

sare as you're alive," said the store keeper.

"Ha ha—that's a good idea," said Tracy—"very good."

"Dont you talk Tracey—you'll be the first one."

"Me?" cried Tracey—"Oh yes—that's very likely—Me? Well I like that." And Tracey laughed as though he considered it an excellent joke.

"Well Boys"—said Marshall "dont mix your liquors—By that I mean dont go to these meetings, and try to be jolly too. You must do one thing or the other."

"Have you been converted yet?" asked George Cummings mockingly.

"Oh yes—I've formed a creed—

Its this, if I'm born to be saved I'll be saved, if not I wont—you see if I will."

"Robinson," said Edward Vincent, "you nearly upset me in meeting last night."

"Me? How?"

"Why, I had been eating nuts up in my room and carried the shells to meeting. Who knows, thought I, but that these may be of use to some enquirer. So I saw a row of enquirers on a bench in front of me, and occupied the time with filling their pockets and watching the effect. As each one pulled out his handkerchief to wipe his eyes, the nutshells fell with a rattle on the floor. I stood it very well till it came to you. You out with your handkerchief—but when the nuts fell, you looked around with such a comical expression that I burst out laughing."

"Oh it was you was it?" said Robinson—"I thought so."

The others all laughed at this little joke, as though they were the most light hearted young men in the country.

Yet there was not one of that number who was not utterly wretched and miserable. Thoroughly roused and overcome by these meetings they struggled against feelings which could not be subdued, and among all the most miserable was the very youth who now so gaily related his trick at the prayer meeting. At that very moment he was the prey of awful feelings. He even thought that he had committed the unpardonable sin.

That evening they were summoned by George Cummings to go to meeting.

"Come along fellows" he cried in a loud voice. "Come to meeting! you'll never be converted if you don't now's the accepted time. Make haste!"

Answering his profane call they all hurried after him—every one the sport of conflicting emotions, yet none of them daring to acknowledge the truth.

They seemed to feel that they were being conquered by a resistless power, and yet they struggled with vehement rage against it sparring neither ridicule, nor scorn, nor open profanity to show their opposition. It was a very remarkable conflict since it shows how strongly the natural heart will resist even those influences which it knows to be good.

Tracey alone did not go. As the others returned he was greeted by him, as he called out from his window the usual question:—"Well boys—are any of you converted yet—any awakened?"

From that question nothing but utter carelessness could be attributed to him. Yet his room had been but a few minutes before the scene of very different expressions.

When the others had departed he locked himself up in his room alone with God. Then the overpowering thoughts of his sin, his danger, and his mad resistance, came thick and fast upon him. There was no companion near to assist him to drive them away. Those thoughts overwhelmed him.

He determined to pray. But what if he should be seen? What if some one were watching him? In his nervous fear of being watched he searched the whole room, looked under the bed and table, and finally opened the door to examine the hall. But no one watched him. He returned into his room and locked the door.—Still he felt uneasy. He had to go again and fill the keyhole for fear some one might peep through. Even then he scarcely dared to pray. He stood long in hesitation. Finally he got down on one knee. He was determined in case of interruption to be ready to spring to his feet.

But he prayed. For the first time in his life he prayed to God.

Yet even after all this, so strong was the dread of one another's ridicule which these young men felt, that he did not dare to let them see that he was anxious.

They were all the same—longing, aching, pining to be reconciled with God, but yet kept back by their fear of one another.

The conflict as I have said seemed to settle around these young men. Already the revival had extended its influence to the college, and the Academy. Many of the junior students had at once yielded, and made a public profession of Christ. Every hour extended the work, which like an encircling fire spread all around them in an ever narrowing circle. One by one, they saw those who were out of

their own immediate circle go forth and pass on the other side. Around them they witnessed the outward manifestations of the wonderful work which was being performed. Religion became the chief coercion, and those who loved the Saviour met often together. From the Church below, from the lecture hall, and from the private rooms of the students, rose the voice of prayer and praise, beginning at the sunset, to continue far through the night, ascending and enveloping them in its sacred enfolding.

What wonder then if at length their resolution faltered, and their hearts were moved? When great emotions sway a community who can resist temptation? Even if they are human, they carry all away in the common tide? how much more so if they are divine.

Gradually they became conscious of their own feelings, they were willing to recognize them, and some were even willing to confess to others what hitherto they refused to confess to themselves.

O'Hara, the young Irishman, did not again force himself upon the student who had turned him away; but among the others none laboured more zealously than he. He saw with joy that some would listen to him patiently, and would even allow him to pray with them. Nor was he alone in his prayers. Around those stubborn hearts, the hope, the anxiety, and the prayers of our Eastern Churches, now gathered with one common impulse.

At last all resistance ceased. They learned the resistlessness of the force against which they were striving and saw that they had already been drawn far away from their first position of scorn and hate. They tacitly recognized the pre-eminent claims of religion, and took but little pains to conceal their anxiety to possess it.

