

elation, and the rice in use, about half as thick, and very dark in color. This is partly on account of the manner in which the rice is separated from the husk, namely by roasting. The Indians gather it, and not only use it themselves, but sell it to the traders in the neighborhood. It is said to be nearly as good as the other varieties.

A ride of a few miles after leaving the railway brought us to the village where our services were sought, which boasts two taverns, one of them kept by a once active Son of Temperance. There were three meetings, morning, afternoon, and evening, and at the two former the recreant "Son" was present, apparently for the purpose of disturbing the speakers. Accompanying him was a partially intoxicated companion, who kept up a constant muttering, much to the gratification of the tavern keeper, who was evidently at the bottom of the mischief. Most handsomely he was rewarded for his trouble and pains. Speaker after speaker gave his opinion of the liquor traffic, spurred on by the presence of the disturbers, and language more emphatic than pleasant greeted their ears, as shot after shot was fired, the applause of the audience was called forth, till the inebriate rose to leave. Never was a popular speaker greeted with more noisy applause than was the clapping which attended his departure, while the tavern keeper, as he afterwards admitted in my hearing, through fear of a like demonstration, was compelled to endure all in silence. Great was his wrath however, and angrily did he express his opinion of the speakers and approvers in the audience. Such abuse he had never taken before in all his life. He was as good as a temperance man as the best of them. Such men ought to be put down and forever silenced. They need not tell him about the traffic and its evils; he knew all about them. He had a right to make money as he pleased. If people would be fools enough to drink he would take their money. A pretty fool he would be not to stick up for his calling. The evening's meeting did not terminate favorably. After a lecture from the writer, the fiddler was called into requisition, and the very Son's hall was polluted with a dance, from which strong drink was not excluded. Whether reputed Sons partook or not the bottle was there, and used. As a fitting finale the invited speakers were permitted to retire home with their purses minus the expense of the journey. Perhaps it was an oversight, to be rectified hereafter, but for its accuracy as it regards one individual the writer can vouch. I reached home the following evening, having expended two days, as it seemed to me, pretty much for naught. But perhaps it is not so. It is but justice to the more respectable temperance people in that village to say that the management as well as origin of this demonstration rested with parties recently introduced into the Division, in whom they have little confidence. As a consequence, with a few exceptions, they held themselves aloof from the whole affair. I conclude with the following gratuitous advice.—Let managing committees exclude dancing from the rooms under their control, and expel any one presuming to introduce the bottle, if they would have favorable notices of their meetings; and let them enclose their expenses to invited speakers, if they desire their services a second time; for no man will allow himself taken in twice by the same people.

A. B.

The Intelligencer.

SAINT JOHN, N. B., NOV. 27, 1857.

To the Friends of this Paper.

Now is the time to aid the "RELIGIOUS INTELLIGENCER." Subscribers whose term expires on the first of January, will do so as a great favor by remitting their subscriptions as early as possible before that time, so that our office may be saved much trouble in commencing the next volume. We are quite certain that a large number of new subscribers to this paper can be obtained by a little exertion on the part of its friends. We trust that our brethren in the ministry, our agents, all our church members, and other friends will do what they can now. This paper, although denominational property, is not a sectarian sheet, and hence may unostentatiously be received into any family.

NOW is the time for the friends of the *Intelligencer* to say whether it shall be sustained or not—or whether it shall continue to be published at so low a price as will put it within the reach of every family, without embarrassing any.—**TERMS**—One Dollar a year, IN ADVANCE.

Christian Holiness.

"Sanctify yourselves, therefore, and be ye holy." Lev. 22: 7.

