

In one of the little log-houses in the eastern part of Maine, a poor man lived and laboured for his family. His oldest child, a girl of sixteen, returned from six months' instruction in a neighbouring village, (the first privilege of the kind she had ever enjoyed,) with a mind awakened to an ardent desire for knowledge. The few books her home contained were already known by heart; and in want of any other reading, the Bible, a book she had never been taught to value, was brought forth for perusal. She had seldom heard the gospel preached, and had enjoyed no other means of religious instruction. The Spirit of God now fixed her attention, and with wonder she read the story of a Saviour's love. Her wonder was changed to penitence for sin. She was humbled at Jesus' feet, and with faith prayed for pardon. With a sense of forgiveness came the inquiry, What she, a poor ignorant child, could do for her Saviour? Her brothers were her first thought. She had been trying to teach them to read, and now, with her daily instructions, she related over and over to them the lessons she was learning from the word of God. She had heard of Sabbath Schools, and now she thought that among her few neighbours she might establish one. With difficulty she persuaded her father to lend his kitchen for a school room, and then rested not until all the children within some miles had promised to come. Happy was she, and yet she trembled when she found herself sole teacher of twenty ignorant children. She persevered. Her school increased, and parents were interested and came into hear. Old men and middle-aged joined the circle, and, as the young teacher grew in knowledge and strength, they profited by her instruction.—Years have passed away, but the school still continues, though it now numbers hundreds instead of scores, and is in the midst of a flourishing village. A neat church stands near the site of the old kitchen, and every Sabbath it is filled with attentive worshippers. One of that girl's brothers is preparing for the ministry; the others are devoted, influential Christians. One of the scholars is already on missionary ground. The teacher has ceased from her labour of love. She was early called from the world, and we cannot doubt but shared with Mary the blessed commendation, "She hath done what she could."

WOMAN.

THE CHARACTER of a pure and virtuous female is too tender and delicate to be handled roughly.—Like the dew-drop that sparkles on the bosom of the rose-bud, the first rude breath is apt to sweep it away. Surely then it should be guarded with a pious care by her who possesses it, and should never be sullied by the foul taint of withering calumny. The man who would cast a deadly blight on the reputation of an innocent and unsuspecting woman, by direct accusations or cunning insinuations, is a vile and heartless wretch, unfit for the companionship of his species.

THE INFLUENCE of woman in the endearing relation of sister, of wife, and of mother, exceeds all conception in its extent and its power. In this respect she is far superior to the sterner sex. How is the wild and wayward brother restrained from a career of vice, and led in the path of purity and peace, by the mild and persuasive entreaties, the soft and feminine gentleness, of his affectionate and confiding sister! How are the asperities of the husband softened, his evil habits corrected, and the nobler and better attributes of his nature developed in their lovely and exquisite proportion, by the captivating graces, the generous and self-sacrificing devotions, of the wife of his bosom! And how is the rude and reckless boy met, at every avenue of guilt, by the hallowed form of her who bore him, now perhaps in heaven, as she knelt down at his bedside in early childhood, and commended him to God, or urged him, amidst fast falling tears, to emulate the example, and follow the steps of his Saviour!

THE SYMPATHY of woman is one of the crowning excellencies of her nature. This is the golden chain that unites her with loftier intelligences, and with the Deity himself. How brilliantly does this amiable quality shine in the hour of sorrow and anguish—by the pillow of sickness and death! Then indeed does woman seem like a guardian angel sent from a higher sphere, to cheer our moments of despondence and distress, to smooth our otherwise rugged passage to the

tomb, and to prepare the departing spirit for a happy exit from this world of woe. Who then will endeavour, with impious hands, to withdraw her from the position she was destined to occupy, to mar the symmetry of her character, and to plunge her into the turbid waters of crime—a loathing to herself and a nuisance to society!

RELIGIOUS INTELLIGENCE.

LETTER OF THE REV. GEORGE SCOTT, MISSIONARY TO SWEDEN.

GRAVESEND, (ENGLAND) NOV. 30, 1843.

REV. W. A. HALLOCK, Sec.—DEAR BROTHER,—The delay in replying to your kind letter of May 27, handed me by our beloved brother Baird, has been occasioned by my having to wait for full information from Stockholm, as to the disposal of that part of the money left by me there. Our good friend Keyser sent me, in August, a financial statement, but he only gave me the Nos. of the Tracts printed after my leaving, and I had to write again for the titles. I greatly regret the delay, as it appears our dear friends in Sweden are much in need of further aid, and I am certain your committee will be most willing to extend that aid.

Our chapel is still closed against us; and as the King has, in council, confirmed the sentence of the Governor, there appears no probability of my being allowed to return to my much-longed-for scene of labours; nor is it likely that any foreigner will again be permitted to introduce divine service in the Swedish language, at least until religious freedom is better understood in Sweden than is now the case. Meanwhile the devoted young man who took a kind of charge of me in the capital, sends me the most cheering accounts of the progress of God's work in the hearts of the people; not merely the poorer classes, but several of rank hear him gladly, and seem concerned for their souls' salvation.

