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Vol. I.

LONDON, (CANADA WEST.) SATURDAY, SEPTEMBER 30, 1848.

NUMBER 40.

SABBATH THOUGHTS.

From the London Baptist Magazine for July.

Saviour, thy rising day hath lovely smile,-Bright are its beams above me and around; They kiss the dancing wave and slumbering isle; They gild the leafy forest's deep profound; Hoar mountain, peaceful valley, golden plain, Are robed in sabbath hues, and wake sabbatic strain-

O Sun of Righteousness! wilt thou not rise Thyself in loftier glory on our souls ? Thou that hast gone triumphant through those skies Where nature's stately orb diurnal rolls ;-Shall he send down his radiance, but thine own Be for the blest on high, and their bright world alone?

Wi't thou not make a sabbath's holy noon Sweetly effulgent in our hearts to-day, Thought, feeling, speech, to sanctify and tune, Thy sacred service joyously to pay? Shine forth, O Sun of righteousness! shine forth,— Lest sin's dark cloud prevailing, hide thy risen worth.

"My child! though in the highest heavens is set . Thy Saviour's glory, whose bright splendours break On scraph hosts and saints made perfect, yet Shall not of mine the loving Spirit take, And on his noiseless wing to thee convey Gifts from the realms of light, beams from the sabbath-

" Peace, more unrufiled than on loveliest eve Of fancy's summer, gladdens heart or eye; Joy, of whose sweetness thou could'st ne'er conceive, Fresh from the fountain-spring that cannot die; And hope, etherial, animate, serene.

The soul's best anchor through life's changing, passing

We But thou must watch with me, - vp, slumberer, up! The closet's consecrated threshold tread; Thence to the shrine domestic,-bless the cup And meal of social gladness ;-early led By converse sacred, enter, as it were, The temb a morn like this saw rent, and reft, and bare.

"Go where my people meet; the chosen place No more Gerizim's summit-Zion's brow; Through me the Father manifests his face, Where'er in spirit he is worshipped now; Go, join their high hosannas ;-praise befits The soul that hopes to rise where its Redeemer sits.

"Or, if my hand hath touched thee, and hath laid On pain's uneasy couch thy stricken limbs, My presence there shall solace thee and aid, Shall silence nature's sighs, with glory's hymns; And thy lone chamber in its gloom shall be None other than God's house, and heaven's own gate to

Christian, thy sabbath smiles how sweet they are ! Brightly upon thy waiting soul they rest; Prize thou their light,—that when eve's shadowy car Bears them reluctant down the darkening west, Thy feet may stand yet nearer to the shore Where hours and joys subbatic fade away no more-

KIRWAN'S REPLY TO BISHOP HUGHES.

nervous system must be already sufficiently ex- alms and suffrages of the faithful." If your cited; but my love for the race surmounts those claim is true, they are slaves; if false, they are

tion. "Authority" is the principle of the paptst; are at stake.—Your decision must be partial.— "reason" is that of all not papists. The principle of "authority" leads into all truth; that of "reason" into all error. The reasoner cannot says, "No, you must abide by my decision, or "make an act of faith"—the highest aspiration be damned." Sir, were men in conflict but for of his mind or heart is simply an "opinion."—

And you say, "there is not a single expression it; can it wear less, when the points at issue of Holy Writ that can warrant the private rea- are, whether your priests shall be despots, and soners of any age, whether past or present, to the human race their pliant serfs? This, sir, is not speaking in Latin as you do when you mumble masses; your English is more than usually plain here; and so will mine be, in examining the practical bearing of this cool assumption of your church to think for everybody; and private reasoner. His "act of faith" saves him; my "opinion" damns me; when his belief and private reasoner. The courage the friends of Home Missions to perserver, even in the most difficult circumstances. —Home Missionary. of this cool exclusion from eternal life of all who and mine are the same, with only this difference, will not permit you to think for them, and who he gets his "faith" from you; I, my "opinion"

dare to think for themselves.

