The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 Thess., v. 21.

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The Protestant,

AND EVANGELICAL WITNESS,
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BY

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Ode on Disappointment.

Come, disappointment, come—
Not in thy terrors clad;
Come in thy meekest, saddest guise;
Thy chastening rod but terrifies
The restless and the bad.
But I recline
Beneath thy shrine,
And round thy brow resign'd, thy peaceful cypress twine.

Though fancy flies away
Before thy hollow tread,
Yet meditation, in her cell,
Hears with faint ear the lingering knell,
That tells her hopes are dead;
And though the tear
By chance appear,
Yet she can smile, and say "my all was not laid here."

Come, disappointment, come!
Though from hope's summit hurled,
Still, rigid nurse, thou art forgiven,
For thou cam'st west cent from heaven,
To wean me from this world,—
To turn my eye
From vanity,
And point to scenes of bliss that never, never die.

What is this passing scene?
A peevish April day—
A little sun—a little rain,
And then night sweeps along the plain,
And all things fade away.
Man (soon disrobed)
Yields up his trust,
And all his hopes and fears lie with him in the dust.

Oh, what is beauty's power!
It flourishes and dies;
Will the cold earth its silence break,
And tell how cell, how smooth a cheek
Beneath its surface lies?
Mute, mute is all,
O'er beauty's fall,
Her praise resounds no more when mantled in her pall.

The most beloved on earth
Not long survives to-day:
So music part is obsolete,
And yet 'twas sweet, 'twas passing sweet;
But now 'tis gone away.
Thus the shade
In memory fades
When in fearless tomb the form beloved is laid.

Then, since this world is vain,
And volatile, and fleet,
Why should I lay up earthly joys
When rust corrupts, and moth destroys,
And curse and sorrow eat?
Why fly from ill
With useless skill,
When soon this hand will freeze, this throbbing heart be still!

Come, disappointment, come!
Thou art not stern to me;
Sad monitress, I own thy sway,
A votary end in early day,
I bend my knee to thee;
From sun to sun
My race will run,
I only bow, and say, "my God, thy will be done!"

The Rev. Mr Nixon on Abuses of Revivalism.

In a letter to the *Montrose Review*, the Rev. Mr Nixon thus speaks of abuses connected with the revival work:—

