

his love, his great salvation, doing whatever he commands us? This living by the moment is the great virtue of all holy living, the Bible doctrine for sanctification. All is on the altar, kept on the altar time, talents, property, friends, reputation, influence, unbelief, all is given up, all set apart exclusively to God's service. Our wills are God's, and God's will ours. Any objection to this plain, brief definition of perfect love? Will not every true disciple subscribe to it heartily? Brother, do you wish to live well, glorify God well, die well? live by the moment.

D. F. N.

Religious Intelligencer

SAINT JOHN N. B., FEB. 11, 1859.

Ministers and their Salaries.

We recollect seeing the following remarks of the Rev. John Mason somewhere before; we now clip them from the *Montreal Witness*. The experience of Mr. M. is probably not as universally true of the ministry now as formerly; very many in some churches and denominations are now well remunerated; but there are others still scantily remunerated, so far as salary is concerned. This no doubt deters some young men of piety and talents from entering the ministry, or at least drives them from that field of labour where they could be most useful, while their place is supplied with those whose talents and devotion are sufficient to command support anywhere. We see no reason why any man should expect support unless he devotes himself to his profession. He who occupies no time in preparation for his ministerial duties, and only meets for the worship of God as other members of the church, has no legitimate claim for support as a minister. But he who lays himself out to work for God, and by diligent application in the study, and from house to house, as well as in the pulpit, shows himself approved unto God; he has a claim upon the church which renders them his debtors, and unless liquidated, will become to them a sin and reproach, hindering the blessing of God. A slothful, unfaithful ministry is an incubus to the church of Christ—a trifling one is no better—neither is deserving of support; and some churches and denominations would do well to be more careful in the men whom they set apart to the work of preaching the gospel. Good and faithful men are needed for the ministry, who if not highly educated in the schools, should be men of practical knowledge, and sound experience, having no lack of common sense. These, applied, under the direction of the Holy Spirit, will make them successful ministers; and such should be sustained. The writer in the *Witness* says:

"Poverty is the lot of even the most favoured ministers of the Gospel. Rev. J. M. Mason was one of the most popular ministers, and pastor of one of the most prominent and wealthy churches in America, for more than seventeen years. At the end of that time he made a farewell address to his congregation, in which he bore this testimony:

"Oulence and grandeur I have sacrificed to the church of God—to this people—and they know it. Talent in our country need not enter the pulpit without being in some degree allied to the spirit of martyrdom. The road to wealth and honor takes another direction. Other things being equal, the ministry of all human professions is the most helpless and unfriended. Since the time of my settlement here, lawyers, merchants, physicians, have made their fortunes; not an industrious and prudent mechanic but has laid up something for his family. But should God call me away to-morrow, after expending the flower of my life, my family could not show a single farthing for the gain of more than seven years' toil. And were it not for some private property, quite insufficient for their maintenance and education, my wife and her children would be set adrift upon the world, without bread to eat, or raiment to put on."

This, we presume, would be the testimony of ninety-nine hundredths of all the men who bear this office; and yet there are men all over the land, who have the hardihood to charge them, as a body, with being actuated by a mercenary spirit."

The Chamber of Death.

We have just come from the chamber of death. We have just witnessed the last agony, and seen the last struggle of one now departed. How solemn the scene—to gaze upon the features of a friend—a beloved one, as the pulse of life is ebbing, as the breath shortens, until the last long, deep drawn sigh, tells you that all is over! How uncertain is life; no state, no circumstances, insure against death. And what a solemn moment is that, when the soul for the last time closes its eyes upon all surrounding objects on earth, and opens them again to the inhabitant of another world. What a transition, from time to eternity—a believer, from a wrecked, desecrated and mouldering house of death, to a disembodied state of glory and life, with Christ and saints above. If an unbeliever, from earth's hopes, promises, and pleasures, to a state of hopelessness and despair, to the companionship of devils, and the wailings of the lost. It is a solemn thing to die—but not only to die; it is a solemn thing to live! On how we live, depends how we shall die. And in the last great assize, the question will not be so much, how have we died, as how have we lived?

The chamber of death is a profitable place. Few however love it. But the wisest of men, writing by inspiration of God, said, "It is better to go to the house of mourning, than to the house of mirth." Often have we found it so. There we are reminded of our latter end,—of the folly of living for the world only, seeing it is so uncertain, and must so soon be left. There too, we learn the need of a friend, that can go with us when earthly friends cannot—a friend that sticketh closer than a brother.

