a single wire both ways at the same time. Thus, while an operator in New York is busy sending a message to Philadelphia or New Orleans, an operator at either of the latter places may send a message to New York over the same wire at the same moment.

From Hunt's Merchants' Magazine.

WHAT A MAN COSTS.—VALUE OF EDUCATION.

The average cost, with interest, of raising any person to the age of twenty-one, will equal \$1,000. This is invested—what is the investment worth? It will cost \$100 a year to support him. To this body add a mind, and in what an extraordinary ratio has the person's value been raised! He can now earn, suppose \$300 a year—that equals \$400 above the value of the idiot, which is to be set down to the credit of mind.

Now, add education, perfecting him from birth to maturity, and what can he earn? Is \$1,000 a year too much to allow? That is \$600 a year more than the uneducated man is allowed; and how highly must we rate the expense of education? It could not average \$700, which therefore yields one hundred per cent. People usually count the cost of growth and sustenance of the body as part of the expense of education; but this should never be done; a clear distinction should always be made between the expenses to be charged to the body and

those to be charged to the mind; and as clear a distinction should be made in case of the credits, for at once some very practical truths would be at once exhibited. Perhaps the following table will present the truth in a conspicuous manner:—

Body costs up to twenty-one years.....	\$1,000
Mind costs up to twenty-one years.....	1,000
Education up to twenty-one years.....	700
Body costs after that (per year).....	100
Mind gains after that (per year).....	300
Education gains after that (per year).....	1,000

It is also to be noticed, that the uneducated man is more valuable in middle age than in advanced years; but the educated man grows more valuable as years increase, so that if he begin life with a sum representing the interest of \$10,000, he will find his income to double quite as soon as if his capital were in gold.

These figures are not fanciful; they are, of course, a certainty given for an uncertainty, and merely for illustration: they may be exchanged for any other to please any caviller: but any fair test of the truth will prove that education will pay more than one hundred per cent. upon its cost.

It would appear, then, that any man who would reckon up his investments, must, to what he has in lands, cattle, implements, &c., add at least \$1,000 for every mature child he has raised; and if he has added to the child a good education, he has changed this otherwise unprofitable investment into a fortune of not less than \$10,000. Now, every principle of commercial economy would dictate that we should add a little investment if we can thereby save the whole, and much more readily should we do it if we can turn the whole into the most profitable of all investments. And what investment is there which will pay as will brain, mind, and education combined?

CEMENT WATER PIPES.

Excellent and cheap pipes for conveying water, may be easily and cheaply made of Hydraulic Cement mixed in the same manner as when used for making cisterns. Any one can make these pipes. We have frequently directed their construction successfully, and presume we can direct our readers.

Having a ditch wide enough for a man to walk in, and deep enough to be secure from frost, leaving the bottom with a concave excavation in the centre according to the size of the pipe required, put mortar in the concave sufficient in quantity and quality to make the bottom of the pipe from three-quarters to one inch thick, and three feet in length. In this mortar bed a rod, made smooth and true, with a slight taper, about three feet long, when more mortar may be put on this rod, rounded up with a trowel, to correspond in thickness with the bottom; then carefully draw out the rod, spread more mortar for three feet more in the bottom of the groove as before, insert the end of the rod in the pipe previously made, bed the rod in the mortar, cover over and draw out again, and so on till the pipe is completed.

The mortar should be fresh mixed, a little at a time so that the cement may set as quick as possible; mix one part of cement to two or three of clean coarse sand. If it contains some fine gravel, from the size of wheat kernels to beans, no matter. The thickness of the pipe should correspond to the amount of pressure it will be required to contain. If only two feet pressure is required, water may be admitted in two weeks; in three or four months, a pipe one inch and a half in diameter will bear a pressure equal to twelve or thirteen feet perpendicular. This pipe will

grow stronger for a year, when it will be like a rock in solidity and strength.

These pipes are admirably adapted for carrying water from eave-trough spouts to cisterns, and for carrying water in any other situations where no very great amount of pressure is required immediately after they are made. Very frequently in placing hydraulic rams, a short lead pipe next the ram will overcome the greatest elevation, reaching a short distance to the top of a bank, after which for a long distance, the pipe is nearly horizontal, and has much pressure to resist, when it may as well be made in this cheap manner of cement. And for purposes of irrigation, when it is desired to convey water nearly in a horizontal direction, as from one reservoir or elevation to another, and where no very great amount of pressure will be required, the cement pipe is admirably adapted.—*Country Gentleman.*

PASSING AWAY.

Sovereigns die and sovereignties; how all dies, and is for a time only—is a time-phantasm, yet reckons itself real! The Merovingian Kings, slowly wending on their bullock-carts, through the streets of Paris, their long hair flowing, have all wended slowly on—into eternity. Chalemagne sleeps at Salqury, with truncheon grounded, only Fable expecting that he will awaken. Charles the Hammer, Pepin the Bow-legged, where now is their eye of menace, their voice of command? Rollo and his shaggy Northmen cover not the Seine with their ships, but have sailed off on a longer voyage. The hair of Towhead (*tete d'etoupes*) now needs no combing; ironcutter (*Faillifer*) cannot cut a cobweb; shrill Fredegonda, shrill Brunhilda, have had out their hot life-scold, and lie silent, their hot life-frenzy cooled.