There can be no Bible student who has even a limited knowledge of the present state of the Christian Church, but must be struck with astonishment at the great difference between the teachings and requirements of the Scriptures, and the character and state of the church. A difference so wide, that we must conclude that the Bible standard of Christianity is unattainably high; or that Christian bodies generally are in a most filthy backslidden state, and are living far beneath their privileges, and in the degraded position that God has designed that His people should occupy, and hence, are guilty of the great sin of dishonoring Him, and misrepresenting the religion of our Lord Jesus Christ. That God requires His people to be a sanctified and holy people, is an undeniable scriptural truth; and that such a state is not enjoyed by Christians generally, is a fact of universal admission. Then, why such a state of unholiness? Upon whose part can the fault be? Are there not ample provisions made for that state of holiness without which no man shall see the Lord? Fault can not be attributed to that spotless Being who, in revealing His nature and will concerning us, says, "Be ye holy, for I am holy." It cannot be in God the Son, for in the revelations of His character, and the provisions made by Him for us, we are told that He is "holy, harmless, and unfeigned," that His blood cleanses "us from all unrighteousness," and that prayer is even our sanctification. It cannot be attributable to any deficiency in the power or will of the third person in the Trinity, for the three

are one, and without the True God none can be either justified or sanctified. The Spirit is called the "Holy Spirit," and the "Holy Ghost." He leads "into all truth." And God's people are chosen "through sanctification of the Spirit, and belief of the truth." The direct influence of the Spirit upon the heart is to make us acceptable to God, "being sanctified by the Holy Ghost." There can be no lack of example or teaching in the "Holy Bible," the influence of which truths when practised, are always purifying. The climax of Scriptural teachings is Christian perfection. By giving heed thereto the young man may cleanse his ways. David prayed that God's word might be hidden in his heart, that he might not sin against Him. The whole scope of Divine teaching, as revealing the will of God concerning His church, is even the sanctification, for "All Scripture is given by inspiration, that the man of God may be perfect, thoroughly furnished unto all good works." If, then, there be no deficiencies in the will, power, and word of God, and all necessary provisions are made, why so little difference between the world and the church, and so much between the church and what God requires her to be?—a holy nation—a peculiar people, not having spot or wrinkle, or any such thing. The fault must be on the part of the professors of Christianity, and hence the force of the words to Christians, "Sanctify yourselves," which can only be done through faith in the blood of Jesus Christ, and though the promised baptism of the Holy Ghost. If there were more earnest, fervent, and devotional wrestling with God, and more searching the Scriptures, there would be far more sanctification. The doctrine of holiness, as the doctrine of Christ and the Apostles, is in direct opposition to indifference and sloth, both of which are the handmaids of ignorance. It can never be said concerning the slothful Christian, "Mark the perfect man." And when Christians will become more industrious in spiritual things, more diligent, and more "fervent in spirit serving the Lord," then this cause of our holy Christianity will not be so grossly misrepresented. May the day soon come when, instead of indifference, true, studious piety and consecration may characterize both the ministers and laity, then will the influence in favor of both, vanish, and true Christian holiness increase. And under the teachings of scriptural truths, and the enforcing the precepts of the Bible—shall we have less ignorance and more consecration, less indifference, and more reality and true piety; while both preachers and people, by knowing the Divine Will, will become better prepared to be efficient co-workers with God in the great duty of evangelizing the world. Then our conference and social meetings, instead of being the scenes of continuous confession and condemnation, will be meetings of praise and rejoicing.

The more holy, the more Christ-like. The more pure the more peaceable. The more sanctified the more will our influence and example tend to lead others to Christ. It should then be the business of the church of Christ to place God in body and spirit, and so live that the peace of God may rule in our hearts. Let not Christians say it is not a Bible doctrine, or a requirement of God, but through God's own instituted means, "Sanctify yourselves, therefore, and be ye holy," knowing, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit."

—G. A. S.

Temperance Meetings.