We have seen to-day, the young wife—the beloved sister—the affectionate daughter, in the midst of sorrowful and weeping friends, pass away! We have witnessed the heart-agonies of the bereaved, and felt this is death. But Oh! how glorious, when we can sorrow not as those who have no hope. Such is the case to-day. Long afflicted and assailed by Satan, faith at last triumphed, and victory came! And victory, victory, will be the song forever! Reader, are you ready? See to it NOW.

Spiritualism.

Many of our readers have heard of this monstrous delusion, prevalent in the United States and into which even some very sincere Christians have fallen. It has made but very little headway in the Provinces, and we trust so ridiculous a system of impiety and infidelity will never obtain a foothold here. A writer in the *London Beacon* on the state of religion in America, gives the following account of this imposture in New England:—"Spiritualism has there grown into a creed, and demands observation and investigation as such, challenging the four most learned professors of the natural sciences in the States to pronounce it an imposture, after prolonged analysis, which to all intents and purposes they failed to do. A recent paper has stated the number of professed Spiritualists at 650,000! They are to be found in all classes, and thousands of them are regular attendants on orthodox worship. The more advanced among them receive Spiritualism as a religious belief, and take as the latest of Divine revelations the 'Great Harmonia' and 'Penetralia,' the works of a man who is held in abhorrence by all that is virtuous and good. They are to be found in the best educated circles; and if it were desirable we could mention the names of several men of eminence in the scientific and literary world who belong to them. They have their affiliated societies, their newspapers and their literature. They are ever increasing both in numbers and extravagances, and are one of the most monstrous developments of the present age."

It would be foreign to our present purpose, as well as to the character of this journal, to enter into the minutiae of Spiritualism. A celebrated trance medium, who has recently recanted his errors, describes it as "partly impatience, partly credulity, and partly diabolism," and it is our belief that he is entirely right. There is not a town in New England which has not its spiritual circles, which meet two or three times a week to carry on their real or imaginary intercourse with the spirits of the departed, with angels in heaven and demons in hell. We do not speak of professional spiritualists, but of ladies and gentlemen who are trance mediums, writing mediums, and speaking mediums, who meet with all the paraphernalia which a love of the Satanic or credulity can suggest, to practise a worse than ancient witchcraft. To these circles men have the audacity to summon Michael and Gabriel, as well as the Archangel himself; the place of torment gives up its tortured inmates, and heaven the spirits of the departed bleed. Abraham and Moses, Herod and Judas, come alike from some scene of material bliss to ginsay the assertions of "priestcraft." Or, in less daring circles, Caesar continues his commentaries, and Shakspeare his plays; Bacon produces an amended system of philosophy, and Scott another novel. These fictitious works are printed, published, sold, and admired; but seriously, we say that if the decay of genius in another life is so great as these works represent, its worshippers had better rest satisfied with its efforts in this. There are other circles where things future are revealed, where departed spirits communicate messages of love to their loved ones, and the veiled secrets of another life are disclosed. We will not trench upon the mysteries of these unallowed reunions, or speak of the further extremes into which their votaries run; the statistics of the lunatic asylums show to what goal this communicating of the real and unreal is continually carrying the victims of the desire to know what God has concealed.

But there are other Spiritualists who nourish their faith in the quiet of their hearts and homes, who are their own "mediums" of communication with the unseen. These are the bereaved ones who nightly solace themselves with supposed communion with the spirits of their departed ones and feed with pitiable avidity on their accounts of the spirit land, and seek their advice on every step which they take in life. We have heard such persons narrate such interviews with painful pleasure and painful minutiae, as if they felt that the heart hunger which death ever leaves were in great measure appeased by them. But, from all that we have ever heard, we can only say with Mrs. Stowe, that the spirits who have spoken must be in a very different heaven from that of Paul or John, for there is no echo of the new song. If the "sanctities of heaven," our beautiful and glorified ones are to stoop below the level of their cast-off bodies, to rap and rattle and squeak, and perform mountebank tricks with tables and chairs, and repeat in dreary sameness, things which we could say better for ourselves; sadly and soberly we say, that if this be communion with the dead, we had rather be without it, and if this be the immortality of which our world-worn spirits dream, annihilation would be infinitely preferable. We shall not lay before our readers any of the practice of Spiritualism. "Ignorance" on this subject "is bliss." But we hope we have said enough to show that within nine days' sail of our shores, among the most educated people in the world, there exists a system which, if statistics are to be relied upon, is holding in a terrible moral captivity 650,000 persons—a system which, if it is "credulity and imposture" only, is the worst of modern extravagances, but if it is "diabolism" also, is the worst of modern heresies. It is ever adding to its monstrosities and the number of its adherents, and is one of the great disgraces of America, and especially of New England, bringing a slur upon the influence of religion, and giving rise to serious doubts as to the efficiency of the educational system."