They are all gone—sunk down, down, with the tumult they made, and the rolling and trampling of ever new generations pass over them; and they hear it not any more forever.—*Carlyle's French Revolution.*

From Hunt's (N. Y.) Merchants' Magazine.

WISH FOR NO MAN'S WEALTH.

"I wish I had his money," said a young, hearty-looking man as a millionaire passed him in the street. Wish for no man's money. The health, and strength, and freshness, and sweet sleep of youth are yours. Young love, by day and night, encircles you. Hearts unsoiled by the deep sin of covetousness beat fondly with your own. None—Ghoul-like—listen for the death-tick in your chamber; your shoes have value in men's eyes only when you tread in them. The smiles no wealth can purchase greet you—living; and tears that rarely drop on rosewood coffins will fall from pitying eyes upon you—dying. Be wise in being content with competency. You have to eat, to drink, to wear, enough? Then have you all the rich man hath. What though he fares more sumptuously. He shortens life—increases pains and aches, and impairs his health thereby. What if his raiments be more costly? God loves him none the more, and man's respect in such regard comes ever mingled with his envy. Nature is yours in all her glory: her ever-varying and for ever beautiful face smiles peace upon you. Her hills and valleys, and fields and flowers, and rocks and streams, and holy places, know no desecration in the step of poverty; but welcome ever to their wealth of beauty, rich and

poor alike. Be content! The robin chirps as gaily as the gorgeous bird of paradise. Less gaudy is his plumage, less splendid his surroundings. Yet no joy that cheers the eastern beauty, but comes upon his barren hills to bless the nest that robin builds. His flight is as strong, his note as gay, and in his humble home the light of happiness shines all as bright, because no envy dims it. Let us, then, labour and be strong, in the best use of that we have; wasting no golden hours in idle wishes for things that burden those who own them, and could not bless us if we had them, as the gifts already bestowed by a Wisdom that never errs. Being content, the poorest man is rich; while he who counts his millions hath little joy if he be otherwise.

EMBANKMENT OF THE THAMES.

The embankment of the Thames, a most gigantic work was, although we have no particular account of it, executed, or at least directed by the Romans. Few of the thousands who enter the Thames think that the great stream, on which vessels of the largest size are afloat, is, in fact an artificial canal, raised in many places considerably above the level of the surrounding country. It is a wonderful work, and it is singular that we should have no record of its first execution. The artificial bank of the river extends, either on one side or the other, almost from the Nore to Richmond in Surrey, and some judgment may be formed of its magnitude by the difficulty in repairing the breach made by a high and violent tide at Dagenham, in Essex. On this occasion, (1707) a breach was made in the bank of the river of 100 yards wide, and nearly 20 feet deep, by which alarming accident, 1,000 acres of rich land in Dagenham level were overflowed, and nearly 120 acres of land washed into the Thames, forming a sand bank, nearly a mile in length, that extended over one half the channel. After several unsuccessful attempts, Capt. Perry, who had been employed in similar works, by the Czar, Peter, in Russia, at an enormous expense, and with much difficulty, completed a wall. It is difficult to estimate the advantages of the Thames embankment. After that was completed many districts would be gradually gained from the waters, and Thorney Island (the site of Westminster Abbey,) a small place, partly covered with scrubby bushes, and on which at an early period, a hermit established his cell, extended in various directions. Southwark also increased; but then Lambeth, Vauxhall and Battersea, now occupied by so many thousands, were under water, as was also the greater portion of the land from Walsworth to Woolwich, to Dartford to Gravesend and to sheerness; and from the North range, from Poplar to the Isle of Dogs.—*The Builder.*

CHEAP ICE HOUSE—SAVING SEED CORN.

I will give you our experience with a cheap ice house. Four years ago last January we had one dug, of the following dimensions, viz: ten feet every way; this was dug on high ground, into a firm clay; after getting it this depth we had the bottom made into a bowl shape, and laid down small logs across it; at the surface we had a pen made of logs, around the edge to the height of four feet, and the dirt that came out of the hole was thrown up and rammed around the pen; this pen increased the depth to fourteen feet. The part in the ground has no walling of any description. When filling, we have a small quantity of straw kept between the ice and the earth. Fifty wagon loads will fill my house, and it has been empty but once in four years, and that was in November,

and then it was emptied by taking out cart loads at a time for extraordinary purposes. After the bank was thrown up around the pen, we set in four blocks at the corners, and laid upon them two courses of logs twenty feet long; they were cut this length in order to throw the eaves some five or six feet from the ice, and thereby secure it from the intrusion of water. There was left sufficient space between the logs to admit a free circulation of air. The walls have crumbled but a very little—more in the first year than ever since, and this was caused by rats. We paid a workman four dollars, for putting on the roof, hanging doors, &c., and that was the whole cost, save the labor of four farm hands, two days digging, and putting up the logs, and the cost of materials.