We omitted stating last week, that an interesting Temperance Meeting was held at the Mechanics' Institute on the Friday evening previous under the auspices of Gurney Division of Sons of Temperance. The extremely bad state of the weather, and a lecture being delivered in another place at the same hour, doubtless rendered the attendance less than it otherwise would have been; a very respectable attendance however was given, and the influence of the meeting satisfactory. Mr. C. D. Everett presided. Meeting opened by prayer; speakers, Rev. Mr. Snowball; Mr. H. E. Soley of St. Andrews; Rev. E. McLeod; Mr. W. Wedderburn, and Mr. T. P. Davis. We learn that influential meetings have since been held in both Indian Town and Carleton Place. On Tuesday evening the Ladies of Crystal Union No. 3, Daughters of Temperance, held a public meeting in the Temperance Hall, Great George Street. At an early hour the Hall was crowded to excess. A large number of "Daughters" with "regalia" occupied one side of the Hall.—We learn that this "Order" numbers about 130 in this City. W. H. A. Keane, Esq., presided in his usual happy manner. Opened by prayer by the writer. The Rev. S. Robinson gave an address on the Character of the Age, in which he especially considered its relation to the Temperance reform. Rev. Mr. Jenkins's remarks were founded on *Life*, in which he showed the importance of physical, intellectual, and moral elevation, and the duty of all—including females—to labour in this work. Mr. C. D. Everett spoke particularly in favour of Prohibitory principles, and the importance of *out-door* influence and work. Mr. Wedderburn referred to the hope of work in the rising generation, who were being early trained to Temperance principles, and forming characters for the work; he dwelt eloquently also on other features of the subject. Rev. B. DeMill, referred to the advances of the cause, and the new class of arguments and mode of reasoning now necessary to adopt in its promotion. He eloquently depicted the wretchedness of intemperance. Rev. E. McLeod referred to the consequences of drinking on industry, character, life, and the soul; and charged the evils upon the traffic—while it continued there would be drunkenness. The traffic must be annihilated to render the Temperance reform complete. To accomplish this two things were necessary, Education and Legislation. He urged the duty of moral suasion in the former, and agitation in the latter. The Chairman in the course of the meeting stated that the prohibitory sentiment was progressing in the Divisions, and that the "Seige train" against the "Debt of Rum" [the traffic] would soon be ready for the assault. Closed by prayer by Rev. S. Robinson.

We observed at this meeting in "regalia," some thirty or more ladies, from ten to fourteen years of age, who form a Division of "Cadets." The interesting and interesting consequences of some

of these indicated that the rum traffic of the next generation, if it live that long? will not be without opposition still; nor the temperance reform want determined advocates. The "Daughters" (some of whom are the mothers of these ladies), will not we think fail to leave the impress of their principles on the minds of these sons; and bequeath to them the holy inheritance of determined hatred to Rum and the Rum Traffic. We think all present were gratified with this meeting under the especial auspices of the "Daughters of Temperance."

"American Messenger" and "Child's Paper."

Subscribers to these papers and also to the *Youth's Gazette*, who are receiving them from this office, will not forget that one number of each will close the term for which they subscribed, and that in order that they may continue to receive them it will be necessary for them to renew their subscriptions. None of them will be forwarded after December, unless again subscribed for with payment in advance. The following are the terms upon which we supply these excellent monthly papers, and the prices are so very low that no family need be without them. A few shillings expended yearly by parents for periodicals like these—keeping them before the family—encouraging their personal, and accompanying it with words of admonition, would save many a child from ruin, and many a parent from a broken heart. That is the worst of all economy, that lingers the intellect and robs the soul. Good books, and good religious papers are amongst the best and cheapest means of family government, not only making intelligent and obedient children, but useful and happy men. A word to the wise is sufficient.

TERMS:

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The *Youth's Gazette* is sent monthly, at twenty six numbers a year.

Subscriptions for these papers should be received by the middle of December, in order that no delay may take place in the receipt of the first numbers. We hope to be able to order a large quantity.

SKETCH OF THE LIFE AND MINISTRY OF THE REV. C. H. SPURGEON.—From original documents; including anecdotes and incidents of travel; biographical notices of former Pastors; historical sketch of Park Street Chapel; and an outline of Mr. Spurgeon's Articles of Faith.—Skelton, Blackman & Co., New York, 1857.

I have this moment finished this little volume, at a single sitting, and make this note before rising. The book has intensely interested me, not because it tells so much concerning Spurgeon, but because it tells anything. Indeed, the story is brief,—it is soon told; but to read this book does one a great spiritual good. What a consecration to God do we have here? Converted when about sixteen, soon after beginning to preach, at eighteen a pastor, a little after nineteen came to the pastorate of the church where Gill and Rippon laboured. Brought up a Congregationalist, but independent enough to follow his own convictions; after proper consultation with parents and friends, sets out on foot seven miles to be baptized. In this act alone, under the circumstances, was the prophecy of all that has since followed. Blessed with extraordinary talents; living his whole life under prayer by consecrated parents and other kin; acquiring a passion for the scriptures and other religious books by the time he was out of the cradle; loudly called of God to the ministry; at once obedient, not even contending a moment with flesh and blood; the preacher's voice, we might well believe, will thrill the hearts of the common people whose language he speaks. It is no wonder the cultivated, despite many unmanly sneers, begin to appreciate him. As one reads, he blesses God for raising up such a herald of the Cross, as much for the power of his example to awaken other preachers, as for the more direct blessings of his ministry. If parents read this book it will make them more prayerful for their children's conversion; if the children of praying parents read it, it will make them more grateful for such parents; if the Christian reads, he will rejoice; if the infidel, he will be ashamed. Success to it.

