

hou badst me lie down beside thine hearth ; thirsty, and thy son, for whom thou mournest, gave me drink ; heavy in spirit, and thy little daughter, whom thou seekest, sat on my knee, as the lamb turneth to the shepherd. My heart yearned over her, for she smiled when I told her how the beaver buildeth his house in the forest. Now, why dost thou fix on me such a terrible eye ? Believest thou I could tear one hair from their innocent heads ? Thinkest thou that thy red brother can forget a kindness ? Thy children are sleeping in my tent. No hand should have been lifted against them ; and had I but one blanket, it should have been their bed. But I will not hide them from thy eyes, for I know the heart of a father. Take thy babes, and return in peace unto thy people."

He waved his hand, and two of his attendants ran towards the royal tent. In a moment Antoine and Elise were in the arms of their father. The twilight of the next day bore upward from the rejoicing colony a prayer for the heathen of the forest, and that hymn of devout thanksgiving which mingles with the music of heaven.

## RELIGIOUS.

### FEMALE INFLUENCE ON RELIGION.

The promotion of religious feeling is one of the greatest blessings of female influence. Yet the more qualified women are to adorn and recommend piety, the more important is it that they should not mistake or misapply their power. They may be really useful,—they may, by their gentle persuasion, enforce truth,—they may cause religion to be loved for their sake ;—how necessary, then, is it that they should study the means by which they may be the honoured instruments of doing so much good ? How unhappy that they should ever mistake their line, bring a prejudice on their profession, and mar their own acceptance.

Religion is peculiarly their province ; and never is their influence so well employed as in recommending it. Never is woman so

truly delightful as when she is the advocate of piety, and when, by a consistent and holy conversation, she exemplifies the principles which she wishes to enforce.

Her influence, indeed, is chiefly in example. This is her best persuasive. By witnessing the effects of religion in her, men learn to appreciate its value. If it makes her more domestic, more self-denying, more kind, more contented, and more agreeable, they will, at least, respect it:

Experience proves the efficacy of this silent appeal. How often has it prevailed when a more direct one has been unsuccessful. And it is peculiarly appropriate to woman. None can blame her because she is more meek, more forgiving, more benevolent, more courteous, than others who are less religious. On the contrary, these graces secure to her an influence, and often pave the way for the reception of her opinion. If, in the early dawn of Christian light, woman was often honoured as its harbinger—if, even in the imperial palace, the apostle found in her no feeble advocate, and, at the semi-barbarous court, the missionary hailed her as his kind and fostering friend,—was it not by her personal character that she mainly recommended truth, and advocated the doctrines she had herself learnt to prize ?

And so it is now. Women may often outlive prejudice. They may be so exemplary in their discharge of social duty, so pious towards their parents, so affectionate to their husbands, so devoted to their children ; they may so grace and enliven the family circle, that their religion which at first might have been considered their only defect, is at length valued, and, perhaps, even adopted. Many a pious son has recorded his debt of gratitude to a Christian mother,—many a Christian mother has sown, like Monaca, the seed in sorrow, and, like Monaca too, has had reason to rejoice when it has returned sevenfold into her bosom.

And the influence of a religious woman may extend far beyond her own home. She may