Dr. Jewett in Sheffield.

The following letter from Dr. Jewett, dated Sheffield, Feb. 8th, to Mr. O. D. Wetmore, of this City, was kindly handed us for publication. We have an article from the Dr.'s pen on the first page of this week's issue, which, want of space only prevented us from inserting last week. We would like to see many more such whole-souled champions in the field, doing battle for the good cause of Temperance. Truly, "the laborers are few."

DEAR BROTHER,

Sheffield is sound to the core, and will rank with the country towns of old Massachusetts in public sentiment on the liquor question. Would

to God that a similar sentiment were universal in your Province. Frederick is, however, to be the last fortification to be carried in this war. The enemy with whom we war, has some strong redoubts and heavy batteries in the vicinity of the Scotch Kirk and the Cathedral. In the latter, I believe prayers are offered daily, but no prayer is specially offered for the "drunkards of Ephraim." Young men are dropping into drunkard's graves in Frederick, and the enemy who slays them is well known, and strange as it may seem is the special pet of many of those who witness his bloody deeds. They take him home with them and introduce him to their families, and the greatest possible intimacy is allowed. Well, if the wealthy and the fashionable can do this, to pass their children through the fire to Moloch, the poor man cannot, for often his entire wealth consists of health, his family, or his hope of Heaven. The wealthy have other sources of consolation, such as they are; and sometimes an abstract of their possessions might be made thus. A man among the great. Thousands in the tank—a stomach inflamed by strong drink—a very florid complexion—Gout in the foot—Pride in the heart—and often a drunken son or two in the streets or the liquor shops. What an inventory! Well, men must choose. "Choose ye this day whom ye will serve." Is the language of the blessed book. "If the Lord be God follow him." If ye prefer wine, and self-indulgence, ye wealthy, great and fashionable, as your Deities, follow them, and the Gout and drunken sons will follow you. "Not many great, not many noble," as nobility is commonly estimated, lend their hands to works of reform. So it was in the days of our Master. "Have any of the Pharisees believed on him?" was a pertinent question in that age. Segar deserves the patronage and steady support of all Temperance men. He ought to have it. He is doing a noble work for temperance, in the midst of surrounding hostile and powerful influences. He keeps an excellent house; and a man who, with the knowledge of the facts before him, can go to Frederick, and put up at a Run Hotel, should say much about his devotion to the cause for the next three months. We must support our friends, and not our enemies, or we shall fail of success, and we shall deserve to fail.

CHARLES JEWETT.

REVIVALS.—We are holding a series of evening meetings in Carleton, and are enjoying some refreshing from the presence of the Lord. The Church has been very much strengthened, some backsliders reclaimed, and several conversions, last Sabbath we baptized five. Quite a number are under conviction and have come forward for prayers, some have experienced peace this week, and we expect will be baptized next Sabbath.

The good work is still progressing at Southampton. Bro. Downey had baptized 44 when we last heard from him. A note from Bro. MeLeod from Frederick written on Monday morning; informs us that he was just leaving to go to Bro. Downey's assistance.

We have just heard that the glorious work at Johnston is extending widely. Several churches in that locality are receiving large accessions. We hope to receive further particulars from them next week.

FREDERICKTON, Jan'y 24th, '59.

MESSRS. EDITORS:—In looking over the Annual Report of the F. C. B. Churches of New Brunswick for the year ending July 1st, 1858, as published in the Minutes of proceedings, &c., I find the expression "Added by baptism," frequently made use of; and not in the minutes alone but also in occasional reports from some of our ministering brethren as appears from time to time in the columns of the *Religious Intelligencer*. Now it is not my object in this letter to create or originate a controversy on the above sentence, but merely to ask the following question, viz: Do we as a denomination recognise baptism as the door into the visible church. If we do, then I am in favour of having it expressly understood, by us as a people and by other denominations, and the world. If not? Then why have anything appear in type which must convey erroneous ideas and by that means the people obtain false impressions. I think, Sir, that "Added by baptism," in connection with the Free Baptists don't JINGLE, but rather produces much DISCORD.