We will give you our plan of saving seed corn; several years' trial proves it to be a good one, and it has been strikingly demonstrated this season. Owing to bad seed, the corn generally this season came up badly this spring; a large number of farmers had to furrow their land out and plant over—others had more or less of replanting to do. We are spared the trouble of replanting a single hill, as we believe every one of them came up, and we attribute it altogether to seed saved as follows:—Directions were given last fall to the hands, when they commenced cutting up corn, to leave such stalks as had two or more ears on them; these were permitted to stand until the corn was thoroughly ripe; after it was sufficiently cured, the corn was gathered with the shuck on, and put into the barn and left until near planting time; it was then shucked and the best ears selected for seed.—This plan obviates the danger of cutting too green, of heating in the heap, of freezing, &c.—*American Farmer*.

ACTION OF SUGAR ON THE TEETH.

The Charleston, S. C., Medical Journal states that M. Larez, in the course of his investigations on the teeth, arrived at the following conclusions:

1. Refined sugar, from either cane or beets, is injurious to healthy teeth, either by immediate contact with these organs or by the gas developed, owing to its stoppage in the stomach.

2. If a tooth is macerated in a saturated solution of sugar, it is so much altered in the chemical composition that it becomes gelatinous, and its enamel opaque, spongy, and easily broken.

3. This modification is due, not to free acid, but to a tendency of sugar to combine with the calcareous basis of the tooth.

The foregoing conclusion are correct, and candies and condiments should be avoided. They should be kept from children especially. It is well known that maple sugar renders the teeth tender and sensitive.—*Scientific American*.

FOR THE HICKUP.

Travelling some time since by railroad from Columbus to Baltimore I took my seat immediately in front of a gentleman who was suffering under a paroxysm of hickup, to a degree that I had never before witnessed. In a few minutes a person appeared from the end of the car and took a seat beside him, when he said: "Sir, can you tell me what is good for the hickup? I have been afflicted in the way you see me since yesterday noon, and had no rest or relief from any physician to whom I applied for assistance; I am worn out with suffering." To whom the person replied. "Sir, I will cure you in less than ten minutes by the watch. Have confidence, for I am sure I can do it. Hold up high above your head two

fingers of the right hand; lean back in your seat, open your mouth and throat so as to give a free passage to your lungs; breathe very long and softly, and look very steadily at your fingers. In less than the time specified the cure was performed, and hickup only occurring during the trial. The patient could not express his gratitude, while the practitioner only extracted from him as a fee the promise that he would extend the knowledge which he had imparted as freely as he had received it, assuring him that he would never be disappointed in the result. We were all struck with the fact. Since then I have often had occasion to practice upon patients in the same disorder, and never without the most signal success.—*Water Cure Journal*.

HEALTH OF AMERICANS.

De Bow's mortality statistics, compiled from the last census, show that the people of the United States are the healthiest on the globe. The deaths are three hundred and twenty thousand per year, or one and a half per cent. of the population. In England the ratio is near two per cent., and in France nearly three per cent. Virginia and North Carolina are the healthiest of the States, and have six hundred and thirty-eight inhabitants over 100 years of age. These figures, however, may all be reversed by the next census, for the medical schools were never more flourishing, twenty-six colleges having graduated last year, about thirteen hundred doctors.

EGYPTIAN WHEAT.

During the seven years foretold by Joseph in the land of Egypt, 'the earth brought forth corn by handfuls, 'seven ears on one stalk.' It is not said, certainly, that this was wheat; but its description exactly corresponds with the *triticum compositum* at present cultivated in that country, and also with the *mummy wheat*, discovered in a sarcophagus in the Egyptian tombs, which had probably lain there for more than three thousand years, but which, when planted, vegetated, and has afforded us a new variety of that grain. I have some ears of this now before me, exhibiting the same phenomenon of 'seven ears on one stalk.' This wheat is made into Colne flour, and the London bakers use it to dust the heading-boards. Thus we have the fact distinctly brought before us, that the wheat of that period possessed features in common—allowing for the changes effected by differences of soil, character, and cultivation—with that of the present day.—*Mark Lane Express*.

IRON MANIPULATION.

A most interesting paper was read at the late British Scientific meeting, by a Mr. Bessemer, describing a new process of rendering iron malleable without furnace or fuel. From the inventor's account, it appears to be nothing more than an application of common chemical principles, the result of which is, however, astonishing. A mass of molten iron—seven hundred weight of crude iron—is poured into an earthen vessel of peculiar construction, a blast of cold air is introduced into the mass, and then, by the union of the oxygen with the carbon in the iron, the whole boils up, and gives forth a brilliant flame. The iron thus parts with all the carbon, and may be taken out within half an hour, in any stage, from steel to the softest iron.