

her name will be mingled with the loved ones who are falling year by year; and if when the glad millennium comes, and the earth is converted to God, some crowns brighter than others shall be seen amid the throng of the ransomed, one of these crowns will be found upon the head of Harriet Newell.—*Heroines of the Missionary Enterprise.*

A Beautiful Incident.

The following incident occurred a few weeks since in a village of one of the Southern counties of our state. It was a warm Sabbath afternoon, and the doors of the village church were thrown open to let in the balmy air from the fields without. The congregation had assembled, and while the minister was reading the first hymn a beautiful dove entered the door and came walking up the main aisle.

Such a visitor drew of course universal attention. But as the choir arose to sing, he seemed startled, and lifting himself on his wings, alighted on the stove-pipe above him, where he sat bending his glossy neck and turning his head so as to catch the harmony as it swelled through the temple of God. Whether it was the chorus of voices or the full-toned notes of the organ that captivated him, I cannot tell; but he sat the perfect picture of earnest attention till the music ceased.

Waiting a moment as if to hear the strain commence again, he started from his perch and sailed to the top of the organ, where he furlled his pinion and sat and looked down on the audience. The young clergyman arose to pray. He is distinguished for his earnestness and fervour of his invocation, and as he stood with his hands around the Bible which lay clasped before him, humbly beseeching the Father of all good to send his Holy Spirit down, that beautiful bird pitched from its resting place on the organ, and sailing down on level wing the whole length of the church, perched on the Bible directly between the hands of the clergyman.

It was merely a natural occurrence, but how beautiful the picture! There stood the messenger of God with face toward heaven pleading for heaven's blessings—the Bible before him, around which his hands were reverently clasped, while on it stood that beautiful and innocent dove.—The three, thus together, formed a group full of interest and symbolizing all that is dear to man. The Word of God was before the people with God's chosen emblem upon it, and God's herald clasping them both as he prayed.

What wonder is it if a superstitious feeling ran through the house as the people watched that dove—the emblem of innocence and purity and the divine Spirit itself—standing on the Bible and looking gently down on them. Beautiful, it centred for a time the affections of all on it; and he who could have injured it there, would have injured hundreds of hearts at the same time. The pressure of its tiny feet was no sacrilege there, for the expression of its soft eyes was innocence and love.

The clergyman feeling the presence of the bird, and fearing that it might distract the attention of his hearers, gently passed his hand over the Bible. The dove, unstartled, merely hopped over it on the cushion, where it sat till prayer was ended. It then rose and sailed away. In former times the dove would have been regarded as a spiritual visitant from the unseen world, sent on a special mission in answer to prayer, and awakened feelings of awe and reverence.

To us it was only a natural but unusual occurrence awakening simply the sentiment of beauty. It was a new and accidental figure introduced suddenly into a beautiful picture, giving greater harmony and perfection to what we deemed perfect before. There was no religion in it, but it was full of beauty.—*Cor. New-York Observer.*

The Summer Prayer Meetings.

This is more necessary, if possible, than any other prayer meeting. Christians are becoming more worldly-minded, and

the prayer meeting is one of the best means of protecting against it. This will serve to keep up the remembrance of those great truths concerning Christ and eternity, which are most useful to the Christian at the time when we are in the greatest danger of forgetting them.

Go, then, all you that would not have the world rise up between you and God, go regularly to the prayer meeting all summer. If, at any time, business presses hard to keep you from it, be the more earnest to go.—That is the very time when you most need it. Go then to meet your God there; and with his aid to overcome the world.

Are you of those who have been blessed with reviving grace during the last winter, and been strengthened in faith and love; go to the summer prayer meeting, that you may keep what you have gained of Christian strength, and reach the autumn, not weaker, but grown stronger for the work of the Lord. "To him that hath, shall be given."

Are you of those who have recently begun the Christian life, go to the summer prayer meeting, lest your hearts grow cold, and you walk in darkness and sadness long in consequence of your neglect; go, that you may by prayer and communion often enjoyed with Christian friends, keep alive your faith, and hope, and joy.

Yes, youthful Christian; as you would enjoy, habitually, the smiles of your Saviour and become a happy and useful Christian, go to the summer prayer meeting.

Go to the summer prayer meeting; and for the winter prayer meeting you need not fear.—*Puritan Recorder.*

Contemporary Opinions.

From the Guardian of June 23.

Sabbath Observance in the Post Office.