The first idea suggested by all you dribble on than drivelling nonsense. It is contemptible the subject through half a dozen letters is, that you seem to regret that God has endowed anythe faculty of reason. The exercise of it on the works.

people would be all sheep—yes, literal sheep—the pope would be the chief shepherd—you, John Hughes, and your other Right Reverend brethren would be his watch-dogs. If one of the poor would be his watch-dogs. If one of the poor would be his watch-dogs. If one of the poor would be his watch-dogs. If one of the poor would be his watch-dogs. If one of the poor would be his watch-dogs. If one of the poor would be his watch-dogs. If one of the poor would be his watch-dogs. If one of the poor would be his watch-dogs. If one of the poor would be his watch-dogs. If one of the poor would be his watch-dogs. If one of the poor would be his watch-dogs. If one of the poor would be his watch-dogs. If one of the poor would be his watch-dogs. If one of the poor would be all sheep—yes, literal sheep—the must be the church, at an expense of 36 ticals, (\$22.) and at a greatly reduced price. He must be the church, at an expense of 36 ticals, (\$22.) and at a greatly reduced price. He must be the church, at an expense of 36 ticals, (\$22.) and a subscription has been opened for the support, indeed, who has his health. If he cannot poor, indeed, who has his health. If he church, at an expense of 36 ticals, (\$22.) and a subscription has been opened for the support, indeed, who has his health. If he church, at an expense of 36 ticals, (\$22.) and a subscription has been opened for the support, indeed, who has his health. If he church, at an expense of 36 ticals, (\$22.) and a subscription has been opened for the support, indeed, who has his health. If he church, at an expense of 36 ticals, (\$22.) and a subscription has been opened for the support, indeed, who has his health. If he church, at an expense of 36 ticals, (\$22.) and a subscription has been opened for the support, indeed, who has his health. If he church are a subscription has been opened for the support, indeed, who has his health. If he church are a subscription has been opened for the support, indeed, who has his health. If he church are a subscription has been opened for the

have by no means sufficiently denounced it .- Kirwan, for my opinion am damned !!

There is no hope for you until it is put down !-But I would advise you to strike at the fountain or cause of the evil, which is God, who endowed man with reason and knowledge-who has given him such a depraved disposition to use them, and who has commanded him to give to every man "a reason for the hope that is in him"—and who thus invites all men, "Come now, let us reason together, saith the Lord." Go'up, like a man, to the cause of the evil which you deplore, and

you are at once in conflict with your Creator. The next idea suggested by what you say about "private reason" is the utter inutility of the Bible. There are but two principles "authority and reason" by which we can know its meaning. Authority is in the hands of your church to be exercised as she wills; to read the Bible and reason about it, leads to hell. Where, then, is the need of the Bible at all, save a few copies for the Bishops and inferior clergy which they may occasionally consult for the purpose of finding out chapter and verse of such texts as these: "Thou art Peter," "Confess your sins. one to another." Sir, on your principles there is no need of it; and hence, in purely catholic countries, you dispense with it. Do you remember how many Bibles Borrow could find in Spain How many, think you, could be purchased in the bookstores of Rome?' How many, think you, could be found among the peasantry of Munster and Connaught, who yet wear the yoke of your church? If all collected, I think they would not add materially to the weight of the bag in which you pack your vestments when going forth on some of your episcopal visitations. No wonder that the thunders of the Vatican are hurled at our Bible Societies, which are so awfully multiplying "private reasoners." But mere thunder, of a private examination.

though noisy, is harmless. There is yet another idea connected with what you say about "authority" and "reason" which in this country at least must strike one as singular. I have no doubt it will so strike yourself. bide the decision of an impartial tribunal. If vote to it the present letter.

In paragraph 25, you say that there are but two principles "authority and reason," by which we can truly determine the doctrinee of revela-

subject of religion is denounced by you in every form, as leading to schism, heresy, and hell.—
is the meaning of that text (James v. 16) 'Con-Now, sir, if the exercise of my reason is abstractly so dangerous: if, in fact; when exercised, another." "Why, John," you reply, "it means it leads to such awful results, how can you ac- confess your sins to the priest, and ask the priest count for it that the Lord has endowed me with to pray for you." John believes, and makes an During the month of August, 33 new colporreason at all? On your principles would it not be better that I should have been born with a the text, and thus reason about it. "One to razor in my hand to cut my throat, than with another"-that looks very much like the priest reason in my mind which compels me to think on the subject of religion? Would it not be better for all your purposes that I should have no reason? And do you not daily find the simple facts "one to another." I find in Heb. iii. 13, the assing to you? Do not these facts give rise to not I the priest? Very well. I find the folnearly all the difficulties with which you have to lowing words in Eph. iv. 32, "Be kind one to are prohibited by the emperor. contend in the discharge of your apostolic duties? another, tender-hearted, forgiving one another.' If men uever turned "private reasoners," yours Does this mean that the priest must be kind and would be an easy and a most lucrative task! tender-hearted to me, and not I to the priest? With your theory fully carried out, and all that he must forgive me, but not I him? What private reasoners' killed off after the manner of the Huguenots in France, by the authority of your church, earth would believes you, and makes an act of faith, and goes to heaven; to confession and pays you and goes to heaven; by the authority of your church, earth would ask With your theory fully carried out, and all say you. Bishop Hughes? Yet John Murphy me, than all other causes. And were I to commerce reasoners' killed off after the manner believes you, and makes an act of faith, and goes mence my administration again, with the experiby the authority of your church, earth would present to your rejoicing eyes an Areadian scene the scriptures to make a gain of godliness, condent spirits?"—Thomas Jefferson.

