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

DAVID LAIRD, Editor and Proprietor.

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[Original.]

Precious Promises.

"The oath which He sware to our Father Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in Holiness and Righteousness."

Fight the good fight of faith,
Lay hold on endless life.
Faint not; trust thine almighty Lord,
And arm thee for the strife.
Courage!—thy Saviour speaks—
Work one be strong in me,
And thou, e'en then, shalt all things do,
Through Christ, who strengthens thee.

Boldly, and bravely strive,
'Gainst self, hell, earth and sin:—
By faith take hold on my strong arm,
And every battle win.
I keep in perfect peace,
Who trust alone in me,
I am thy strength, poor trembling one,
I'll give thee victory.

Canst thou not trust my word?
Take, then, thy Maker's oath·
Dost want a firmer ground for faith?
Immutable are both.
Hast thought how daring 'tis,
To doubt the word of God?
Think how much more to doubt the oath,
The oath *I* sealed with blood?

Let covenant blood no more
Dishonored, trampled, lie,
That blasting doubt, thy cherished sin,
Must on my altar die.
Come, prove me,—try thy God;
To my safe keeping dare
Commit thy all of self, and sin,
And all my fulness share.

'Just now,' just as thou art,
I wait thy soul to fill,
With glad consenting flame of love,
The power to do my will.
I wait to seal thee 'now,'
From spot and wrinkle free,
My Temple—now believe—and God
In manifest in thee.

—*J. M. D.*

Religious Intelligence.

LONDON.

There is good reason to believe that the ministration of the Word of Life, from the pulpit, and the desk, in the Bible class, and the Sabbath school, by special services in unwonted places by evangelists, city missionaries, and Bible women, has recently been made the power of God unto the salvation of many souls. The fruits also of the continuous preaching of a *full* gospel are now being reckoned up in some quarters, and afford abundant ground for thankgiving. Thus at a recent district meeting, one of many held in different parts of London to raise the funds necessary to open his Metropolitan Tabernacle free of debt, the Rev. C. H. Spurgeon stated that the membership of his church numbers 1900 persons, and that of these at least 500 were men and women who had been profligate and ungodly, but who, in connection with the preaching of the truth, had been converted and turned to the Lord. Many of these are now foremost in seeking the salvation of the perishing, active and zealous as open-air preachers, as Sabbath-school teachers, as promoters of the Midnight Meeting Movement, and as identified with other evangelistic agencies.

The Midnight Meeting Movement has now extended over a period of twelve months. In addition to 300 taken away at once and rescued, at least 200 more have applied, and have been received at the different "Homes." It is customary to give to each, on leaving the place of meeting, and who decline to go to the Home, a printed appeal and invitation to consider the subject seriously, and pointing out the localities of the different homes. Of this number who have been rescued, more than one-half are in service, restored to their families, or married.

"A large number are in a state of religious awakening, and many have been converted." The details would make a deeply interesting book. The movement has awakened Christians in many towns in the provinces to go and do likewise. Homes have been opened in Hull, Lincoln, Nottingham, Exeter, Plymouth, Dublin, and other places. In addition to the sum of £2500 received by the Committee, at least, £10,000 has been paid into various homes, and for efforts in the same direction. Five new homes have been opened in London.

The Bible women movement, in its various aspects, has recently come under the writer's notice in the parish of Islington, and in connection with the labours of "Mary Anne," one of four labourers in North London. The daughter of the vicar in Mary Anne's lady superintendent, and the vicar himself has borne cheerful testimony to the blessing resting on her work. Perhaps there is no parish in England more thoroughly worked by organized agencies than that of Islington. Of [illegible] city missionaries, district visitors, and Bible collectors, there is a staff of 300 persons.