G.

New York Correspondence.

New York, Nov. 16th, 1857.

REV. HENRY WARD BEECHER.

MR. EDITOR.—Henry Ward Beecher is the Spurgeon of America. Almost every ranger that comes to the city of New York to pass a Sabbath must certainly go to hear him preach. His church is in the city of Brooklyn, which overlooks New York Bay, and easily gained by several ferry boats passing from New York every few minutes. On a Sabbath morning from about six o'clock past nine o'clock, these boats are crowded, mostly by persons going to Henry Ward Beecher's church. Any person who is a stranger wanting to hear him, need not ask the way to his church, all that he has got to do is to get to the ferry boat, and when in Brooklyn is to follow the stream of people and he will be sure to find the place. The church is not very attractive in its appearance, there is no extravaganza inside or out, but is plain and neat. The church will seat from two to three thousand, and it is said that every seat is let, and many applications for the first that will be vacant; the next rents and premiums amount to about thirteen thousand dollars a year. But the church is entirely too small for the immense congregation that throng it. At about ten o'clock the people begin to crowd in, and from a quarter to half past the street is one mass of human beings flocking to the church; ten minutes before time, every seat seems to be filled, and you would think that the multitude outside would have to go home again, but you see a great number of chairs and stools which are brought in by the sexton, and placed in the sides on

the stairs, and wherever he can find a place for them and they are soon occupied; this continues until every crevice is filled up, and when there is no place to set, multitudes stand all the service; it is supposed there are about four thousand persons present at each service. His style of preaching is not much like Mr. Spurgeon's. Mr. Beecher is not a man that will ever make many converts; he is no revivalist, he does not appeal much to the passions or have so much pious feeling in his sermons as Mr. Spurgeon. But there is more originality, a greater knowledge of human nature, and more illustrations; his services are composed almost entirely of illustrations, some of them are in very bad taste, and others so odd that they provoke a smile throughout the whole congregation. He generally commences by reading the introduction to his sermon, he then takes his divisions and speaks from them extemporarily. He commences slowly at each division and becomes quite animated towards the close, walking to and from the desk, throwing his arms, suiting the action to the word, and the word to the action; his manner interests his hearers so much that his sermon of an hour and ten minutes seems but about half that time.

Mr. Beecher's discourses the last three Sabbaths have been on the pressure of the times, in consequence of so many Banks breaking and so many failures. Hundreds of mechanics in this city are now out of employment, and hundreds of merchants scarcely know how to keep open from one day to another, but we are in hopes that in a few weeks confidence will be restored, and that business will be as lively as ever.

G. T.

(From a Boston Correspondent.)

Reception of Hon. Neal Dow.

BOSTON, MASS., NOV. 20th 1857.

