

life, and the sameness of arborescent outline detract from the scenery along this coast. The woods abound with deer, wolves and panthers, the waters teem with fish, and the air swarms with feathered tribes. What strange sounds come of these creatures make! How different the buzz of the humming bird, from the hoarse notes of the red breast, and the wild, wailing laugh of the swallow! Fruits and flowers abound in such varied profusion, that you brush off the bloom of the wild grape and strawberry at every step; and one can hardly help thinking that he walks through one of nature's abnormal gardens. For myself, I felt thankful to my Maker that a poor wanderer should have placed at his disposal such a profusion of fruit and flowers, as is seldom within reach of the princes of this world. We left the island for Nanaimo, our chief regret being that we should not leave some one behind to stimulate the people in the way of the Lord. They are without school, church, or minister, and how long they may remain so, I am not able to say.

Victoria, 2d June, 1861.

THE MEETING OF THE EVANGELICAL ALLIANCE IN GENEVA.

We have not yet received full accounts of the meeting, in Geneva, of the Evangelical Alliance. The meeting opened on Monday 2d September, special services having been connected with reference to the conference on the preceding day. Up to the time when the last accounts which we have seen closed, the subjects of the Sabbath, and the religious condition of the masses, had been discussed. We hope next month to give a condensed view of the proceedings.

Sunday, Sept. 1.—A meeting of prayer. Monday, Sept. 2, morning.—Opening Address, by the President of the French branch of the Evangelical Alliance. Address by the President or delegates of the several sections. Concluding address by Pastor Barde, of Geneva. Afternoon.—The Sabbath, and the best Means of Promoting its Sanctification; paper by Professor Gudet, Neuchâtel. First speaker, Pastor F. Conin, Geneva. Tuesday, Sept. 3, morning.—The Religious Destitution and Immorality of the Masses in all Countries, together with the Means which Wisdom and Experience may point out for the Application of the only efficient Remedy for these great evils; paper by P. de Rossau St. Hilaire, Paris. Dr. Macleod, of Glasgow, and Dr. Guthrie, of Edinburgh, will speak on this question. Afternoon, Mission Work among the Heathen since the Conference at Berlin; paper by M. Christ, President of the Society of Missions, at Basle. First speaker, Pastor L. Bridel of Vaud. Wednesday, Sept. 4, morning.—Critical Examination of the Secularism of the Present Day in France; paper by M. Ernest Naville, of Geneva. First speaker, Pastor Bastie, of France. Afternoon.—The people of Israel and the Gospel of Jesus Christ; paper by Dr. Copados, of Holland. First speaker, M. William Petavel, of Neuchâtel. Thursday, Sept. 5, (no meeting in the morning.) Afternoon.—Italian meeting. Italy and the Gospel; paper by Pastor Meille, of Turin. First speaker, Prof. Mazzarella, of Bologna. Friday, Sept. 6, morning.—The Characteristics of the Reformation and of the Reformer of Geneva; paper by Dr. Merle D'Auligne, of Geneva. First speaker, Prof. Herzog, of Erlangen. Afternoon.—Sunday

Schools; paper by the Rev. J. C. Fletcher, of New-York. First speaker, Master Paul Cook, of Calais, Saturday, Sept. 7, morning.—Religious Liberty considered as the Guarantee of the Order and Peace of States; paper by Pastor E. de Pressense, of Paris. First speaker, Pastor Vignot, of Geneva. Afternoon.—American meeting (in English). Influence of Civil and Religious Liberty on Roman Catholicism in the United States—the Rev. Dr. Baird, of New-York. Monday, Sept. 9, morning.—English meeting. The Colonies of the Anglo-Saxon Race, with a View to the Dissemination of Evangelical Christianity throughout the World, and the Means by which this may be successfully accomplished. Afternoon.—The Religious Condition of the People of Eastern Europe and Western Asia; speakers, M. Fredrick Rougemont, of Neuchâtel, Pastor Monsel, of Ireland. Tuesday, Sept. 10, morning.—The Importance of uniting Doctrine with Christian Life in order to the Prosperity of the Church; paper by Pastor Bauty, of Vaud. First speaker, Pastor Grandpierre, of Paris. Afternoon.—The Religious Movement in Germany since the Conference of Berlin; paper by Pastor L. Bonnet, of Frankfurt. Chief speaker, Prof. Tholuch, of Halle. Wednesday, Sept. 11, morning.—Meeting reserved from German Switzerland. What are the Principal Points on which the Rationalism of the present day, particularly that of German Switzerland, is opposed to Evangelical Christianity? Paper by Prof. Reggenbach, of Basle. Afternoon.—Meeting reserved for Germany. Thursday, Sept. 12 morning.—On Christian Brotherhood and the Characteristics which should distinguish Controversy among Christians; paper by M. Agenor de Gasparin, of France. First speaker, Pastor Tourmieu, of Geneva. Afternoon.—Revivals; paper by Pastor Anet, of Belgium. Chief speaker, Pastor Frederick Monod, of Paris.