"Various circumstances force us to notice exhibitions which we would rather pass over in silence. Even such as are, on their own account, unworthy of consideration may do such injury to the less stable of our flocks, and to the interests of gospel truth as to compel us to take notice of them. It is too true what a good Old Highland minister once said to me. 'O, Sir, pious men have done much harm in the Church of God.' And then further, friends of a distance have inconsiderately and unhappily come, time after time, at the call of these intermeddlers, and bestowed up their scheme of operation. Let such friends henceforth stay at home till they are called here by the office-bearers and members of our congregations and churches. We shall then soon have our field of operations free from encumbrances, and be in circumstances for a united, cordial union in any movement that seems likely to further the conversion of sinners and the edification of saints. It is not too great a demand to require that the conducting the kind of self-constituted Christ (but stand in the way, and with whom it has been such a heavy cross against us that we feel we cannot associate. Our 'evangelist' is one who can lay out in state, for a kind of public inspection, any poor girls who have [illegible] or get themselves wrought, into ecstacies, and then chronicle in a public record all their phenomena, and one who feels himself wrapt up into the third heaven in contemplating as divine outpourings what are only the effusions of silly and distempered brains. Or he is one who, [illegible] in almost every house he enters an unwelcome [illegible] of his rude, impertinent [illegible] who thinks himself a great expounder of Scripture, while he seldom touches a passage except to misapply it; who manages revival meetings [illegible] mountebank, with an eye to the pecuniary [illegible] he ultimately produces; and who [illegible] for nights of his performances are of more importance to the religion of the community than all the pastoral ministrations which they might enjoy throughout the year. Or he is one who clearly [illegible] the pre-eminence; whose respect for ordinances [illegible] is measured by the extent to which [illegible] with what he fancies his own [illegible] who relates, as his reason for believing [illegible] a story of some visions of visible glories vouchsafed to far more than one young convert; and who professes to tremble for the ark of God and to consider the Spirit quenched, if he finds a minister of the gospel called to aid in guiding a work of revival of which he himself is ready to effect the arrangements. Or our 'Evangelist' is one who greatly likes to draw away disciples after him; who scruples not to deny the Sabbath law, the duty of sinners to pray, the natural inability of man to believe, the necessity of prayer for the Spirit, and our doctrine of sanctification as laid down in the Shorter Catechism; and who is cried up as 'a good preacher, till he is heard a few times, when even common people are apt to begin to think that he has mistaken his business. Yet these Evangelists are, I believe, after all better than their doctrines—for there is not one of them seems to have anything like a clear, correct, and full knowledge of the truth as it is in Jesus. At all events, they cannot teach it. They cannot explain the Scriptures with reference to faith, repentance, conversion, regeneration by the Spirit, the law of God, his sovereignty, the righteousness of Jesus, or the evidence of a gracious state. Their utterances, on any of these points, are confused, erroneous, wild. They last year received among them the Morrisonian minister, as sound enough for them. A tract called 'The Great Gathering' was lately published and circulated here by some of these 'Evangelists,' in which they informed the Christian Church and all men, that, 'thousands now in hell' 'wanted' while on earth 'to give up sin and turn to the Lord; that the *atonement* and the *peace* of all sinners are *already finished*; that the first act of faith consists in 'shouting victory! victory! through the blood of the Lamb;' that all sinners who do this, calmly look to Jesus, and claim an interest in his love, and declare themselves ready for his coming, and are filled with joy unspeakable; and that *this* is conversion, peace with God, hope of glory, and readiness for the great day. A greater number of soul-deceiving errors it would be difficult to find huddled together in the same space. Ignorance, I doubt not, is the source of them. The authors and circulators of such things have not yet learned aright which are the first principles of the oracles of God.

"I may here state that I have myself been represented over the country as actually hostile to revival work for withstanding the persons, doctrines, and practices I am now describing. In particular, I have been represented as having changed my mind about the work at Ferrydon, than which no more groundless accusation could issue from the mouth of man—my opinion of the genuineness of that work being certainly as strong as ever, and my affection for that interesting people being as great as ever, although for some time I have felt myself forcibly prevented from visiting them, because of the vain talkers from Montrose and other places, that have been so much allowed and even encouraged to get a footing among them.

"The measures which have been habitually employed to get at our people are an offence to our congregations, and to the good order and the well being of their families. Our young people can scarcely go to or from their employment without being waylaid with solicitations, in one way or another, to seek for excitement, if not for instruction, in ways that are injurious to their best interests in the eyes of both ministers and parents. Meetings have been held night after night, with a new bill of spiritual fare for all comers that can be attracted from other communions. Addresses are delivered containing little or no instruction to Divine truth, but all kinds of appeals that may work on the imaginations and feelings of the young with untaught minds, warm affections, and impressible hearts. Hymns and tunes are continually employed in such a way as to gratify their sensuous nature, while giving them the impression that in using them they are become very religious. Not content with the two services on the Lord's day, or even with an additional service in the evening, which we are obliged to have as the least of two evils, they even lay themselves out for catching our people when they retire from the third; and after engaging them, perhaps, with a fourth in the open air, they end with inviting them to a fifth in the chapel, till all hours of the Sabbath are consumed, and the temptation becomes effectual to shut out family and private religion, and to destroy at the same time all lasting benefits from the ordinary public service of the house of God. Meetings are thus repeated and prolonged till, as regards those who are tempted to attend them, all proper sense of obligation to church and family are worn out of their minds. So deeply impressed am I with the mischief which is being done to the interests of religion by such measures, that I offer my public protest against them. A promotion of union among Christians, and a revival of religion secured by such doings! Why they have been fruitful rather of a revival of divisions, and strifes, and jealousies, and envyings, and of a sense of bitter wrongs, and of manifold anxieties and fears about the baneful power which they are likely, if allowed, to exert on all the interests dear to us. They are causing continual pain and sorrow to, I believe, the majority of the pious people of our town. Many of our flocks, educated, intelligent, thinking people, whom we have been longing and labouring to bring to Christ, and to find following the Lord fully, are being tempted by such measures to confound with them all special efforts to have a true work of God wrought among us, and to rest satisfied in a respectable formality. The majority of the ministers of different denominations in Montrose, and those who have longest had to bear the burden and heat of the day, are compelled to abstain from mingling themselves up with those measures, and have also been prevented from making becoming movement of a more public character, which might have been blessed. Little do good men from a distance know what mischief they have helped to ingender, by not leaving it to those whose duty it was, and whose happiness it would have been to arrange, guide, and control such special proceedings as were called for at given times and through out the year, for the furtherance of Christ's kingdom and men's salvation. It is comforting to know that, throughout Scotland generally, this wondrous work which God is manifestly accomplishing has been, through blessing, placed and kept in the hands of those whose duty it pre-eminently was to advance, watch over, and guard it.