sheep should ever think of straying from your tiated the bread and the wine into his own body, stagnant waters after a clear rivulet flowing cool and blood, and that then he multiplied himself from under the rock, at which to quench his into twelve, and that then he gave himself to be thirst, if a bark would not terrify him back to his eaten to each of the apostles, and after he was place, he would be soon torn to pieces as a warn- thus eaten, he was not eaten; he was yet alive ng to all the flock not to imitate the example. - and spoke to them." With his eyes wonderfully And then the chief shepherd and his dogs would | dilated, he asks, "Bishop, is this done now?"have all the flock to themselves, from the wool to fat, and from horn to hoof. And nothing prevents your getting out from such a purgatory of and the wine now to the people?" "The real management of the work of the work of the wine now to the people?" "The real management of the work of the wo clashing opinions as that in which you are now placed, and rising up to such a paradise as I have changed into the real body and blood of Christ, ject of LIGHT READING. here sketched, but that wicked and depraved dis- there is no need of it, for if we cat the whole position of men to question your authority, and body, we of course eat the blood with it." John mental confusion-not to say mischief of this xious to know themselves as to become acquainted

> Such, Sir, is the way your rule works as to texts. Let us now see how it works as to some

important truths John Murphy again approaches you and asks, you must be baptized, and go to mass, and perform penance-you must go regularly to confession; when dying you must receive extreme faithful; and then you go to heaven." Amazed at the process, poor John makes an act of faith and is saved: I turn to the scriptures, and preferring the word of God to yours, believe that he that believeth in the Lord Jesus Christ hall be saved." John Murphy believes you, Bishop Hughes, all this has not even the redeeming quality of being good nonsense; an article in whose production our countrymen are not usually deficient even when their power as private reasoners is at low water-mark;

Here, Sir, I will close my review of your reasons for adherence to the Roman Catholic church as given in your ten letters to Dear Reader .-Never were reasons more baseless, or weaker, esented to the human mind to justify either ions or conduct. The way in which you te them obviously shows that you never exned them-that you received them as true as good son of the church, without ever asking y or wherefore in reference to them. You eception of them was obviously an act of faith, and not an opinion formed in the usual process

ORIGIN OF CERTAIN PRACTICES AND ERRORS OF THE ROMISH CHUKCH.—A valuable work has consent to have it fairly adjudicated, and to a Lione, C. E. showing the origin and practices and errors of the Romish Church, by extracts from one declines such a reference, and Insists on having it his own way, the fair inference would be that he was conscious of being in the wrong. Between the intelligent men of our race and your church there is a difficulty. Your church asserts the right of thinking for them, and damns them unless they permit her to do so:

Ny page Str.—Having shown how utterly damns them unless they permit her to do so: 10 v let them rest. "The sympathies of my tish narure" incline me to do so, as I fear your let, she is ever afterwards deprived of "the lith Bantist church Distribution." has pledged to raise one hundred dollars towards defraying the expenses of the work, It is in the sympathies, and compels me to notice what you free, and your craft is ended. How is this matsympathies, and compels me to notice what you life, and your church replies, "with say about "private reasoners" And as it gives room for new and curious illustration, I will denote the control of the

Re Nauvoo .-- It is among the wonderful workings of an overruling Providence, that with in a short time, two of the strong-holds of the or five years ago, Abner Kneeland presided over an infidel colony on the banks of the Des Moines ; while a few miles distant, Joe Smith was the municipal and military chief of many thousands of deluded followers. Both have gone to their account. Salubria, the residence of Kneebelieve that they can be saved, so long as they trust to their own individual opinions for the atlannment of the truth, and the means of spiritual the first plant sets.