And yet, writes the visitor, the experience of the last year has convinced me that there is abundant scope for the peculiar labours of the Bible women, even in parishes where all other appliances exist, and are in active operation." The writer paid his first visit to "Mary Anne's" attic room on a bitterly cold night in January, and on arriving at the door he saw a man carrying up stairs a large bale, which contained a supply of warm blankets for the poor. Going up stairs, we found the city missionary in one room at his Bible class, and in a second we examined the depot of Bible and Testaments (330 having been sold in eleven months,) and in a third articles of male and female clothing made up, together with the well-stocked basket, provided for a woman who had recently given up Sunday trading. Afterwards we had the privilege of addressing a mothers' meeting—the room crowded to the doors. The women every Monday afternoon spend two hours in working for themselves. The materials are supplied at cost price. They make their payments in weekly deposits. Two ladies attend regularly. The meetings are commenced with the reading of the Bible, and closed with prayer.

SCOTLAND AND IRELAND.

We have received various communications during the month regarding a work of awakening at Dumfries, Lockerly, Annan, and other places in the south of Scotland; also regarding the continuance and deepening of the work of grace in Ireland. The news from the foreign field is so interesting, and so much less likely to come under the notice of the great majority of our readers, that we have thought it right to give it the precedence.

NEWS FROM ABROAD.

From FRANCE, notwithstanding the opposition, almost at every point, of the local magistrates, who, when not bigoted Romanists, are generally mere creatures of political despotism (always the enemy of spiritual earnestness,) we have from time to time cheering intelligence. A correspondent of the *Record* tells of a recent awakening at Meloy, a village with a population of 1500 souls. A Protestant pastor, having heard of a solitary Christian shepherd and his family, residing at a distance of four leagues, far removed from gospel privileges, determined to search them out in their solitude, and bless them in the name of the Lord. His visit was blessed to many besides. He was taken by the good shepherd to see a member of the municipal council, a Romanist, but an inquirer.

Four Protestant churches lately closed in France by local prefects have been *authorised*, as the phrase is (*i.e.* permitted to be reopened,) but *only for a year*. Several churches still remain closed. It is pleasant to find that in such cases the poor people meet in small numbers for prayer in each other's houses, warming themselves (in more senses than one) at each other's fires.

In SPAIN, the wide dissemination within the last year or two of Bibles and Tracts, and the knowledge that many have been thus led to abandon the Church of Rome, and are meeting in secret for prayer and fellowship, have stirred up the wrath of the priests, by whom the police have been set on the track of the converts. One of these, Manual Matamoros, formerly a Spanish soldier, was arrested in Barcelona during October last, and placed in solitary confinement. His house was rigorously searched, and in his possession were found papers containing a correspondence with his fellow-converts in Seville, Granada, Malaga, Gibraltar, and other towns in Spain, as well as in foreign countries. The Spanish government were thus furnished with the names and addresses of the native Protestants. At Granada, about eighteen of these have in consequence been arrested, all of whom have subsequently been discharged or liberated on bail, with the exception of Albano, by trade a hatter, who was the president of the Protestant community in that town, and who is a sincerely Christian man. Matamoros has just been removed to Granada, where, by the last accounts, he will await his trial. His letters from his dungeon breathe the spirit of a prisoner of Jesus Christ.

From SWITZERLAND we have pleasant accounts of a visit paid by a Swiss theological student to the *High Alps*—the scene of the labours of Felix Neff. The climate is so severe, and the means of communication so difficult, that the poor mountaineers have no stated gospel ordinances. Indeed, as is well known, the fatigues of Neff's evangelistic tours among them were the cause of his early death. The student referred to—sent by the Society of Geneva "for scattered Protestants"—spent two months in his work. Many, especially of the young men, accompanied him from village to village, singing hymns as they went, or engaging in spiritual discourse; and he has brought back a cheering account of the welcome he everywhere received. The largest meeting he attended assembled on a mountain top, 8000 feet above the level of the sea; Many hearts were touched, and consciences awakened; and when the young missionary left he was accompanied by weeping brethren young and old, some of whom on horseback did not leave him for hours.