Halifax Institution for the Deaf & Dumb.

Mr J. S. Hutton, Principal of this Istitution, has published a Report of his recent tour in New Brunswick, P. E. Island, and Nova Scotia. The whole Report is very interesting, but we can only find space for what relates to his visit to this Island. He says:—

On Saturday afternoon, August 24, we bade adieu to the shores of N. B., very favorably impressed with the appearance of the country and the kind reception generally extended to us in the various localities visited. Through the influence of D. Shea of Shediac we obtained from Captain Evans of the Steamer *Westmorland* a free passage to Summerside, P. E. I., where we landed between 6 and 7 o'clock in the evening, and were agreeably surprised and grateful to meet Rev. R. S. Patterson of Bedeque, who, hearing of our coming, was kindly awaiting our arrival, and drove us to his residence, (a distance of 5 miles,) where we remained until the following Tuesday. On Monday, August 26, we held two meetings, one in the Presbyterian Church at Bedeque at 2 p.m., and the other in the Wesleyan Chapel at Summerside same evening, Rev. R. S. Patterson presiding on both occasions. Notwithstanding the season and the engagements of harvest, both meetings were well attended, the latter, indeed, being crowded. Bedeque Collection, £3 11s. 3d. Island currency; Summerside, £3 1s. 10½d. Archdeacon Reed promised to make a collection for the benefit of the Institution. At Bedeque I saw one young woman deaf and dumb, about 18 years of age, and urged her friends to send her on for instruction.

On Tuesday morning, August 27, we were conveyed to Malpeque in two carriages, provided by Rev. R. S. Patterson, and there we thankfully availed ourselves of the hospitable invitation tendered by Mrs Keir, through Rev. R. Laird, who showed us much attention. The same evening we had a crowded meeting in the Institute. Collection, £3 12s. 5d.; and a committee was appointed to take steps for keeping alive the interest awakened, and rendering it conducive to more practical results hereafter. In Malpeque, I found one family with four deaf and dumb in it, and heard of another at New London in which there are three. It is highly probable that something will be done for these cases ere long, so that some of them may be sent to Halifax for education.