There is yet another principle connected with your doctrine of "authority" and private reason.

The man that believes all you tell him "makes whose labors have silently drawn numbers from hie and participation in Christ." And all who an act of faith;" but the poor "private reason- the fatal vortex of skepticism, some of whom now reject the authority of your church which er" that goes to the Bible for himself can form have even become hopeful subjects of redeeming now exercises the precise authority which Christ only an "opinion" upon any subject. To illusdid whilst upon earth, you denounce as "private trate. When you tell a poor papist who bemon Temple, and the strong-hold of that most reasoners," incapable of faith, and as "necessar-ily out of the way which leads to eternal life."— lieves you, that Christ Jesus is co-equal with the Father, his belief of what you say is "an act calling for a missionary. These, we cannot but This, sir, is not speaking in Latin as you do when of faith;" when I learn the same truth from the regard as significant facts, well calculated to en-

POWER OF THE EVANGELICAL PRESS.—The American Tract Society has nine steam presses continually in operation, throwing off an average of about 2400 volumes per day, and including tracts, more than 27,600 distinct publications every twenty-four hours. It distributes monthly body, save bishops and the inferior clergy, with some texts and truths, that we may see how it 130,000 copies "American Messenger," and 10,000 copies of the same work in German. The · Illustrated Christian Almanack" for 1849 is ready for circulation, and of this annual 150,000 copies will be printed. Since the first of April, the Society has granted for gratuitous distribution over 9,000,000 pages of evangelical reading. teurs were commissioned and 15 commissions were renewed.

INTOXICATING DEINKS .- "The habit of using ardent spirits by men in office, has occasioned more injury to the public, and more trouble to

LETTERS TO YOUNG MEN.

BY DR. WM. A. ALCOTT.

IV .- LIGHT READING. So numerous are the influences which have an unfavourable tendency on young men, by forming

But I must define my terms; for one-half the

thus excludes you from the paradise you desire, and shuts you up in a purgatory from which neither the office of t ther the efficacy of the masses, nor "all the alms wine in the cup his blood poured out. John away, but leave little or no lasting impression on tions. nor suffrages of the faithful" can deliver you, you | Murphy for his act of faith is saved; and I, poor the mind and heart .- Among these, stand conposition to make a wise and profitable use of their ous ones hardly pay their way. unction; then you must go to purgatory, from which you are to be delivered by the efficacy of for light reading, which has been more or less leisure hours, whenever they arrive. - The mania

> For this ever-increasing but ever-unfavorable habit, the present age furnishes almost unboundand is saved; I believe God, and am damned. ed facilities. There never was a time when so And so on, to the end of the chapter Why, many books and newspapers were circulated as at the present day. Then, again, they are exceedingly cheap. Few families can be found who do not take one or more newspapers or magazines; and not a few take three or four, inare who take from five to ten or twelve continualy. One family I visited lately-that of a me-

hanic--takes fourteen. I will not stop here to caution you against | must only perish in the using. ecciving this or that paper, or journal, or magazine; or to commend to your favourable regard. the other. To this and other particulars, I may or may not descend by and by. What I pur pose, at this time, is to dissuade you, if possible from your present course; and suggest one which is not only more favourable to a healthful and harmonious growth of character, but actually

more pleasurable in the passing moment.

The more you read mere fragments, the more you are inclined to do so; and the more you disyou spend your shreds of time in this way, on the plea that they are mere shreds, the shorter they seem to become

My dear Sign,—Having shown how utterly baseless and false are the main positions of your letter, and exposed their utter weakness and folly, us I fondly hope even to yourself, I might folly, us I fondly hope even to yourself, I might in the same of the way, to fight reading, asserts the right of thinking for them, and damns them unless they permit her to do so; damns them unless they permit her to do so; damns them unless they permit her to do so; damns them unless they permit her to do so; damns them unless they permit her to do so; damns them unless they permit her to do so; damns them unless they permit her to do so; damns them unless they permit her to do so; damns them unless they permit her to do so; damns them unless they permit her to do so; damns them unless they permit her to do so; damns them unless they permit her to do so; damns them unless they permit her to do so; damns them unless they permit her to do so; damns them unless they permit her to do so; damns them unless they permit her to do so; damns them unless they permit her to do so; damns them unless they permit her to do so; damns them unless they permit her to do with however valuable this precious gift of God may be settled? They are an interested party because the glad welcome of those whom his teachings have blessed, and who have gone from his pray-folly, us I fondly hope even to yourself, I might.