THE UNITED STATES—GENERAL FAST.

There is nothing of importance to note with reference to the state of things in the United States, except that the proclamation of General Fremont, declaring that all the slaves of the rebels shall be free, has been modified by the authority of the President.

It is deeply to be regretted that the North does not connect itself more decidedly with the cause of Freedom.

The religious newspapers have been calling attention to the national fast, which was to be held on the last Thursday of September. The appointment has met with general approval. The *Christian Press* says:

We are anxious for the observance of the last Thursday in September. It will be a test day. If our readers, by non-observance, show that they have made the appointment only as a form; if the people, by failing to respond to the appointment, show that they have no sorrow for national sin; if there be not that humiliation and prayer which are demanded at such a time as this, we tremble for "our arms," and cannot hope for "A speedy restoration of peace." Let there be a special preparation for the observance of the day. Let the spirit in which it should be kept precede the day itself, and may it long be remembered in our national history, as a time when the people of the United States, with one heart, truly turned

unto the Lord, and thus made it consistent for Him to bless them with that peace which he only can bestow.

The *Messenger* says:

The most important act of the late brief session of Congress was the request made to the President to appoint a day of fasting and prayer. While a large part of our fellow citizens may have little faith in the efficacy of such means, the Christian portion of the nation will esteem it a great privilege simultaneously to implore the Divine interposition in our complicated and darkening trials. The conflict is assuming gigantic proportions, unparalleled in the history of the world. Its magnitude is absolutely appalling. A glance at its widening scope is sufficient to confront the strongest mind. God doubtless has a controversy with the nation and to obtain relief the national heart must make penitent confession, and the national knee must humbly bow at the throne of Sovereign Mercy. Away with the silly subterfuge that the loyal States are without sin.

The *Boston Congregationalist* says:

We trust that all Christian people of every name and denomination will keep the day in accordance with the President's request.

Let it be signalized by general attendance upon the House of God. Let preachers feel that their sermons will be heard by crowded congregations, and their suggestions heeded by penitent and patriotic thousands, and they will be encouraged to pulpit efforts on that day that shall be worthy of the time, and of the sons of the Puritans. And let our prayer meetings be thronged with those who are willing to confess and forsake their iniquities, that so the Lord may shed a blessing on the day, and hallow it, and save the land for it.

We would not have it a day for political preaching, any farther than "political" preaching shall be necessary to that intelligent repentance, humiliation and reformation of life which we—as citizens owe to our Heavenly Father. So far as such preaching takes hold upon such action, it seems to us the very preaching which the hour demands. But we trust the predominant thought and impression of the day may be one of spirituality, the great confession, that of personal sin; the great supplication, that for personal sanctification and salvation. Then may we hope that God even our God, will bless us!

Communications, &c.

HINTS ON REVIVAL.

Refreshing as it is to hear of revivals, it would doubtless be more refreshing to be witnesses of them. The spiritual improvements which have lately been effected in the United States, in Ireland and Great Britain, in Sweden and in Jamaica, have afforded us no little measure of gladness: but our gladness would rise to a higher pitch if similar progress were witnessed among ourselves. It is indeed greatly needed. It is freely acknowledged on all hands that the state of religion in this country is far from being what it ought to be. Nor will any Presbyterian fail to admit, that the piety of many who are connected with us is comparatively dwarfish and feeble; while many who attend our places of worship, regularly or irregularly, are steeped in the grossest moral indifférence, or are still in the gall of bitterness and the bonds of iniquity. The question therefore is an urgent one, should not some par-