Early next morning we started, in company with Rev. R. Laird, and in carriages kindly provided *gratis*, for Charlottetown, a distance of 40 miles, where we arrived just in time for a meeting in Temperance Hall at 3 p. m., as previously announced by Hon. Charles Young, LL.D., on our behalf. The attendance was not large, but highly respectable, including His Excellency the Lieutenant Governor, Hon. E. Palmer, leader of the Government, Hon. Dr Young, and others. The same evening a second meeting was held, presided over by Dr Young, which was largely attended, and much interest awakened. Subsequently, by request, two other meetings were held, making four meetings in all in Charlottetown, and showing an amount of interest excited in the subject, which our former brief and hurried visit to the city (in 1858) failed to produce. Proceeds, £11 19s. 10d. P. E. I. currency, besides the following sums from other sources. Collected by Masters Fitzgerald, 14s. 4½d.; Queen Square Congregation (Presbyterian), 30s.; Mrs Captain Mutch, 15s.; Rev. D. Morrison, 3s. 9d.; making a total of £15 2s. 11½d. Island currency; less expenses for five days, £5 9s. 2d.; nett result £9 13s. 9½d. With the assistance of Dr Young, to whose warm interest and exertions in this cause our success on the Island is largely due, I succeeded before leaving Charlottetown in organizing the nucleus of a society for the benefit of the poor uneducated deaf mutes of P. E. Island, the recent Census showing no fewer than 61 of this class in the Island, of whom 30 would probably be eligible for instruction, but who are at present quite neglected. Through Dr Young, I had the honor of an interview with His Excellency the Governor, who, expressed himself much interested in the subject, promised his cordial support and consented to become the Patron of the Society. Hon. E. Palmer, and other gentlemen of influence in Charlottetown, have also agreed to act on the Committee, and we may expect ere long to see means raised to send one or more of the untaught deaf and dumb of the Island to participate in the benefits of the Institution.

Again favored, by the generosity of Captain Evans, with a free passage in the excellent Steamer *Westmorland*, we crossed the Straits to Nova Scotia on Monday, September 2, bearing with us a grateful remembrance of the kindness and hospitality experienced during our sojourn in the Island, and much pleased with the soft and undulating character of the scenery, the productiveness of the soil, and the general indications of industry, comfort and prosperity which met our view.

[For the Protestant.]

California Correspondence.

Union Hotel, San Juan, Cal., Sept. 25, 1861.

Mr Editor;

A good friend and Brother, the G. S. of Sons of Temperance for Prince Edward Island, recently forwarded me a copy of the *Protestant*, containing a Report of the Session of the Grand Division S. of T. at Summerside, and it has gratified me very much to notice that the Order of the Sons of Temperance is at last in a revived condition, in your beautiful Island; and I hope and pray that the good work now going on in places where a short time since the cause had no footing, will increase more and more, until the horrid fruits and consequences of the liquor traffic and the drinking usages, may entirely cease in your delightful Island.

I am more and more convinced of the importance of Christian people taking a stand with us in our Societies, in order to the triumph of our principles. I have always found that when the people of God, and the clergymen, took a stand with me on the Temperance platform, that more or less success attended my efforts. People of God are the *salt* of the earth, the *light* of the world. Salt to save and preserve, light to lead and direct. See Matthew's Gospel, 5th chapter, and, all in whose hearts that kingdom is set up which is not meat and drink, but which is righteousness and peace, and joy in the Holy Ghost, will esteem it a pleasure and a privilege to let their light *so* shine before men in the various departments of duty and privilege to which Christ has called them, that others seeing their good works may be led to glorify our Heavenly Father.

When in your delightful Island three years ago, it was my privilege to form the acquaintance of some noble friends of Temperance in the various Churches; and again, when in your Island for a few weeks last year, it was my good fortune to form the acquaintance of some more excellent Brethren of our Order, and active and energetic laborers in every good cause, and, I ever think of Prince Edward Island with pleasure on account of the happy meetings we held in various localities. I rejoice to learn from the G. S., that in some localities where a year ago, the cause had no foothold, we now have flourishing Divisions of our Order. If the good people in each locality in the Island, were to unite together their influence, the same results might follow all over the land. When we reflect on the amount of good done, and evil prevented, industry promoted, and happiness increased, even by the influence of one well conducted Division of Sons of Temperance in a place, we are led to reflect on the aggregate blessings resulting to our world in consequence of the 47 Grand Division of our Order that now have an existence, in Britain, British America, Australia and the United States. There is a fearful responsibility incurred by all, who are in any way instrumental by word or deed in preventing the formation, and in binding the promotion of these excellent Societies, into which the poor wounded wanderers may run and find a shelter and a refuge from their tormentors; and these societies in the working of which, so excellent an opportunity is afforded the follower of Christ of adding to his temperance, patience, brotherly kindness, and charity, and of showing forth by a patient continuance in well-doing the praises of that God who calls all His people to work out their salvation in the strength of the wisdom, righteousness, and sanctification that is in Christ Jesus for all believers.