As the work may need enlargement, it has not be sort, all have their place. A small share of our time, has been printed. It makes 180 pages, 18mo, and after a careful revision by the committee of however valuable this precious gift of God may be made the habits of the containant, and the habits of the solid habits of the solid habits of the containant, and the habits of the c read light works too little.

> of New-England, when two individuals came through the street selling books. One had such works as The Young Man's Guide, The Young Woman's Guide, The Young Mother, Young Wife, Young Husband, &c. The other had books of a very different character-and among the rest, the catchpennies of the day, such as the cheaper lives of Scott, Taylor, the works of Eugeue Sue, &c. The latter sold readily—the former hardly at all. Now I will not take it upon me to commend the former or condemn the latter; but I am justified in condemning that publie taste which wholly excludes the plain and practical, and seizes and devours indiscriminately the noisy, the light, or the visionary.

Against this depraved taste, my young friends, let me most earnestly entreat you to enter your protest. If life were long enough to read everything, not everything that the press pours forth would be fit for you to read, And if you can justify yourselves in reading one hour a day, or so, the lighter works—those in which fancy and not fact predominate-how can you allow yourselves in devoting your days and nights to them? And if you are willing to glance at a daily paper -the common catchpenny dailies I mean, not the more respectable ones-now and then, does it follow that you are doing right when you spend an hour or two on them of every day

What I have said, thus far, has been said on the supposition that these "light concerns," were only negatively injurious; that is, that they only injure by frittering away your time, and feeding a distempered taste and brain. But I have more to say against them. Not a few are positively injurious-first, by the false colorings they hold out, and the false views they present of human life; secondly, by the depravity and infidelity which, under a mistaken garb, they too

often conceal.

The more you find yourself inclined to read by snatches, and to prefer light books and periodical to those which are more solid, the more active TEMPERANCE STATISTICS .- Mr. Delavan says should be your organ of caution, "I tremble there are 3,710 Temperance Societies in the U-nited State, with 2,600,00 members. In Great said an aged advocate of teetotalism; and I can Britain there are 870 societies, with 7,600,000 adopt his language in relation to the subject bewith an awful bias to exercise it, greatly embarwith an awful bias to exercise it, greatly embarthis mean that the priest must exhort me, but Prussia, Austria, and Italy, and in Russia they are prohibited by the emperor. self is the only young man who is safe. He may perhaps be cautious how he ventures beyond his ken or depth in waters unknown to him.

If there were no books, papers or magazines among us, which in their character approximate to what they should be, the case would be greatly altered. But that state of civilized society

He who would educate himself in the best possible manner, and who would stand before the community not only in harmony with his Creator, but also with himself, should be more careful in the choice of his books and papers than in the choice of anything else in the wide world, except friends. Indeed, books and papersmaterial for reading and thinking-are friends. Happy, then, the young man who is so fortunate

as to make a wise selection! Young men are usually fond of history and biography-and they ought to be. They love to study men and things. Would they were as ano use their "private reason." Considering that is satisfied, makes an act of faith and is saved; world—has its origin in vague or undefined words with others; for then, should they catch the spirit this abominable abomination, "private reason," I, looking a little farther into the scriptures soon and terms. By light reading, then, I mean such of reform, they might, perchance, be as anxious

This love of studying men and things, I have spicuous many of our more popular periodicals.

In a former letter, I alluded to the evils of a this kind that leads them to search the outside minute divison of labor. One would think that pages of newspapers, and the inside of magazines such division would save time for other pur- and works of fiction, for something wherewith to poses, such as reading and study-and this, I feed what might have been a heavenly flame. It "Bishop, how can I be saved?" "Why, John," confess, is its natural tendency. Yet such is the is this never-satisfied and never to be-satisfied you reply, "the church makes that very plain; operation of other circumstances and influences, desire that furnishes a market for certain papers that people seem to have not only less time for which I could name, by thousands and tens of other purposes than formerly, but also less dis- thousands, while not a few of our more meritori-