Yours truly,

BENJAMIN F. RAILLAX.

NORTON, Jan. 31, 1859.

DEAR BROTHERS,—As I attended the opening of the Meeting House at Moncton, Steves' Mountain, perhaps it would not be uninteresting to the readers of the *Intelligencer* to see a short account of it. I left home the Thursday previous and attended some meetings by the way. Saturday evening (after travelling all day through the storm) I found myself in company with Brethren Pennington and Dobson, and a number of Brethren and Sisters from different localities around, with a goodly number of the inhabitants of the town, seated for the first time in the new Meeting House, in the above mentioned place, for the worship of God. The first meeting was blessed with the Lord's presence. Sabbath morning at the hour appointed, the house began to fill. In a short time it was uncomfortably crowded. As soon as we could we began the service. After singing, reading the Scriptures, and prayer, I spoke to the people from the 4th verse of the 27th Psalm. In the afternoon Brother Pennington spoke from the 6th verse of the 4th Chapter of Zechariah. In the evening Brother Dobson spoke from the 2nd verse of the 4th chapter of 2nd Timothy, and was followed by Brother Wallis, who joined us in the morning. A number of brethren and sisters spoke, and the Meeting was closed with much peace. On Monday morning we met again. Brethren Miles and Newcomb came to our help. I spoke again from the 6th verse of the 1st chapter of Ezra, and was followed by Bro. Miles. Bro. Pennington then explained the principal on which he acted in building the house, and wanted it occupied. Bro. Miles then asked some questions, and then sanctioned the plan. His (Bro. M.'s) movements all through conducted much to the interests of the meeting. Bro. Newcomb then prayed, and the sale of the pews commenced. In about an hour and a half all were sold with an advance on the upset price for enough to pay or furnish the house, and properly fit up the

premises. The whole movements seemed to be very satisfactory to all. That evening Bro. Miles preached, and so we continued the meetings until I left. On Thursday morning a number spoke for the first time, and some had come forward for Baptism. Upon the whole it was the best dedication that I ever attended, and it was among my best visits.

JOSEPH NOBLE.

ST. JOHN JAN'y 22 1859.

At a meeting of the Superintendents of the Sunday Schools of St. John and Portland, held on Thursday, the 20th instant, Jas. Paterson, L. D. being appointed Chairman, and Jas. Ruel Esq. Sec'y for the occasion; on the motion of Mr. D. J. McLaughlin, seconded by Mr. T. B. Barker, it was unanimously

RESOLVED,—That in behalf of the Sunday Schools of the City and Portland, as well as of a deep sense of the obligation they themselves are under to the Honourable Judge Wilnot, the Superintendents desire to render to His Honor their most cordial thanks for the very able and highly interesting lectures on Paganism, which he delivered to their Sunday Schools on the 17th and 18th instant, and to express their hope, that the Lord will so graciously bless His Honor, that he will be more and more encouraged to exercise his precious talents in favour of the spread of God's Word and true religious knowledge among the young.

And further Resolved, that a copy of this Resolution be furnished to His Honor, signed by the Chairman and Secretary.

This was accordingly done, and the following excellent reply was received from His Honor.

FREDERICKTON, 1st February, 1859.

GENTLEMEN—I beg to acknowledge the receipt of the very gratifying Resolution of the Sunday School Superintendents, and to assure them that it will be a source of great pleasure to me to keep up the interesting connection I have formed with the flourishing schools under their charge.

We cannot overestimate the importance of our position as teachers, for it is my sincere conviction that he who is devoted to the blessed work of imparting "true religious knowledge" to the young, occupies one of the most honourable positions which can engage the hand and heart of a Christian.

We know that it is one of the glorious peculiarities of the Book of God, that the truths which can make "wise unto salvation" are simple, intelligible, and lie on the very surface, so that even our little Sunday school scholars do gather and retain them, while the Church of Rome teaches that the written word of God cannot be understood without the aid of unwritten traditions, "held in the Catholic Church by a continued succession," as declared by the Council of Trent. Sincerely thankful ought we to be that we have "a more sure word of prophecy, whereunto we do well that we take heed as unto a light that shineth in a dark place;" and we know that so far from "traditions" making that light shine more brightly, their only effort has been to obscure it.