I rejoice to find in California many who are influenced by the doctrines of Grace, and who take the Holy Bible as their rule of life and conduct. I find God's people in all denominations, and from all climes, and of all colors, all attainments. I find them here, as I found them in Britain, and all over British America from Lake Huron to Newfoundland, "a peculiar people, zealous of good works. If they were to cease to strive against vice and sin, what a fearful condition our world would soon be in! Fearful as is the state of society now all over the world, in consequence of sin, the condition would soon become much more deplorable were it not for the restraining influences of God's people. Of a truth the Bible is a Bulwark.

The Order of Sons of Temperance is flourishing in California. I was appointed "Grand Lecturer" for the Order in this State, on my arrival here, and have lectured in the principal cities and towns, and mining camps of seventeen counties, and it has pleased God to give me great success. I never, in my life, met a more kind people than Californians. I regret that I cannot say they are equal in morals and religion to any other land I have visited. But I can say, that considering the class of people of which California is composed were from all climes in the world, it is astonishing to see how much good there is to be seen in every place. The Churches are large and well filled. The Clergy are a most talented and superior class of men,—drones and dunces in any department have a small chance in California. I never was among a more shrewd and wide-awake people.

Our Grand Division meets in October at Sacramento, and we anticipate a great time of it. I will send you a Report. I hope the Brethren are sustaining our excellent Temperance organ, the Halifax *Abstainer*. I receive it regularly, and write for it regularly. I meet Nova Scotians and Prince Edward Islanders occasionally. Pray for

James A. Davidson.

The Unappreciated Sky.

It is a strange thing how little, in general people know about the sky. It is the part of creation in which Nature has done more for the sake of pleasing men—more for the sole and evident purpose of talking to him and teaching him, than in any other part of her works, and it is just the part in which we least attend to her. There are not many of her other works in which some more material or essential purpose than the mere pleasing of men is not unanswered by every part of their organization; but a very essential purpose of those might, so far as we know, be answered, if, once in three days or thereabouts, a great ugly, black rain-cloud was brought up over the blue sky, and everything well watered, and so all left blue again till next time, with perhaps a film of morning and evening dew. And instead of this, there is not a moment of any day of our lives when nature is not producing scene after scene, picture after picture, glory after glory, and working still on such exquisite and constant principles of the most perfect beauty, that it is quite certain that it is all done for us, and intended for our perpetual pleasure. And every man, wherever placed, however far from other sources of interest or beauty, has this doing for him constantly. The noblest scenes of the earth can be seen and known but by few; it is not intended that man should live always in the midst of them; he injures them by his presence; he ceases to feel them if he be always with them. But the sky is for all; bright as it is, it is not too bright or too good for human nature's daily food. Sometimes gentle, sometimes capricious, sometimes awful; never the same for two moments together; almost human in its passions, spiritual in its tenderness, and almost divine in its infinity; its appeal to what is immortal in us is as distinct as its ministry of chastisement, or of blessing to what is mortal, is essential.

And yet we never attend to it, we never make it a subject of thought, but as it has to do with our animal sensation; we look upon all by which it speaks more clearly to us than to brutes—upon all which bears witness to the intention of the Supreme, that we are to receive more from the covering vault than the light and the dew which we share with the weed and the worm—only as a succession of meaningless and monotonous accidents, too common and too painful to be worthy of a moment's watchfulness, or a glance of admiration.—*John Ruskin.*

A Nation in Mourning.