Christian Messenger.

HALIFAX, MARCH 20, 1861

Providence—the 'child of Providence.'

Human experience and the book of Revelation teach in the plainest terms, that an all-wise Providence presides over and directs the affairs of this and all worlds. That no being is in himself so insignificant as to be beneath the Divine observation, or so exalted in his nature as to be wholly dependant on himself for the management of his concerns. A contemplation of this glorious doctrine opens up to our view the provision made by the Most High concerning the affairs of all his creatures throughout the vast universe. These providential arrangements have existed from the remote ages of past eternity and have been in course of development through all the fluctuations of the ages of this world and will be to the end of time even into the eternity of the future when mortality shall be swallowed up of life. Not only do the arrangements of Providence embrace these vast periods and spread over creation as a whole to its utmost bounds, but makes such arrangements for each as may be best adapted to meet their individual necessities. 'Not a sparrow falleth to the ground without the knowledge of your Father' and 'even the very hairs of your head are all numbered.'

We learn too that not only is this provision made in the world of humanity as far as their material wants are concerned, but it also comprehends the kingdom of nature and of mind. One person is made so to act with regard to another as to carry out the designs of the Almighty and be the medium of good to every other person with whom he comes in contact thus causing all to become mutually beneficial to each, and subserving the designs of the Great Ruler towards all his other intelligent beings. 'The Lord is good to all, and his tender mercies are over all his works.'

By this doctrine we learn that the benefits conferred on one are for the good of all and if used aright by the individual possessor they will at the same time advance his highest happiness here and hereafter.

We may be able in some cases to perceive more clearly than in others the interpositions of the Divine hand, but when we do not observe such interpositions we believe they are none the less real, and we are none the less protected by the Invisible Hand. One person or one institution is not the less dependant on Divine Providence because the interpositions are less evident in one case than in another. Because one minister by his horse stumbling on the edge of a precipice is struck with amazement at the goodness and mercy of God, he is no more certainly dependant on God's providence than his friend whose horse had not stumbled at all.

When we appreciate fully the reality of Divine providence we shall not be guilty of the presumption of neglecting those duties

which are incumbent on all rational beings. Because the lower animals which are dependant on their instincts are supplied with their meat in due season without forethought, we have no warrant for concluding that those endowed with the higher faculties shall be so provided for, without the use of those faculties.

The Christian believer may draw much comfort from this doctrine. In his moments of difficulty and darkness, he may rejoice in the reflection that his heavenly Father is overruling all things for his good and his own glory; yet this can only be done consistently when he is cherishing the humble, obedient spirit of the dutiful disciple. Sometimes the worldling will make a profane use of this doctrine for the purpose of encouraging himself in the hope that something will "turn up" to his advantage, and relieve him of present difficulties. He thereby endeavours to avoid the duties and responsibilities of the present, and charges his misfortune, on some fatality attending him, rather than on his own mismanagement or indiscretion.

While the unbeliever reproaches his fortune, or his Maker, the christian can say

Though dark be my way,
Yet He is my guide,
'Tis mine to obey,
'Tis His to provide.

It is only a mockery of God to be expect an interposition of providence while pursuing a course of indifference to his requirements. Greater darkness should rather be anticipated than light out of darkness when the true light is rejected.

We may often recognize the hand of Providence in light arising amidst surrounding darkness in the progress of nations, of our churches, and of our institutions as well as in our personal experience. This has so often been observed that it has passed into a proverb, that as in the natural advent of the day, the darkest hour of night is that which precedes the dawn.

One of our institutions—the College—was by one of our venerated Fathers, named "the child of Providence." This designation may have been given in view of the signal interpositions of the Almighty, in bringing it forth in the midst of those who were by many supposed to be inadequate, and who believed themselves to be insufficient, to effect such an object as the rearing of that institution. Whilst the enemies of the body had continually malign-ed them with the charge of undervaluing education, especially for their ministers, they had outstripped all, and succeeded in establishing for their sons and fellow countrymen an institution in which they might obtain an extended course of instruction in the highest branches—placing them in a position not inferior to countries much older and more wealthy.

This "Child of Providence" has not only experienced numerous interpositions in its behalf but has also suffered serious reverses. Its friends have been taught severe lessons shewing them that although their help is in the God of Providence, yet that they are not therefore relieved from obligation with regard to its interests. Like the learned Apostle they have been often 'cast down, but not destroyed' and have been saved, rather 'by hope' than by a realization of what a 'school of the Prophets' demands. Those who would be co-workers with the God of Providence will be prepared still to labor on for this institution so closely connected with the best interests of the churches, until it shall have arrived at such a state of maturity as will render it efficient for the accomplishment of its noble objects.

Our Foreign Mission.