Every scholar in our schools should be carefully taught those portions of Holy Scripture which constitute the grand unity of Protestantism, and which are the only sure preservatives against traditional and dogmatic theology. It is only among those who have elevated patristic writings to the dignity and authority of the inspired word, and who have reduced Christianity to a mere ecclesiasticalism of forms and sacraments, that the perverts from the Protestant faith are to be found; and it should therefore be our constant effort to impress upon the minds of those committed to our care, the great importance of taking the written word of God, as "the only infallible rule of faith and practice."

With fervent prayers for the Sunday Schools, Believe me, gentlemen, Very sincerely yours,

L. A. WILNOT.

ST. JOHN, Feb. 3rd, 1859.

DEAR BRO. HARTLEY,—I know you will be glad to hear and insert in your column of revival notices the following.—An esteemed friend, Bro. B. Keith of the Washadenoc, writes: "We are enjoying a blessed season. Clouds of mercy have overshadowed this land, and the refreshing dews of grace have fallen and filled the hearts of many. The old end young have alike become awake to a sense of duty, and many, very many, have been led to rejoice in a Saviour's love. Last Sunday we beheld such a scene as was never before witnessed at the Narrows. There we beheld four Ministers, all engaged at the same time in administering the ordinance of Baptism to no less than twenty-three happy believers. To God's name be all the praise."

Yours truly,

ABRAM McDONALD.

CONBORG, 28th Jan. 1859.

"Very harmless when sober." These words conclude a short account of the murder of Robert Ramsay, late a resident of Whitechurch, by the hands of his brother-in-law, William Hughie, and refer to the latter. Ramsay and Hughie were not on very good terms, but used to visit each other, and both were sufficiently advanced in years—between 50 and 60—to have no excuse for harboring feelings of animosity. Neither could hope to live very many years more, and both had lived long enough to learn the folly of malice and ill-will. Having partaken very freely of liquor Hughie entered the dwelling of his brother-in-law, and found him busily employed in making shingles. A few words passed between them—whether pleasant or unpleasant, is not stated—when the intoxicated man seized a heavy axe, and split Ramsay's head literally in two causing immediate death. The murderer now lies in Toronto gaol. "Very harmless when sober," says the chronicler. Then in the name of sobriety, why should he drink? There was no serious quarrel, a little hardness, it might be, but nothing more. Who, perfectly sober, with such slight provocation, would cleave a relative's skull, and do it to, in the presence of wife and daughter? It needed strong drink to convert the harmless man into a son of destruction, a madman, and a fool. "Very harmless when sober." What accursed stuff then, must that be which when swallowed, exerts such a transforming influence. Can it be right to tamper with a demon so destructive; and if men will do it, ought it to be put within their reach? If a child persists in playing with a hot poker to the injury of himself and others, it is taken away by a judicious parent and guardian. Society would cry out against any who would suffer him to use it at pleasure. But what would we say of the monster who would pile on fuel, and blow the flame, and heat the poker ready to the child's hands?

Your readers remember the murderer Fleming, whose youth and previous good character called

forth as much public sympathy. His trial took place on the 21st inst., in Toronto, and created unusual interest. The Court Room was crowded to excess, and the passages were equally thronged by excited persons, anxious to watch the progress of the trial and learn its results. No new facts were adduced; Madigan, Fleming, and Scott with three prostitutes were drinking and dancing at an early hour in the Commercial Saloon; all left more or less intoxicated, the murderer and his victim especially so; they had a scuffle by the way, which terminated speedily by the passage of Fleming's knife through Madigan's heart. He fell and died without a groan. The Counsel for the defence denied nothing except the intention of the prisoner to commit murder, and proposed a theory, on behalf of which however he produced no evidence, to the effect that Madigan had fallen upon the open knife and perished accidentally. The two hours deliberation of the Jury ended by their bringing in a verdict of guilty, with a recommendation to mercy, from the fact that a scuffle ensued, and serious provocation may have been given. The judge declined passing sentence for a time, that the prisoner might not be subjected to the usual treatment of persons under sentence of death.—Poor Fleming is another beacon blazing from afar and warning youth to beware of bad company and the intoxicating cup. A youth of nineteen convicted of murder is a sad sight. He denies all knowledge of the circumstances, and disavows malice aforethought. Probably he tells the truth; but he did slay his companion—he took with his own hands the cup that drugged him—and is he not guilty of a sad crime?—His own counsel was forced to admit that the law was just in holding him guilty of crime committed in a state of mental aberration brought on by themselves. May his fate warn many!