The state of matters in ITALY is full of promise. The immediate spiritual fruit may not be so great as some have been anticipating; but the plough is being cast over the whole peninsula, the seed cast into the furrows, and the result may be left to the God of the harvest. What a change is indicated by the following simple paragraph regarding the Union Meetings for Prayer held at Florence:—

"On each day, beginning Monday and concluding this (Saturday) forenoon, meetings have been held. The Scotch Chapel, kindly opened for the purpose, has been filled to overflowing. The meeting have been presided over by representatives of the English, Scotch, Vaudois, and Italian Churches; prayers have been offered up in English and Italian (in the latter language principally,) and words of exhortation have been spoken in the spirit of truth and love. Many of the Italians present were working men, who made a sacrifice of their time in thus accepting the invitation widely circulated, the more remarkable as they were again found in their places at the nightly reunions for instruction or evangelization. Not the least interesting feature in a deeply interesting succession of meetings was this, that on one occasion, prayers were offered in succession by *four servants of the Lord, who in other times had suffered imprisonment for the gospel's sake.*"

The Bible Society's agent reports a sale 3500 copies of Scriptures at Naples, within five weeks. The book was as new to many of the priests as to the people. "De Sanctis' letter to Pius IX." had been affixed to the corners of some of the streets, and was read by many. M'Crie's *History of the Reformation of Italy* is popular, and is effecting great good. With a view to reaching the more educated classes, circulating libraries are about to be established in several of the principal cities, to be supplied with Protestant works in various languages. Garibaldi's soldiers seemed to consider the name of the Bible their own, and watched its sale with curiosity:—

"It is an interesting sight to see in the crowded thoroughfares of the Toledo, a lad sitting at a large tray containing only Bibles and New Testaments, and with his hand Evangelium accost arresting the attention of passers by with the simple cry of 'Il Libro! Il Libro!' (The Book! The Book!)

"At the Jesuits' College, now used as an hospital for wounded soldiers, Dr —— met with a priest, a mild-looking man, to whom he presented a small Bible, and A New Testament in large type, reference. The latter he took with peculiar pleasure, saying, 'This is just the book for me.' The poor man had spent the last twelve years of his life in prison, as a political offender. The first five months he had been confined in the fortress of St. Elmo, in a damp dungeon, dimly lighted with a small lamp, and without even a handful of straw to lie upon. After having received the last rites of the church as a dying man, he was removed, by order of the medical attendant, to a less cruel abode; where hesitated till it was no longer in the power of his persecutors to detain him captive."

An officer in one of the British war-vessels in the Bay of Naples, writes as follows:—

"The sale of the Bibles in the Italian language here and in Sicily, since the arrival of Garibaldi, baffles all description. There are several stalls in the principal street, called 'Strado Toledo,' for the sale of Bibles and Testaments exclusively; others, at which controversial tracts are sold, such as, 'Why am I a Protestant,' 'Is the Church of Rome scriptural?' 'Is it lawful to read the Bible?' and many such, of which the sale is great. Sometimes I have taken up my position at a little distance from a Bible Stall, to see what class the purchasers belonged to. I always observed that they were respectable persons, such as professional men, or shopkeepers, and occasionally a priest. I saw one buy a Bible (Diodati's translation,) and hide it forthwith under his cloak."

In the *Voice from Italy*, various incidents are related showing the hold which the truth is taking on the minds of many. The account of the death-bed of Sig. Orselli, a distinguished manin Tuscany is especially interesting. He died a Protestant. "I am a sinner indeed," he said, "meriting only death. But I believe in Jesus Christ as my only Saviour; he gives me this peace." The young son of Orselli having been seized with the same malady that had carried off his father, the priests demanded access to him, alleging that he was a Romanist. The youth witnessed a good confession, and is recovering. His widowed mother desires to dedicate him to the service of God in the ministry.—*British Messenger, March.*

To the Editor of the Montreal Witness.

Serving Notice upon a Priest—Liberty and Law in Lower Canada.

WEST FARNHAM, March 16, 1861.