MR. EDITOR.—I take the liberty of addressing you a few lines for the purpose of giving your readers an account of a very interesting public meeting held last evening in the Tremont Temple of this City, for the reception of that honored champion of temperance and the Maine Law movement, viz.—HON. NEAL DOW, who has just returned from a tour on the Continent where as you so doubt know he has been advocating and bringing before the minds of the European public the necessity of placing on the Statute of the Fatherland just such a law as he has been the worthy founder in his own native State. He said he was highly gratified with his reception in England and was not vain enough to think that his kind reception was due to him personally, but on account of his connection with the Temperance reform in America. He thought that at first, but subsequently found that the kind hospitality proffered him was as much due to his nationality as any other circumstance. The English people have no other than fraternal feelings for the Americans.—The Hon. Henry Wilson presided at the Meeting and addresses were read by gentlemen delegated by the Order of the Sons in Maine, and the friends of temperance in this State. I was much disappointed in hearing a dispatch from the worthy representative of the good cause in your Province; the Hon. S. L. Tilley stating that on account of a pressure of business he could not attend. It was indeed a rich treat to listen to the several speakers present. The Sons of Temperance of Mass took their seats in the gallery, and judging from their numbers, I should not think there were so many as in the City of Saint John. I don't think that the cause of temperance flourishes so well in this the old Bay State the place of its nativity more than forty years ago, than it does in the Provinces. The Rev. J. S. Kalkoff is still preaching to crowded houses in the Temple every Sabbath. I presume judging from circumstances that a great majority of his audience are those who are attracted thither from motives of curiosity than any other; to hear the man who could pass through such a fiery ordeal as he has, and come forth unscathed. He is certainly very eloquent, both in his words and actions. The Young Men's Christian Association have again renewed their winter course of lectures. The Rev. E. Barber lectured on the "glory of young men." The first of the course was delivered last Sabbath evening in the Temple, which is emphatically the Lecture Room of Boston.

Hoping to hear how affairs are progressing in New Brunswick, both of a religious and political nature.

I am yours &c,

J. H. B.

(From our Canada Correspondent.)

The Toronto "Mirror" and Montreal "True Witness" on Indian and Cardinal Wiseman's Pastoral—Magistrates—&c.—&c.

COBURN, CANADA, NOV. 13th, 1857.

MR. EDITOR.—What do you think of the following choice extract from the Toronto "Mirror"—Who sympathizes with the brigand in his death throes, or the murderer struggling with the myriads of the law? Yet nefarious brigands, and atrocious murderers the English East India Company have been both personally and by their agents in Hindostan. Who then can be so shameless as to sympathize with them in their hour of suffering and ignominy? We do, however, sympathize with the British soldiers in the East, but it is not for the cause in which they are battling, but because they are doomed, in all human probability, to double destruction. We would not give six-pence for a life lease from any of them at present in India. And as to their final doom, we would much rather depart this life in the fiery of a felon, than bear with the oppress of the East India Company's uniform to the tribunal of God. Many of your readers have probably read Cardinal Wiseman's Pastoral, relative to the Indian troubles.—The "Mirror" undaunted by the position occupied by His Eminence, sneers at the letter, and speaks of it as "evidently penned in a spirit of prudential and necessary submission to the vengeance cry of the 'Times,' and the bigoted and degraded aristocracy of England." For this, his religious confere of Montreal, the "True Witness," administering severe chastisement. Avowing his determination to overlook all that is personal in the "Mirror," his brother scribe declares that, "as Catholics speaking in the name of all who believe that Christ has appointed

bishops, and not newspaper editors, to preside over His Church, and that the first duty of the layman is humble and implicit submission to the teaching of those divinely appointed Pastors—as Catholics, speaking in the name of all who believe that it is not only indecorous, but subversive of all ecclesiastical discipline, for a layman to impugn dishonourable motives to his legitimate ecclesiastical superiors, and to hold them up to contempt before the public, as cowardly time-servers, blasphemously taking the name of God in vain, and as more careful to please the enemies of their faith, than to give wholesome admonition to the flocks entrusted to their charge—we cannot but indignantly protest against the insolent and utterly groundless attack made by our Toronto cotemporary." As might be supposed from such a preamble, he recognises Cardinal Wiseman as speaking by the Holy Ghost, and explains the discrepancy between the pastoral and a former letter to the public at large, partly upon this principle. The "True Witness" chafes as he is of impugning dishonourable motives to bishops, does not scruple to charge them upon the "Mirror," modified, however, with a "perhaps;" for he concludes his article in the following favorite style—"What can have prompted the 'Mirror' to make such an indecorous attack upon one of the brightest ornaments of the Catholic Church, we, of course, cannot pretend to say. It may, perhaps, have been done with a view to curry favor with his friends and patrons—our Orange ministry—and by way of evincing his gratitude for the 'Government pay,' which it now plentifully receives in the shape of 'Crown Lands,' and other ministerial emoluments."

