

discussion on matters on which they differ must necessarily be avoided, a free interchange of advice and consultation might be encouraged; and by prayer and the searching of the Word of God together, light might be expected to be cast on the principles of our common faith, and the duty and prospects of the Church at large in the present critical state of the world.

"3. The various missionary operations of the several bodies or churches would furnish an interesting theme.

"4. The spectacle might be exhibited of Protestant unity, as distinguished from Popish uniformity and latitudinarian compromise.

"5. Out of such a meeting, besides the immediate advantage of a suitable commemoration of the Westminster Assembly, and a pleasing opportunity of brotherly fellowship in the Lord—some plan for future fellowship and co-operation might arise."

A COMMON CHANGE.

(FROM "THE FAMILY AT HOME.")

A respectable widow lady, with a very small income, which she was obliged to eke out by the produce of her own industry and ingenuity, was remarkable for her liberality, especially in contributing to the cause of religion. When any work of pious benevolence was going forward, her minister hesitated to call on her, lest her liberal spirit should prompt her to contribute beyond her ability, but she was always sure to find out what was in hand, and voluntarily to offer a donation equal to those of persons in comparative affluence, accompanied by a gentle rebuke to her minister, for having passed her by. In process of time, this lady came into the possession of an ample fortune, greatly to the joy of all who knew her welling liberality. But it was with no small degree of regret that her minister observed, she no longer came forward unsolicited to contribute towards the good cause, and that, when applied to, she yielded her aid but coldly and grudgingly, and sometimes excused herself from giving at all. On one occasion she presented a *shilling* to the same cause to which she had formerly given a *guinea*, when in a state of comparative poverty. The minister felt it his duty to expostulate with her, and remind her of her former generosity, when her means were so circumscribed.

"Ah! sir," she affectingly replied, "then, I had the *shilling* means, but the *guinea* heart; now I have the *guinea* means, but only the *shilling* heart. Then, I received from my heavenly father's hand, day by day, my daily bread, and I had enough and to spare; now I have to look to my ample income, but I live in constant apprehension that I may come to want!" Can any reader be at a loss to decide which was the time of her *poverty*, and which of her *riches*?

TEMPERANCE ABROAD.—The prospects of the cause of Temperance in Europe are at present very flattering. Recent information from England shows a progress there which is, perhaps, more solid and permanent than at any period hitherto. The able editor of the British Temperance Recorder thus remarks upon the aspect of things in that country.

"The results of our deliberations are, that in Great Britain we are increasing in numbers every month, though we do not move with the same speed as formerly in adding pledged members; but still our members are taking firmer root, and the principles are deepening with them—that they better comprehend the various points in teetotalism, and are prepared to reply to the objections raised against it; to meet the *physiological* as well as the *expediency* arguments; to meet the doctor as well as the moralist; to look at the subject scripturally; in fine, to analyze teetotalism, and feel afresh convinced of its harmony with natural and revealed truth.

"Look at the tables of the religious public, and observe those who profess not to favour teetotalism. Go to the quarterly meeting of ministers, to public dinners for religious and charitable objects, and observe what a number of untasted glasses there are, and how few bottles there are uncorked. Go into their families, and observe the moderationists becoming yet more moderate; many are discarding the beer—some the wine—not allowing their children to partake—adopting homœopathy or hydropathy for the seniors. Go to the beer houses and see the reduced quantity that the carter will take; go on to the work room and observe how many less cans come in from the pot house, and test the whole of this view of our case by the government returns, and see if we have not come to a right conclusion that the indirect effects of teetotalism are marvellous. The decrease in the quantity of wine on which duty was paid in the port of London alone, in 1841, as compared with 1840, was 295,662 gallons; the decrease in licenses for the sale of beer for the nation this year, compared with the year 1839, 5,932."

TEMPERANCE IN IRELAND.

Father Matthew writes to Mr. Delavan as follows:—"Teetotalism was never more triumphant in Ireland than at the present moment. We number over *five millions two hundred thousand*. All opposition has in a manner ceased; and should you again visit Ireland, you would be exceedingly gratified. It is the work of God. You have truly said that you did not labor alone. The Lord was with you; even as He has in mercy given wonderful increase to the grain of mustard seed planted in Ireland."

The following further information is communicated by late English newspapers:—"The higher classes are rapidly following the lower in Ireland, in signing the pledge of total abstinence. In Meath, 76 priests had joined the ranks of teetotalism. Sir Richard Musgrave, one of the most amiable men in Ireland, has taken the pledge, in the presence of thousands. The Earl of Erne had taken it during the cattle-show at Cork. In Dublin,