Sir,—Will you allow me a little space in your paper for the publication of the following facts:—

It appears that in the west part of this Township there are a considerable number of respectable families, perhaps over twenty, members of the Church of Rome, but still questioning in their own minds the truthfulness and purity of the doctrines of that church. On Monday last, the 11th day of March, two of these men, both of them heads of families, decided upon serving a notice upon the Roman Catholic priest, the Rev. Mr Springer, informing him of their rejection of the Roman faith, and requiring their dismissal from that church. One of the men's wives appears to be opposed to her husband taking this step, and she hastened to the priest to acquaint him with the fact, that he might be prepared. It seems the priest was laboring under considerable excitement in reference to this subject, because an Irishman some short time previously had served him with a similar notice. He straightway hurried to the church, and when these two men came, accompanied by two others for witnesses, he professed to be confessing a female penitent; the men sat down and waited until the priest left his confessional, and then one of the witnesses, a Mr Patenaude, advanced and said:—"I wish to speak to you;" the priest in reply made some sort of signs, and Patenaude said, "We are in a hurry and have business with you." He (the priest) then advanced and pushed Patenaude, and said, "Go to that part of the church, and I will be there in two minutes." Patenaude then left and in a short time after the priest followed. For this interference, Mr Editor, by this Patenaude on behalf of these men, complaint was made by the priest against him, a warrant issued for his apprehension, and a Bailiff sent to Durham to arrest him. But even this is not all; when the prisoner was brought back to West Farnham; he was not allowed any time to prepare for his defence, or to procure witnesses; and although we have an office where all Court business is regularly transacted, and the municipal sessions are held, that place would not do for the present purpose. Justice could not be sufficiently perverted; secrecy must be secured for the exercise of priestly despotism and oppression, and therefore the prisoner must be hurried across the river to the Roman Catholic school-house, the windows of which were darkened, and there this mockery of all justice was commenced at 8 o'clock in the evening, amongst some sixty of the most excitable characters in our village, professing the Roman Catholic faith, who were permitted to use all kinds of abusive language to the prisoner, some of it unfit for publication, and too foul for "eare polite." No Protestant would think of attending a Court over the river beyond the boundary of the village, and therefore the prisoner had little hope of succour or sympathy from friends during the investigation. With regard to the evidence upon which the judgment was rendered, I furnish you with a translated copy, which I hope you will be kind enough to publish, for the satisfaction of those who may read this simple statement, that they may judge of the discrepancies which exist between the affidavit of the priest and the examination and evidence of the witnesses, two of whom are in the employment of the priest as servants, and were not seen at all in the church by parties who were present; it follows, therefore that if they were real witnesses they were secreted for that purpose.

The Court being adjourned; the prisoner, accompanied by a Bailiff and escort, started for a Hotel, followed by more than sixty people, amongst whom were either three of the French merchants of the village or their head clerks, encouraging the mob to abuse the Swiss or Protestant, as they term him, with other abusive epithets too foul to name.

Now, Mr Editor, judging from such occurrences as these, we are compelled to assert that our Provincial Parliament has gone beyond its duty in compelling a man to serve such a notice upon the priest if he wishes to leave the Romish Church.

In England it is perfectly unnecessary for a Protestant when he joins the Roman Church, to signify his intention to the Protestant Clergyman, and equally unnecessary for a Roman Catholic when he joins the Protestant church to give notice to the Roman priest: and why, let me ask, should we not be permitted the same liberty of conscience in one of England's colonies? True, in school matters the minority have to give notice, whether Protestants or Roman, but there ought to be no fetters upon our personal liberty of conscience, especially in matters affecting man's highest interests in this life, and his future destiny in the life to come.

It appears to me that a law (if we must have one) compelling a man to serve this notice on the priest should contain a provision to protect that man in obeying the law, especially in a village or settlement where the great majority are Romanists, and the Bench packed with Romanist Justices whose consciences are in the keeping of the priests.