One crime more, and the old cause.—John O'Leary murdered Hugh Kelly on the 26th of July last in Georgia. Kelly had given evidence displeasing to O'Leary in a suit instituted by the latter against the other. After the trial, which went against O'Leary, both entered a tavern and drank freely. The murder occurred on their way home that evening. The verdict of the jury last week when the trial took place, was "WILFUL MURDER." The prisoner is described as most repulsive in appearance. Thus I have given three conspicuous items of current news—all cases of murder, and in each instance but for the cup of intoxication we have reason to believe the crimes would have been committed. This source of mischief, O ye who fear God, we must do our utmost to dry up. While it flows, crime will continue. To the help of the Lord then, and for humanity's sake, against the mighty.

Oh, me! how difficult it is to get away from this theme! I thought I had done with it for this letter at least, and was about to refer to the Burns' Celebrations which have taken place all over the world, and here in Canada not less enthusiastically than elsewhere. But alas! even this topic cannot be fairly and fully handled without allusions to strong drink. That Robert Burns was a poet true to nature no one can deny. Few men have possessed more power than he to take a life-grasp of human feeling. Fifteen years ago, and I was well nigh a worshipper of Burns. His poetry and letters were familiar to me as household words, and I can comprehend the witchery of his songs, for I have felt the spell; but vice looms much of its hatefulness as it is painted by him, and who can rise from the perusal of some things which he has written without contamination? To speak of no other vice, drunkenness is not what the Bible represents it, in Burns' effusions, and did not he suffer from its influence; and yet how many drank deep draughts of poison to his memory on the 25th! Will men never learn wisdom? We had a celebration here, and the question was asked of those instrumental in effecting it, if strong drink was to be admitted; and the reply was: "Could there be a celebration of Burns without it?" What a comment this upon such celebrations! The man who praised barley brie, John Barleycorn and whiskey punch must be commemorated, of course, in the drink of which (it must be said, although reluctantly) he was too fond of who can tell how much of Scotland's drunkenness is to be attributed to her favorite poet's praise of her favorite drink? I need not attempt to describe the different gatherings to the honor of this great man. They were numerous, attractive, and in some cases, I fear seductive. The papers are full of the sayings and doings. May all that is good of Burns live; and may the evil perish!

A. B.

China and Japan.

It is interesting to notice the varieties of men and manners, to which Christianity is compelled to address itself; in the accomplishment of its mighty mission. See that short, seal-skinned group looking with dumb attention into the animated face of some modern European apostle; they are the Esquimaux, listening to the gladdest news proclaimed by a Methodist or Moravian Brother. See those mossy-haired, gaunt, and buffalo-haired figures, erect or recumbent in their dignity, and disposed in a circle that might suggest a war council, were it not that BRAHMA is telling them of his title to an inheritance more blessed than all their happy hunting-grounds. Then turn to the Southern Oceans and view the cannibal, uncouth in form, in nature, and in habit; view him transformed in nature, and reformed in habit, by hearing the simple story of Jesus of Nazareth. Signal has been the success of many missionaries, who have spent their all, and been spent themselves among such heathen as these—signal, because their hindrances have been few. Beyond some vague traditions, the cruelties which the wise but savage men of old have worked out of the materials of their observations on the heavenly bodies, on the land they live in, whether of ice, prairie, or palm tree, these pagans have no falsehoods of which to be directed. They have no system of popular theology, no books, no priests, and but few ceremonies to be swept away in order that the path may be cleared for the PRINCE OF PEACE, all the world, not Christian, were composed of such simple elements as are these souls of nature, comparatively facile would be the labour of its evangelization; but this we know is not the case. We are aware of the existence of the Moham-

medan and his Koran, of the Persian and Zoroastrian, of the Hindoo and his Shasters, and lastly, of the Chinese and the Japanese, with their aggressive and missionary system of Buddhism.