Allow me another quotation from the "True Witness." In a paragraph headed "caution to French Canadian Emigrants" he speaks disparagingly of our Yankee neighbours and deprecates emigration from Canada to the "land of Mormonism, F. C. governors and other new-fangled Protestant abominations." But read the following, ye who think yourselves the preserving element—"Canada is the stronghold of Popery on this Continent." * * * It is so Catholic Canada that we must mainly rely for the conversion of the people of this vast Continent to Catholicity, and for communicating the knowledge of the Gospel to the Dollar-worshippers of the United States. It is therefore, above all things, needful that French and Irish Canadians should themselves be preserved from the contamination of Yankee principles, in order that they be not disqualified for fulfilling their important mission.—They are, not to say it profanely, the salt of North America; * * * But if the salt lose its savor, with what shall it be salted?"

An effort is being made to turn a French Canadian party founded on race and language for the purpose of preventing the destruction of the latter and the degradation of the former, it is averred by those desirous of organizing a compact of that kind. There is no much hope of securing it however. It is no easy thing to induce the Ronge party to abandon its platform and co-operate with the opposite party. Happily we have little to fear from that quarter. Such a fusion would be detrimental to our interests, and greatly intensify the antagonism at present existing between the two races.

Complaints are rife in Lower Canada with regard to the appointment of magistrates. It is said that men who can neither read nor write have been made Justices of the Peace, and even persons of notoriously bad character have secured that important office. Judge Ayriwin has denounced it from the Bench, and the press has long spoken against a practice so utterly subversive of the ends of government. Magisterial appointments are too often political and personal. A Government so partial and indiscreet in its patronage is a curse instead of a blessing, and entails upon the country more evil than it can remove in after time, even though repentance should do its appropriate work. It is easier to avoid evil than remove it.

Cummings, whose name is familiar by this time to your readers, has been sentenced to five years' imprisonment in the penitentiary for embezzlement. McGaffy, who was concerned with him, it is thought, in more fraud than embezzlement, has been arrested in Buffalo, and was to be handed over to the Canadian authorities as soon as the necessary forms were complied with. A rumor has been changed a large pile of Bank notes in Buffalo shortly before his arrest, having a strong earthy smell, and that he had crossed to the Canadian side in a boat previously by night. He publishes a letter in the *Globe*, admitting the latter report, but repudiating the former. He is either a very bad man or greatly misled. His letter gives no proof of what he would have the public believe.

Mr. Hutchison, the Mayor of Toronto, recently sent in his resignation to the Council, on account of the derangement of his business consequent upon the commercial depression at present so severe among mercantile men. His step was regarded as honorable in the last degree; but the council declined acceptance, and Mr. H. continues to hold the office of chief magistrate,—a place for which he seemed by all accounts, to be well qualified.

A. B.

[For the Religious Intelligencer.]

Simplicity.

The question has often been asked how shall we beautify our life, and where shall we begin.—To my mind the best point to start from is *Simplicity*. It is a great intellectual quality, it is a great moral virtue. To be simple minded is to be in a fit position to learn, and to be simple hearted is to have access to all the love in the universe. This simplicity keeps alive the childhood of the soul, and makes every day a fresh gift from heaven. How the senses live in it! How the spirit cherishing its glad freedom, and content with its abounding consciousness, has a patrimony of blessedness in its infinite joy! Now the simplicity is just what we all need. For we act as though we believed that a man must own a little of everything before he can be respectably happy. We are idolaters of the much. Far wiser would it be to cultivate the simplicity which expands the little within easy reach, to a great deal, and by having a big heart, enlarges all that comes into it by the measure of its own