Common sense will say that a man ought not to be arrested at the bidding of a priest or his emissaries for obeying his conscience in matters affecting his soul's welfare, and then put upon his trial at night, secretly, in the midst of a mob of people infuriated against him, thereby involving the safety of the man's life. Ought we to allow such conduct to pass unnoticed? Shall such men, acting by authority of Her Majesty's Commission under a liberal Protestant Government, be permitted to transfer the business of our Courts after the fashion of a Roman Inquisition.

PRO BONO PUBLICO.

At a meeting of the inhabitants of West Farnham, held in the Dissentient School House, on Friday evening, March 15, 1861,—present: J. Thorncloe, Wesleyan Minister; Messrs M'Corkill, Oliver, Plowman, Cook, Grubb, Elder, senr., P. Elder, G. Elder, Carr, Curran, Pendleton, Mosher, Leslie, Wilson, Welch, M'Goverin, &c., &c., &c., it was resolved that the Rev. J. Thorncloe be Chairman, and Mr Plowman Secretary of the meeting.

The Chairman having briefly stated the object of the meeting, the following resolutions were unanimously passed:—

1st,—That this meeting expresses its surprise and indignation at the conduct of a portion of the magistracy of this place, that they should, after having issued a warrant for the apprehension of Mr Patenaude, at the instigation of the Rev. Mr. Springer, Roman Catholic priest, presume to try the said Patenaude, and condemn him to pay a fine and costs amounting to twenty dollars, without allowing him time and opportunity to procure witnesses or even to speak in his own defence.

2d,—That this meeting views with alarm and consternation the fact that any of Her Majesty's Justices of the Peace should sacrifice the dignity of their office by becoming the tools of any party whatsoever, and much more that they should prostitute their power by causing a prisoner to be carried beyond the boundary of the village, at 8 o'clock at night, nearly half-a-mile from the usual Court House, and there, in the presence of an exasperated mob, with the windows blinded, proceed to hear the prosecutor's evidence, and adjudge and condemn the said prisoner, without permitting him, even on application, to bring evidence for his own defence.

3d,—That this meeting regrets the fact that, the said Patenaude had the misfortune to go where the prosecutor could, under any pretence whatever, have him arrested; and desires at the same time, to express its conviction that he ought to suffer the penalty of the law if honestly proved to be guilty. Yet we cannot help thinking that the course pursued by the prosecutor and Justices was both unfair and void of justice, and that we ought to express our thorough detestation of the conduct of all concerned in the prosecution; and more particularly towards those persons who will lend their jurisdiction as Magistrates to oppress a stranger, without giving him a fair chance of a trial where former Courts have been held, and in proper hours of the day.

4th,—That the Secretary be directed to furnish a true copy of the proceedings in the Court, and the minutes of this meeting, to the Editors of the Montreal *Witness* and the Eastern Township *Gazette* for publication.

JAMES THOMPSON, Chairman.

Return of the Hon. J. H. Cameron to Canada.

ORANGE DEMONSTRATION.

A very flattering compliment was paid last Wednesday to the Hon. J. H. Cameron, Grand Master of the Orange Institution, on his return from England, whither he had gone for the purpose of presenting an address to Her Majesty from the Orange body in Canada, and also to explain to the English people the position taken by the Society during the recent visit to this country of His Royal Highness the Prince of Wales. The compliment consisted of two addresses, which were presented to him on behalf of the Orangemen of these United Counties, and a torchlight procession to escort him from the railway station to his residence. At half-past seven o'clock several thousand persons, among whom were not a few ladies, assembled at the Union Station to welcome Mr. Cameron on his return home. The train on which he left Hamilton arrived here shortly after eight o'clock, and as Mr. Cameron made his appearance on the platform of the car he was greeted with loud and hearty cheering by the assembled multitude. He was immediately conducted to the platform of the station, when Ald. Carr, Orange District Master, presented him with the following address:

To the Most Worshipful, the Grand Master and Sovereign of British America, Brother the Honorable John Hillyard Cameron.