I grant, indeed, that the details of real life are sometimes more wonderful, as well as more in- of the people. It is obvious that without entermasses, and by the alms and the suffrages of the prevalent ever since the adventures of Paul on viting, than romance. But this is not usually ing into any ambitious historical disquitions, the Mars Hill, has of late been increasing. We not so. The better histories of the better class of experience of any Christian denomination is enough only confine ourselves more than formerly to mankind are not in general spiced high enough to prove the power of Christianity to remove the light reading, but we read still more "by snat- for those who have not heen trained to plain worst social evils. Alloyed as our sectarian refood. Oberlin and Howard are read with far less ligions may be with baser elements, it is undeinterest than Napoleon and Alexander; and Je-niable that the rise of the various denominations sus Christ and his apostles with still less than has been attended with a constant development

soon as possible. Accustom yourselves to read stantly illustrates the connection between Chrisfane, every day you live. The more you read, in Wesley, Bunyan, Fox and such minds, have done this way, just as it is with plain food for the far more to bring on a true civilization than any cluding at least one daily. Some, indeed, there body, the more you will find yourselves satisfied of our boasting socialists? Hardly a more interwith plain things, and the less will you be dispos- esting book could be written than one upon the ed to read by snatches, as I have termed it; and political and social economy of Christianity, as above all, of that which can never profit you, but shown in the history of the Christian Church in

A COUNTRY MINISTER.

There is no lesson more beautifully instructive to our mind, than that which is taught by the devoted, faithful life of a country minister. sphere of action is a retired one. He hears little of the world's encouraging applause. His name is, perhaps, confined to a narrow sphere.—He has, in these divided times, especially, peculiar difficulties to contend with, and under the most fausefulness, and the end of his days is peace. trols the outward lot more than the outward lot kinds of light reading. But so long as human nature remains as it now is—perhaps as long as it exists—the tendency to excess will need to be watched and guarded against. Few, if any, read light works too little. will the words be more appropriate, "Well done, Some six or seven months ago, I was stopping for a short time in one of the flourishing villages of your Lord?"—N. Y. Recorder.

THE YOUNG MAN'S COURSE.

I saw him him first in a social party. He took but a single glass of wine, and that in compliwhom he conversed.

I saw him next, when he supposed he was unseen, taking a glass to satisfy the slight desire formed by his sordid indulgence. He thought We are well aware of the indifference and

there was no danger.

I saw him again with those of his own age, meeting at night to spend a short time in convivial pleasure. He said it was only innocent amuse- and power to the whole community. We have ment.

I met him next late in the evening, in the street unable to reach home. I assisted him thither. He looked ashamed when we next met. of the ignorant,—that did not aim to impress the rich with a sense of their responsibleness to God, I saw him next, recling in the street; a con- and to extend to the poor relief in sickness, and fused stare was on his countenance, and words to their children the blessings of an education

I saw him yet once more—he was pale, cold been the most powerful stimulus to mental enand motionless, and was carried by his friends to ergy. The worth which it attaches to the soul his last resting place. In the small procession lies at the basis of its zeal for education, alike inthat followed, every head was cast down, and tellectual, moral and religious. What can be seemed to shake with uncommon anguish. His more diffusive and auspicious than the principle father's grey hairs were going to the grave with sorrow. His mother wept to think she had ever is denied, either by priesteraft or despotism, given being to such a child.

the kingdom of Heaven!"

TRIFLES.

Nothing is a trifle that is displeasing to our friend.—It every body thought so, and acted up-on the thought, there would not so often arise that dull, bad weather, those cloudy feelings, wealth, it honours its true use. Not condemning those little bitter disagreeables, by which mar-ried people, brothers and sisters, parents and chil-their moral and religious bearings. Without dren, by degrees embitter one another's lives, wishing to destroy the competition which is such and which create altogether, great, grey, heavy, oppressive cloud, discomfort. A fly is a very light burden, but if it were pe petually to return two good-will which is the highest motive in so-

our tery lives.

By the side of the above motto, we should inscribe on the tablets of home, Nothing is insig- the ninetcenth century, with all its wealth, science, nificant which gives pleasure to our friend. Because from this arises that bright summer-mild atmosphere in the house which is called comfort. And without this, how cold, how miscrable is of nature are calculated to secure our innocence, home anywhere .- Frederika Bremer.

stuff, whose only recommendation is that it is new and chean, brings us at the same time many. At Bangkok, Siam, Rev. Mr. Goddard the mind, are exhibited gratis.—Hervey. new and cheap, brings as at the same time many writes that "one native Tract distributer has highly valuable publications, both new and old, been supported by the monthly contributions of and at a greatly reduced price. He must be the church, at an expense of 36 ticals, (\$22.) Karens, writes that Tway Poh, a native preach-

CHRISTIANITY AND SOCIAL PRO-

GRESS.