It has been computed, that 320,000,000 of human beings are professors of this same system of Buddhism. Here, then, is a giant, though not a Giant Despair, that our "Christians" and our "Hopefuls" must attack with great caution. We say attack, and not approach, because he has been approached already. The way is open. Both China and Japan are under such treaties with Great Britain, that we see no insurmountable obstruction to despatching an organized mission to any spot on the surface of either. The former country and its inhabitants we have long known something of; of the latter, until very recently, we have known next to nothing. Attempts, however, to convert both the Continent and the Japanese islands to the ideas of Christianity, were, some centuries back, essayed by the Roman Catholics. In both instances the Jesuits were the instruments employed, and in both cases were these emissaries expelled from the country. From China, as we Protestants firmly believe, because they adulterated the Gospel—the accommodated the Word of God, further the its expansive power would admit, to the low standard of Chinese tastes; and from Japan, because they used their religious influence as an instrument for political intrigue, and fell a-quarrelling among themselves. While they are employing themselves in the utterance of an arrogant challenge, and invite us to partake in the labours of their renewed zeal; while they are beguiling themselves with the idea, that the opening of the Eastern door will admit of the entrance of European as well as Oriental converts to the faith, let us, with all their circumstances, prove our opportunity; let their previous failures indicate to us the shoals and quicksands of their enterprise. If we permit our prior mundane objects to guide us in our undertaking, we shall assuredly, as they receive, pulse; if contrariwise, our efforts shall be realised by the one intention of imbuing the Pagan countries with the hopes and privileges of the Gospel, we may rest assured that no partially enlightened system will be able to compete with our strength or to equal our success. "Thine eye be single, thy whole body shall be full of light."

Already one great work has been accomplished, without which it would be vain to enter the field of religious aggression—"a complete translation of the Bible," according to the Bishop of London, into the Chinese language, may be had for two shillings; a translation into Japanese of the Gospel of St. Luke has also been executed, under the supervision of the Bishop of Victoria, by a missionary formerly employed in the Island of Loo-choo. Nearly all that we then, to assume the initiative, is the able missionary to preach the word thus made ready for his mouth. But single missionaries lose their time and labour in isolated efforts; man may be able to effect something with a few Indians, that counts its population by hundreds or tens, but here we have to deal with thousands upon thousands. "No doubt the great religion of Buddhism," said the Bishop of Oxford, at a late meeting of the Society for the Propagation of the Gospel, "no doubt the great religion of Buddhism must raise great obstacles in the way of the spread of the gospel; its population, its endowments, its hold on the national mind must necessarily cause this; but, after that religion is nothing more than a modified Atheism, tinged with just sufficient righteousness to suit the natural cravings of the mind. The result of this meeting has been, that members of the Church are to be appealed to contribute to the founding and support of a well-organised mission in some principal city of China."

Let all our religious communities act upon the same principle which the Propagation of the Gospel Society has so satisfactorily laid down. They contemplate the establishment of missions in either Japan or China, let them see that the missions be veritably well-organised. What missionary wants, in a distant and uncivilized land, the supervision and assistance of a civilisation for good; single handed, in the midst of dark and suspicious fanatics, and separated too great an interval from the sympathetic support of like-minded men, he is well nigh useless. The efforts of numbers of earnest men have been paralysed and rendered nugatory by this system of desolation. If we would really invade the territory of the Buddhist, and attack him in his stronghold, our armament must be proportioned in strength, equipment, and order to the magnitude of the foe we confront. Let those who have enough to spare come forward with their ready and ample assistance in this great work. Churchman and Protestant Dissenter, there room on this great wheel for all your shoulders. 320,000,000 of your fellow men are enthralled in the trammels of a "modified Atheism." PROPELLE has brought them within your influence with their fetters locked and placed the key in your hands. It remains to be seen, whether you will bestow on them that spiritual freedom which is the earnest and the pledge of your proper and peerless privileges. "We believe the truth," says the Bishop of Oxford, "upon one specific condition of diffusing, and not annihilating."—Beacon.

New Publication.—We have received the chapter, preface, table of contents, and a special chapter of a new book, now in press, to be for sale, this month, edited by Rev. A. D. Macdonald, a sound, progressive clergyman. Title "Symbol of the Capital, or Civilization in New York." is a volume of 350 pages, neatly bound in cloth for \$1. A liberal discount will be made to booksellers and Agents. Published by Thatchers Hutchinson, 523 Broadway, New York.

We have much pleasure in learning that Mr. Boyd has been requested by the Eastern Closing Association to deliver his Address Robert Burns at the Mechanics' Institute, which he has consented to do on next Tuesday evening. A crowded audience in Portland testified their hearty appreciation of which is one of that gentleman's most brilliant efforts.