We the Master and members of the Toronto District Loyal Orange Lodge, have great pleasure in welcoming you back among us, on your return from the important mission which, at considerable inconvenience to your private and professional interests, you undertook on behalf of the Orange Body, and which you have carried out with that success which your well known zeal as a Brother and ability as a man—but, above all, the goodness of the cause you advocated—was sure to command.

The gratification you must have experienced in presenting in person to our Most Gracious Queen the Address of a body of men, numbering over 150,000, amongst whom are many of the most most loyal and respectable of Her Majesty's subjects, as their grand Master, and so recognized by Her Majesty, can only have been equalled by the pleasure with which the announcement was received by the Brethren here.

The events which occurred in Canada as insulting and offensive to our Body, and which led to the transmission of which you were the bearer—its reception—the warm sympathy for us elicited in the Old Country, and the revival, in consequence, of a strong Protestant feeling there, will form a memorable era, not only in Orangeism, but in British history, which will stand out in bold relief, when the puny instigators of the insult shall have been long forgotten.

The warm and enthusiastic reception of yourself, as our Grand Master, by the Brethren at home, and the numerous and flattering addresses presented to you in that capacity, or transmitted to this country, though calling forth our grateful thanks, were no more than were to be expected from the excellent principles of the Order which animate its members, alike, in all parts of the world; and which we in Canada should only be too glad to have any occasion to reciprocate with our Brethren on the other side the Atlantic.

We trust you have derived pleasure in every way from your visit to the "Mother Country," and after recovering from the fatigues, incidental to travelling at such a season, have no doubt we shall see you, as heretofore, devoting yourself to the best interests of the Order.

"Signed on behalf of the District Lodge.

"JOHN CARR, District Master.

Toronto, March 20th, 1861.

Mr. Cameron made the following reply to the address:—

Brother District Master and Brethren,—I thank you most sincerely for the address presented to me, and for the enthusiastic reception by which you have welcomed my return to my home.

It is very satisfactory to me that I have been enabled to perform the mission entrusted to me by the Grand Lodge, and that Her Most Gracious Majesty has not only recognized our Order in British America by receiving our address, but it was received publicly from my hands as your Grand Master.

I met with the most cordial welcome from the Brethren in Great Britain; but there are no words strong enough to tell the enthusiastic feeling displayed by our Irish Brethren from the moment I entered the North until I left Ireland—a feeling, I am happy to say, participated in by thousands of Protestants who do not belong to our Order.

I have endeavored, during three in the old land, to place the events which brought us into such notoriety during the visit of the Prince of Wales in their true light, and I believe that I have been successful in disspelling much of the prejudice and ill feeling that the printed statements published in the English papers had created against us, and I hope that I shall have an early opportunity at a meeting that I understand is likely soon to take place in the St. Lawrence Hall, of giving you some of the particulars of the various public meetings in which I took part.

When I commended you to forbearance in September, I told you that I would, if necessary, ask, on behalf of our Order, from the Queen herself, that public recognition which the Duke of Newcastle, as the adviser of her eldest son, had refused to concede. I have redeemed my pledge; and I think that, so long as I continue at your head, I shall always find you ready to uphold me in the exercise of the power entrusted to me by the Order, and endeavour to act to the best of my judgment with vigour and the advancement of our glorious institution.

Another address was read by Michael Crawford Esq., County Master of Peel, who formed one of a deputation from the County Lodge of that County, which, together with the reply thereto, for want of space we omit.—*Ed. Protestant.*