The following brief letter from the Rev. A. R. R. Crawley, has been forwarded to us by the Secretary of the Foreign Missionary Board. Although it refers to a fact which has already appeared in our columns—that of depositions being sent from two villages for teachers—yet it affords further information as to the character of the places and the reply given by our brother Crawley.

HENTHADA, Nov. 23rd, 1860.

My Dear Dr. Tupper,—My last to you was dated Oct. 31st, 1860, in answer to yours of August 15th containing draft for £80 sterling. I found no difficulty in negotiating the draft, in Hongoon, and at smaller discount than I expected, considering the length of sight, sixty days. The sum realized was 790 Rs. At par it would have been about 810 Rs.

I am still engaged, (and shall probably continue so about a month longer) with the class of assistants. The rain has held on so much later than usual this season as that it will not be safe to venture into the jungle before the latter part of December. Another thing which tends to make the time of my commencing to itinerate uncertain, is the suspense I am in respecting Mrs. Crawley's movements. If it should (which I earnestly pray it may not) be necessary for me to go home, in order to accompany her out,

it is very important that as much of my time as possible should be spent with the Christians here, previous to my departure. In the course of a month I expect to receive letters which will free me from this state of suspense. You will be glad to hear that two of the inquirers have applied for baptism, and, after a close examination, joyfully received by the church. Another feature in our mission of peculiar encouragement is the fact, that from two villages widely separated, we have had deputations asking that a native preacher might be sent to them. This is an event entirely new in my experience, and of very rare occurrence, I fancy, in the history of the Missions to the Burmese. One of these calls was so particularly urgent, that, though exceedingly reluctant to break up his studies, I yet concluded that one of the preachers must go to the village and make known more fully the way of salvation through Christ. I was delighted to see how cheerfully willing he was to go, knowing that the place is one of the most fever-haunted and one of the most infected by dangerous robbers in the whole country; and especially as his going will require an absence of several months from his family. His name is Moung Yan Gin, the preacher supported by the St. John Brussell Street Juvenile Missionary Society.

Thus you see our work is onward, still with no brilliant and dazzling results, as in the case of some other missions, but with results sufficient surely to encourage us to steady faithful labor. How strange that we should ever, under any circumstances, doubt that our work is progressing when we remember all the promises of the Master, and who hath said "My word shall not return to me void," &c.

Please give my kindest regards to Mrs. Tupper, whose health I hope has improved.

Faithfully yours,
ARTHUR R. R. CRAWLEY.

We hope the petition of the Clerks in the Post Office will be granted; their duties are onerous and their position responsible and ought to be better paid.

News Summary.

What is generally called the *Roman Question*, is at the present moment largely engrossing the attention of Europe. The question is, what is to be done with the Pope and his few remaining temporal dominions? Are they, in accordance with the wishes of a vast body of the most intelligent of the Roman Catholic populations of Europe, and including above all his own immediate subjects, to form part of the regenerated Kingdom of United Italy, under Victor Emmanuel? and is Pius the Ninth himself to be reduced solely to his Priestly Headship of the Catholic Church? Such a summation seems highly probable from all present appearances. His power as a temporal Prince has lost all its influence, and were the French Army of occupation to withdraw from Rome to-morrow, it would not probably last for a day. The Papal, or rather the Priestly system of Government, in what were called the States of the Church, has long been so utterly rotten and oppressive, that none but the most blind and bigotted of the Catholic laity have attempted to justify or defend it. Few lessons will be more instructive or interesting to mankind hereafter than those afforded by a brief review of this one great but now fallen power. With its fall will be dissolved in a great measure the delusive and unholy union of temporal and spiritual power. As expressed by the greatest of Italian Poets, some five centuries ago, "it was a fatal gift when the Emperor Constantine (about A. D. 320) endowed the Church with temporal power and married it to the State." With the increase of power the corruption of the pure doctrines and duties of Christianity went on with rapid strides, while each successive Pope or Bishop of Rome, during some centuries of portentous darkness and superstition constantly enlarged the claims and strengthened the authority of what was misnamed the *Church*. The light and triumphs of the Great Reformation, gave a heavy shock to the kingdom of the Priesthood, but it was in some measure "healed of its deadly wound," and until our own days has opposed a mighty barrier to the spread of truth and righteousness. The vast circulation of the Word of God has, however, during the present Century achieved a greater and more enduring victory over priestcraft and superstition, than they have ever suffered before, and has imbued the great mass of the Nations of Europe with the principles of civil and religious liberty, that they are beginning to cast their idols to the moles and bats, and it is devoutly to be hoped that the great bulwark of priestcraft is tottering to its fall. But it is not in the Church of Rome alone that Christianity has suffered from the unhallowed union of Church and State. The evil has long been wide spread and inveterate, as the existence of so many of what are termed *National Churches* still bear testimony. It is a happy omen however to find the process of divorce commencing, where the union first began.