Such is the title of an eloquent pamphlet by M. de Montalembert, who, while he is the advocate of resistance to revolution, not to say of tyranny everywhere else, is the advocate of revolution in Poland. But he says the revolution in Poland is entirely different from the revolution everywhere else. No doubt to him it appears so. But the reason why it appears so to him, is conveyed in a single sentence of his pamphlet:—La question *catholique* prime toutes les autres en Pologne, mais aussi la question Polonaise est d'une importance vitale pour les destinee de la foi et de l'Eglise universelle." In Italy, it is infidelity, as M. de Montalembert calls it, struggling against the Papacy. In Poland, it is a Catholic people led by a Catholic priesthood, struggling against oppressors who belong to the schismatical Greek Church. Is it not singular that this able and accomplished man should not be able to see, what others see so clearly, that his whole view of political questions is colored by his religious partialities? That M. de Montalembert is a sincere lover of free institutions we do not for a moment doubt. To love free institutions is the tendency of every generous heart, and of every heart which, being deeply penetrated with the truth of its own convictions, believes that in the fair arena of free discussion they will win the moral and intellectual allegiance of mankind. There is, therefore, nothing hypocritical or Jesuitical in M. de Montalembert's advocacy of liberty. But when Catholicism and liberty come into collision, Catholicism remains the mistress of his heart. He persists, indeed, in spite of history, in the fond belief that the interests of Catholicism and liberty, at bottom, are the same. He points to Poland as the country where Catholicism harmonizes most admirably with the spirit of modern society. Does it not strike him as strange that, instead of finding the political beneficence of Catholicism, and its essential tendency to unite with modern liberty developed most strongly at its centre, he should have to look to Poland for a good example?

The spectacle presented by the Poles at this moment is, in M. de Montalembert's eyes, most sublime. In Poland, his heart, broken by the general shipwreck of European honor, found consolation in beholding "an entire nation under the empire of a moral sentiment." "The mourning is complete and universal. This nation, naturally gay, joyous, greedy of spectacles and pleasures, interdicts itself from everything of the kind. The theatres are abandoned, the public and private festivities suppressed. Dancing, which of all habits is the most popular and the most indispensable for the Pole, as well as for the Hungarian and the Spaniard, is strictly forbidden even in the interior of families. All the women are in black from head to foot. Naturally fond of dress and admirably well made for it, they have unanimously renounced every other costume. For nearly six months this attitude has been taken up and preserved from one end of Poland to the other, as a symbol of reprobation and indignation and also as a pledge of union and reconciliation." Among other sublime manifestations of their feelings, it seems, the Poles chant, in the face of their rulers, a national liturgy, containing the prayer, "From plague, fire, and slavery to the Muscovite, good Lord deliver us." Other witnesses confirm and extend M. de Montalembert's observations. Now we hear of a number of ladies setting out to make a solemn and ostentatious pilgrimage on foot to a shrine of the Virgin in order to implore her protection against the Cossacks. Now we have another set of ladies parading the streets, decked out in the ornaments which are supposed to be most offensive to the authorities. By the last accounts, the smashing of shops kept by persons not belonging to the "nationality" had been added to other moral symbols of the national indignation.

Now all this, which appears to M. de Montalembert and others so sublime, appears to us, we confess, very unwise, and not a little puerile. What sense can there be in demonstrations the only possible effect of which is to keep up a perpetual irritation, and to render it impossible for the Government to enter on better courses if it is inclined to do so, as to all appearances it is? Suppose the Russian authorities to be twenty times tyrants, where is the use of exciting their tyrannical passions by the most galling kind of insults? If you had fallen into the hands of a brigand, would you think it wise or sublime to spit in his face and pull his nose? The Muscovites may be monsters, but they cannot be expected themselves to accept that theory; and it is idle to act as though they could be expected to accept it, if you desire any practical result. Their departure may be most desirable, but to affront them is to provoke them, instead of departing, to remain and avenge the affront. The Poles, M. de Montalembert tells us, are a dancing nation; and now, by an heroic effort, they have all given up dancing and taken to moral demonstration, and less sacrifice is giving up the first for the second, than M. de Montalembert may imagine. A Russian bureaucrat or dragoon is, at all events, only acting up to the instincts of the bureaucratic or dragooning nature if he regards these people as a set of peevish and fractious children, to be soothed into tranquility, by gentle means, if possible, and, if gentle means fail, to be coerced with the stick. "In Poland," says M. de Montalembert, "all is grave, sad and sombre, because, it all bears the impress of an indomitable resolution—that of accepting *no peace, no prosperity, no security*, and leaving none to their masters, till justice is done them." That is exactly the case of the Russian authorities, and it is one which it is rather difficult to answer.