During the reading of the addresses and the replies thereto a cannon placed in position north of the station, thundered out a salute of welcome; and occasionally during the delivery the cheers arose from the crowd, which was very dense and pressed close upon Mr Cameron and the officers of the Order by whom he was surrounded. When the complimentary part of the proceedings had terminated, the honorable gentleman was conducted out of the station by G. L. Allen, Esq., Past Grand Master, and Ald. Carr, and on reaching York street a very imposing view was presented to him. A long double line of members of the Order extended from the station to a point above the Rossin House, and every man, of whom there were probably a thousand, held in his hand a flaming torch, which lit up the street almost from end to end. Notwithstanding the stormy character of the weather—the wind howling in wild gusts and the snow falling heavily—the street was lined with thousands of spectators who were almost as enthusiastic in their welcome as those who formed the line. An open carriage drawn by four white horses awaited Mr. Cameron at the entrance to the station, and in this he took his seat together with the gentlemen before mentioned. The vehicle was then driven between the line of torch-bearers, who as it passed cheered lustily, in which they were joined by the mass of the people on the side walks. The members of the Order fell in behind the carriage, preceded by the Port Credit brass band, which struck up the air, "Protestant Boys." At the head of the procession was an immense rectangular transparency on a wagon, with representations of Her Majesty the Queen at both ends and of King William III. on either side, while near the end of the procession the Artillery brass band executed some of the airs which are held in most favor among the brethren. The route of the procession was along York, King, Yonge and Queen streets to Mr. Cameron's residence. During the whole progress Mr Cameron was hailed with much enthusiasm by the crowds that filled the streets. On reaching his residence Mr Cameron briefly thanked the assemblage for the great honor they had done him and retired to seek that repose of which he evidently was much in need. Three loud and hearty cheers having been given for the Queen, and three more for the Grand Master, the procession re-formed and returned to the city, and on Yonge street those composing it peaceably re-parted. The demonstration altogether was very fine, excelling in magnitude anything of the kind ever witnessed in Toronto, and no doubt was exceedingly gratifying to the honorable gentleman whose services on behalf of the Orange Order it was intended to mark.—*Toronto Patriot.*

Little Sins.

What is feebler or lighter than a snow-flake? Yet you have seen a handful of them pressed together into a snow-ball. You have seen that snow-ball rolled along by a few boys, gathering more snow as it proceeded, till it became so large that it could no longer be moved, and at last fell to pieces by its own weight. This is the history, in brief, of little sins in many little children. Each sin looks light and little as a snow-flake. But mark the end! How swiftly they grow and gather! And the conclusion of the whole matter is ruin, destruction, and death.

One of the evils of little sins is, that they are unheeded. Here is their chief danger. When a man catches an infectious fever, or is smitten down by cholera or any other deadly disease, he immediately takes to his bed, sends for a physician, and uses all precautions and remedies with the greatest care and constancy. If precautions are taken in time, and if proper remedies are employed, then he is likely to recover. But when a man catches a slight cold, he gives himself little trouble about it. He says, "It 's only a cold; it will soon get better." But the cough continues, and then it settles on the lungs; yet still he gives himself little trouble, and says, "It 's only a slight cough; it will soon get better." But the cough speedily becomes consumption; the man wastes away daily, and dies a lingering death, as I have seen hundreds die, from neglecting a little matter. And it is thus that little sins kill a child's soul. The cold becomes a cough, the cough consumption, and the consumption ends in a coffin. The little sin fastens its fangs on the heart, conscience, and whole soul. Then, when sin is thus firmly rooted, it grows and spreads, becomes greater and greater, till the boy, if he lives to be a man, is a hardened sinner, with a conscience seared as with a hot iron.

A few little sins may destroy the soul just as effectually as a great sin. You do not see the effect of each of them. The misery is, that you only know how deadly they are when it is too late. A whole life is sometimes made up of little sins; and what a life that is to live! and how terrible is the death that such an one has to die! and what an eternity lies before so wretched an ending to this world! Blow after blow, constantly repeated, breaks the hardest stone at last. You do not see the effect of each blow, yet each blow added something to the breaking.

I remember having seen, long ago, a frightful accident. There was a railway train filled with goods, sheep, cattle, and market produce, standing at the top of the incline. The men were busily engaged, each with his own work. Some were adding a few empty carriages to the end of the goods train, before it was let down the inclined plane. As each carriage was pushed slowly up, and joined to the others, it gave the train a blow. Each of these blows produced some effect. At last, as carriage after carriage was added