capacity. Intelligent and loving simplicity would cure all our follies. It would convert our lives into gentleness, and our fastidiousness into independent beliefs into well behaved young ideas. It would build us such houses as had ideas as well as wood and furniture; it would give us social festivities that would look higher than the part of a "war bottle," and purchase we might be patriotic, without imagining that this city are crowded homes worthy to vie with demi gods. Above all else it would tend to diminish that excessive regard for circumstances which so often occupies our minds to the exclusion of veneration for real character. Acting thus on us it would show such an inward life, breathing the spirit of art beyond the immediate sphere of art itself, and raising us to the enjoyment of such pleasures as nature offers to those who, by refinement and purity, are capable of appreciating her as the work of infinite beauty. Life may be beautified by well directed efforts to improve the society of home; in few among parents who have just that peaceful wisdom and temper, which gives the right tone to domestic character. Sympathy with children is a great means of cultivating the sense of sympathy and social beauty, it is such a pure and unmingled emotion, so singularly free from fictitious elements, so spontaneous in its lightness, activity, that generous nature has ample scope in it to her best instincts. The happiness of children is a born within itself, and by entering into its gladness, we learn the lesson which age has to forget, that the more consciousness of existence is a fruitful source of pleasure. Then, to the various offices of home, while they exert a potent influence of the duties springing from such intimate relationship, are yet more effective in the higher culture of character by the outgoings of that culture, most appreciative spirit, which seeks to adjust look, tone and manner to the aspects of the family circle. Then too the calm of home, which is a mighty power for the guidance of the young; we lose the aspiration of nature for want of that quiet home. Out in the streets and beneath the stars we carry restless, turbulent thoughts, but the home breathes peace, and because of this, images of beauty and have arisen from its hours of stillness and charm as heavenward, and place us in that position to beautify our lives.

Books.

A new and beautiful lot of Books have been received from Glasgow, at the "Religious Intelligencer" Book Store. A large variety of illustrated works for children are included. Books also from the Tract Society on hand; and a large assortment of Sunday School Cards, some of these very beautiful. All for Sale at Publisher's prices.

The Mutiny in India.

On a late Sabbath evening, Rev. Mr. Hay, a missionary of the Presbyterian board who has just returned from India, gave an account of the insurrection there to a crowded audience in the Presbyterian church on Union City Place, New York.

British India, he said, has 150,000,000 of people, and it is governed by a Governor General at Calcutta who rules with almost despotic power. The country is divided into three Presidencies, Bengal, Madras, and Bombay, and besides these are the North-Western provinces, called the Punjab. Our Presbyterian mission stations extend from Allahabad to the northern limit of the Punjab, in which territory there were about 100,000 troops. The first signs of mutiny appeared among the native troops near Cuttack; two regiments were disbanded and dispersed over the country; and it was believed that the mutiny would end where it began, as it had probably arisen from some local grievance. But soon after, like a clap of thunder in a clear sky, at a station where there were 1700 English troops, the native soldiers rose upon them, murdered all in their power, officers, civilians, women and children. They followed the insurrection at Meerut and Delhi. Here three native regiments joined, and scenes of carnage followed, sickening to contemplate. Now we began to think it was a Mohammedan rebellion; the native troops are one-third Mohammedans, and two-thirds Hindoo Brahmins of high caste, and they thought the rebellion would stop when the Hindoo got their eyes open. May 22nd, a alarm at Allahabad drove all the women and children of the whites into the fort, the Sikhs remaining in the houses to show the natives they were not afraid of them. Just as they heard that Benares had been stormed, and multitudes massacred. The telegraph wires were cut, mails stopped, and alarms increased. Then all Europeans sought refuge in the fort, and they were fearful that the Sikhs were not reliable. The very next morning the insurgents came upon Allahabad, burst their houses, seized the British Christians, released the prisoners in jail, and plundered and murdered the inhabitants. The Sikhs soldiers soon became disorderly, uttering scenes of riot and drunkenness within the fort, and filling the minds of the people with terrible apprehensions. One of the English officers made preparations to fire the magazine and involve the whole fort in ruin; but then allow it to fall into the hands of the natives. On the arrival of a reinforcement, the Colonel sent all the non-combatants, the missionaries and their families and others, by steamer to Calcutta, where they arrived in safety.

Mr. Hay then spoke of the noble conduct of the native Christians, who were seized and tortured to make them renounce Christianity. They were threatened with mutilation and death, and their wives and children were brought before them, and threatened with horrors not to be mentioned; and all these evils would be escaped if they would renounce the Mohammedan confession. "God is great and Mahomed is his prophet," they said they steadfastly refused, and preferred to die. Such a testimony in India is worth all that the mission has cost. He declared that they had no intention of recanting, as some Anglo-Indians did renounce Christ, and, perhaps, some native converts, but they had heard of