We take the following from an interesting and able article on Christianity and Socialism, which we find in the Christian Examiner for the present month. We regret that our limits do not permit a more generous extract.

We take counsel now of the Christian moral-

ist, and ask what solution he can give of the social problem of our age. Iu all ages of Christianity has concerned itself actively with the social condition of man, and the Church has never utterly forgotten to enjoin mercy upon the powerful and offer comfort to the feeble. The Apostolic Church, in the enthusiasm of its first love, had was left free to give or withhold his own. Afterwards more judicious counsels prevailed, and Christians, as they increased in numbers, shunned the dangers of communism by relieving the wants of the needy through contributions that were based upon the idea of the right of individual property, under a sense of responsibleness to God. We need not name the social revolutions produced by Christianity,-the rebuke of oppression,-the emancipation of the slave,-the elevation of the labourer,-the defence of the feeble,-the protection of woman,-the abolition of polygamy, -the care of the poor,-the religious education of social virtue, power, and prosperity. Who will deny that the history of Christianity contian principle and good social economy, or that its various communions. It would not fail to prove that the religion of the Bible elevates its receivers both in social welfare and in spiritual life, and that their temporal as well as spiritual prosperity becomes a blessing to others as well as to themselves. Dr. Chalmers deserves great credit for the power with which he urges the necessity of Christianity to a people in order to elevate them. He paints with a masterly hand the influence which a Christian purpose at once exerts upon a household and upon a commu-

How can it be otherwise? A man's welfare depends far more upon his purposes than upon any of the accidents of fortune. Character consult of my own observation for the present century—nor has my opportunity or range for observation been very limited. So that the love of light reading, and of reading little more than abound in the papers, especially the dailies—is perpetually increasing; and no one can tell where it is likely to end.

I am no enemy, by the way, to light reading. Books, magazines and newspapers of this sort, all have their place. A small share of our time. The promises of the gospel and its delightful encountered in the gospel and its delightful encountered in the controls character. What can act more beneficially upon character than a cordial recognition of the God of the New Testament, and of the obligations and privileges of that heavenly king-dom revealed with Divine authority by our Sautour? Wherever Christianity is sincerely welcound, a radical change takes place in the life of the individual and the habits of the community. The plainest Christian virtues, such as chastity, promoting the true prosperity of a family or town than any specifics of politicians or theories of socialists. Where those viatues fail, the fertility of Eden would become a curse. Where these exist, the ungenial soil whose native products are little more than granite and ice becomes an Eden in peaceland plenty. How powerful is the Christian idea of domestic purity and union! An adulterous people, like the Parisians, have not yet learned that there is in the Bible a secret of political economy fer more efficient than can be found in any of the roscate speculations of theorists. The Christian family, honest, industrious, temperate, kindly, seeking worldly good with a due regard to moral principles and eternal aims, is always a source of power and ance with the request of a fair young lady, with blessing to the community, consecrating mediocrity or a fluence by a spirit that shows how much of the kingdom of heaven may exist on this

worldliness that infect the Christian Church. Yet we have never lived in a place in which the Christian Church was not a centre of light, love, never yet seen the church that did not concern itself for the relief of the poor and the instruction of blasphemy on his tongue. Shame was which is better than gold. The religion of the Bible, whenever dispensed in its freedom, has I thought of his future state. I opened the ucated labourers, able to give only the rudest Bible, and read-"Drunkards shall not inherit kind of toil for bread, are kept in prosperous times but little above the starving point, and the least fall in the financial tide sinks them into

However imperfectly carried out, the spirit of Christianity, as regarded by Christians generally, tends to meet the very dangers of our civilization without neutralizing its power. Not despising and set itself on our nose, it might weary us of cial order. If any thing like a true Christian heart prevailed throughout Christendom, we should have very little fear for the civilization of art, enterprise .- N. Y. Recorder.

GOODNESS OF GOD.—All the entertainments as well as to gratify our fancy; and what is another very agreeable circumstance, those grati-fications which afford the sublimest pleasure to

REV. Mr. ABBOTT, Baptist missionary to the