In the mysterious providence of God, some of the converted persons have had to leave Stockholm and settle in provincial towns and villages. They have carried with them the light and power of God's truth, and have found many prepared of the Lord to listen to the word with all readiness of mind. Several pleasing instances of turning to God have been the consequence, and my name, cast out as evil, is generally, whether correctly or not, connected with the movement, while the carnally-minded, with scornful indignation, exclaim, "This is all that Methodist Scott's doing." But I cry out, with inward rapture, while perusing the animating details, "This is the Lord's doing, and marvellous in our eyes."

An unceasing desire to obtain the Scriptures appears on every hand, and the generosity of the American Bible Society has enabled the friends at Stockholm to put an additional number of copies into the hands of the very poor, more particularly those who go down to the sea in ships.

A Colporteur, (a pious peasant,) whom I had the privilege of engaging, ere I left the country, has been the instrument of one of the most remarkable revivals ever known in any one parish in Sweden. Not content with offering the book for sale, he gathered the people together, to tell about its contents, and while thus engaged in this parish, above one hundred miles west of Stockholm, the Spirit of the Lord was poured forth in a marvellous manner, so that scarcely a house could be found where some one or more of the family were not concerned about their souls.

The good man was brought up before a justice, and charged as travelling about as a vagrant, without a passport, he not having brought one from the local authorities, but when he presented one obtained for him at head-quarters, by the Bible Agency, they had no more to say on that point. They declared, however, that his passport only sanctioned his hawking Bibles for sale, and afforded no excuse for his talking to the people as he did, which he must therefore give up. To which he responded, "Who ever heard of a hawker being prohibited from expatiating on the excellence and usefulness of the works he offers for sale? How could he hope to effect a sale without doing so? Like other hawkers, I tell the people the excellence of the works I have to dispose of, and the necessity there is for their possessing them; and, in order to induce them to purchase, I produce a few specimens,

showing their richness, value, and availability, and in this I certainly do no more than other licensed hawkers are allowed to do." The Justices were silenced, and after straitly charging him, let him go.

The most popular papers are constantly employed in attacking religion by argument, and sarcasm, and anecdote; so that our friends feel the great importance of scattering very plentifully the good seed; and, instead of withholding Tracts till payment can be presented, are delighted if they are freely received and perused. I do hope your committee may be induced to help, and help liberally. You may either address to me, or to Mr. Keyser, Stockholm: he reads English, and can reply in German, if that would suit you.

With affectionate remembrance for all who may love to remember me, believe me, dear brother, yours in love unfeigned,

GEORGE SCOTT.

EDUCATIONAL ZEAL OF THE CONGREGATIONALISTS IN ENGLAND.

A Conference of Ministers and Delegates of the Congregational body was held in London, on the 13th and 14th of December, to consider the interesting duty of Day-School Education which should be performed by that body; and we are informed, by the *Leeds Mercury*, that it was of "a most satisfactory and delightful kind, and will redound mightily to the advantage of Education and Religion." There were present 170 ministers, and 151 lay delegates, among whom were the most eminent ministers of the Independent body in London and the country, and many of their most wealthy and influential laymen.—The amount subscribed at the Conference was £17,545. Charles Hindley, Esq., M.P., the chairman, headed the subscription with £1,000, and six other gentlemen each subscribed the same amount. Twelve gentlemen put down £250 each. The Rev. J. A. James and others £200 each. A number of ministers and gentlemen £125, others £100, others £50, some £25 each. The object of the Congregationalists is to raise a very large sum, at least £100,000, within five years; and "the sums put down by each donor are to be appropriated, according to his own pleasure,—to local objects, (to which the greater part will, no doubt, be applied) to the Central Fund, to the British and Foreign School Society, or to such other institution for the training of teachers as the donor may approve. It is recommended that there be a Day-School wherever the Congregationalists have a Church or Mission. Thus it appears that they intend to act as a denomination, while the important resolutions passed by the Conference show it is with the best and kindest feelings towards all other religious bodies. This effort taken, too, in connection with that of the Wesleyans, is distinguished indeed, and, properly followed up, as it promises to be, "will be another noble triumph for the voluntary principle, will be most honourable to the Congregational body, and will redound to the glory of God and the best interests of Great Britain and of mankind."—*Christian Guardian*.

PROTECTION FOR THE WALDENSES.

AN important movement appears to be in progress to afford protection to a most interesting and remarkable branch of the Church of Christ. We refer to the Vaudois church, in the valleys of the Alps. It is well known that the inhabitants of these valleys, having never submitted to the Romish Hierarchy, but remained steadfast to the faith during the long and dark years of papal degeneracy and despotism, have suffered cruel persecutions from their enemies.

In the last London Quarterly Review, the leading article is an able and conclusive argument to prove the duty and propriety of British interference to protect the Vaudois in the free enjoyment of all their religious institutions. It appears that the two Protestant powers of Europe, in 1690, England and Holland, then united under one head, in a secret article of their treaty with the Duke of Savoy, provided for the security of the Vaudois in the exercise of their religion and the enjoyment of their property. By this treaty the Duke of Savoy gave the right to England and Holland of distinct interference, in his own territory, for the perfect security of the Vaudois. This was the treaty of the Hague, in 1690. It was renewed and confirmed in 17