To get out of their present situation, the Poles ought to know how they got into it. And this they evidently do not know, nor will they learn it from M. de Montalembert, whose version of Polish history is a Catholic myth. The "Crown of thorns" is not their "emblem." They were a gallant and fascinating, but light, frivolous, and factious nation, who, in an age of general roguery and rapine, when other nations preserved their national independence, after arduous struggles, by union and patriotism, sold themselves, by their want of those qualities, into the hands of their enemies. Saving their desultory valour, they had absolutely nothing about them, as a people, worthy of respect, till they fell victims to a great misfortune, which, like death, makes everybody respectable. In the somewhat blasphemous canticle which M. de Montalembert calls their *Marseillaise*, and with which they are in the habit of provoking the Russians to fire upon them, they pray to the Lord at the end of each verse, "to restore them their country and their liberty." If Providence were to restore them to a country of degraded and brutalised serfs, with a large Pariah caste of usurious Jews, an ignorant and persecuting hierarchy, and a nobility which, for factiousness, turbulence, venality, and political profligacy might have sought its rival in the annals of the world—the whole being under a Constitution, the main object of which was to encourage and protect the individual arrogance of each member of the privileged class at a reckless sacrifice of the State. We have at this moment no sort of evidence that the mass of the rural population enter into or understand the movement, which appears to be almost entirely confined to Warsaw and the few other towns. The Jews, who stand commercially in the place of a middle class, are utterly incapable of performing the political functions of such a class under a free constitution. M. de Montalembert does his best to embrace them, but it is evidently somewhat repelled. The Catholic priesthood, if the movement they are leading were triumphant, would probably at once begin by persecuting the non-conformists. Among the nobility themselves there are as many factions as there were in the Court of the exiled Charles II. "All the parties," says M. de Montalembert, "which divided, and still divide Poland, are at the present moment merged in a single party; all dissensions are suspended, forgotten, buried under the mourning for a common country." The dissensions may be suspended, as dissensions between the revolutionists frequently are during the first period of the revolutionary struggle, but they are neither forgotten nor buried, as would appear the moment the common enemy was vanquished and the scramble for the spoils had begun. The refusals and concessions which are sincerely offered by the Emperor Alexander, and which (it is melancholy to think) he had resolved to offer before any blood had been shed, if heartily accepted and wisely used, will form at least a practical step in that re-ascent which is so notoriously difficult when the descent has once been made. In the interest of Europe, which requires that Poland should be a nation, and in their own interest, we would earnestly recommend the Poles to take that step while they may. The counsel is not romantic, but it is sound.—*English paper*

Treasury.

The Water and the Blood.

Janeway, in his *Token for Children*, tells us of Mary A., a very young girl. She seemed to find Christ when five years of age; at least, as far man could judge, it was then she began to feel the power of His *blood*, and to hear how that *blood* speaks peace, and brings us near to God. And this little girl felt at the same time the power of the *water* also; for she was made to love *holiness*. She dreaded being seen and praised by her friends for doing what was right, for it made her proud; she was conscientious in keeping the Sabbath, and on that day often spoke to her brothers and sisters about their souls; she never complained of anything that was unpleasant; and she used to dance for joy when she met Christ's people. Had not her heart felt the *water*, as well as the blood? There was also a poor ragged boy converted about the same time. He was very young, and yet he found it very difficult for a time to believe that Jesus could take away his sins by the blood He shed for sinners. And when the Holy