One of the most gratifying pieces of intelligence which has lately reached our shores, one of the most hopeful signs of the times, and of the healthy and sound state of public opinion and feeling, is the decision of the House of Commons on the question of Sabbath labour in the Post Office. Contrary, we believe, to public expectation, and in the face of strong and formidable opposition, Lord Ashley's motion for an address to the crown, to stop the delivery of letters, and the transmitting of mails, all over the United Kingdom, on the Lord's day, has been carried by a majority of twenty-five. This intelligence is so much the more gratifying when it is known that the long and anxiously desired change is likely to be carried into immediate execution. No new law, no further parliamentary proceeding is necessary, the evil complained of has never been properly legalized, but only permitted and tolerated like many other abominations in our own Christian land. An address to the Crown if it meets the approbation of the Sovereign thro' her ministers, puts an immediate termination to this daring and wanton encroachment on the sanctity of the Lord's day, as the executive government have the entire control of the whole affairs of the Post Office, and it for ever destroys the force of one of the most plausible arguments for railway travelling on the Sabbath. We are not at all sorry that the history of late events, the revolutionary frenzy all over the continent, and the fearful and heart-rending profanation of the Sabbath in France, not only among the Communists and Socialists, but the most respectable classes in society, the President and his ministers, the generals of the army, and the representatives of the people, men of rank and character, has opened the eyes of the members of the House of Commons in Britain, to the unsettled and dangerous state in which Society must be placed when we, like our enlightened and polished neighbours, shall have public balls, theatrical exhibitions, horse races, political meetings, (and why not also revolutionary clubs and anarchical assemblies?) on the Sabbath. The evil strikes deeper than most men are aware of. The wretched urchins who are playing ball on the streets and in the fields, around our large towns, engaged in carousing, cock-fighting, and other brutal amusements, would be public recruits at a tumultuous meeting, or an insurrection, trained and wilding agents in deeds of mischief and in the work of destruction. As friends of social order and domestic happiness, as well as advocates of scriptural morality and practiced piety, we cannot fail, then, to rejoice at such a righteous decision as this passed by one of the highest tribunals of the nation. This noble and enlightened decree of the British House of Commons has occasioned, as might have been expected, consternation and dismay in the enemies camp,

by no means the ablest and most respectable, has commenced upon a small scale and in a very contemptible form, a species of lectures on morality and Sabbath observance, and we suppose for lack of argument, they have begun like the Billingsgate fishmongers, calling names, imputing motives, and other miserable shifts. At this we are not at all surprised. It is an old trick, a cunning invention which may have a momentary effect among half-informed and superficial thinkers, and is exceedingly palatable to libertines and profligates. They must be very bad men, these hypocrites and Pharisees, because they will not allow us to do as we please, and obey or transgress the divine law as suits our inclination and convenience. What right have they to prevent men if so disposed, from working in the Post Office, or in any other public office or employment, on the Sabbath day? Now this is very dangerous ground to tread upon, since the same moral law which condemns theft and murder, condemns Sabbath profanation; if the former are crimes to be condemned and punished, so is the latter. This is with us a matter of principle and not of expediency; a question of right and wrong, and not of doubtful meaning and tendency. Calling names and using opprobrious epithets can have not the least weight or influence with us, when the duty is so obvious and the law of God so explicit and authoritative. Besides, calling names is not only a low artifice, it is rather a dangerous experiment, a game which both sides can play at. The Pharisees, we suppose, were a bad set of men, cunning deceivers, canting hypocrites, so say the libertines of the day. There can be no doubt of this for the Saviour, who knew their true character infinitely better than our modern smatterers in morals, who have the name of the Pharisee continually on their lips, has drawn their character in the darkest colours, and their conduct fully verified his statements. But were the Pharisees the only bad men, during our Saviour's ministry in the land of Judea; are hypocrites the only sinners in modern times? We should like to get an answer to these questions. Were there not Sadducees, infidels, and publicans and sinners, in the land of Judea, as well as Pharisees? and have we not profligates among ourselves in abundance, as well as hypocrites? Nay, are we not informed that in the last days, in modern times, in our own age and country, "there shall come perilous times, scoffers walking after their own lusts; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholly, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God." This is certainly a very black catalogue of offences. But we leave it with an impartial public to determine whether there are not in France at this moment, aye, and among ourselves, also, many such offenders. Are these persons innocent because they are not Pharisees? Is a thief an honest man because he is not a robber or murderer? Is there no distinction to be drawn in morals between truth and falsehood, and in theology between piety and hypocrisy? Is there no reality in religion? Is a man who loves his God, obeys His law, attends his ordinances, and remembers his Sabbath, only a cunning deceiver and dissembler, and the whole Christian world, since the birth of the Saviour, only a set of bigots and fanatics? We ask in sober earnestness the revilers in the British and Colonial press, if they would wish to see the same state of religion and morals in Great Britain and Nova Scotia, which is not merely tolerated, but openly encouraged and sanctioned in France. The career of vice, we all know is downward to the gulf of perdition. The progress of Sabbath profanation of late years in Great Britain, more especially since the opening of the railways has been most rapid and alarming. Thousands and tens of thousands of the middle, but more especially of the lower orders, are in a great measure beyond the hallowed influences of Sabbath ministrations, and the Lord's day in many places in the neighbourhood of great cities, has become instead of a day of rest and of devotion, a day of carnal festivity, and dissipation and profligacy. The representatives of the people cannot fail to see, and if they are good men to lament this, and bear their testimony against such a heaven-daring practice. As friends of their country and of their race, they are bound so to do; as lovers of religion and of their God, they cannot be silent. There can be no doubt that the advocates of the Christian Sabbath are among the greatest benefactors of mankind, the excellent and honourable of the earth, whose names will be had in lasting remembrance. There are few names in the British Parliament so truly distinguished and honourable, and renowned for moral worth as that of the enlightened, benevolent, and pious Lord Ashley. As the friend of the degraded miner, and the oppressed and overwrought cotton spinner, as the liberal patron of Sabbath Schools, Home Missions, and other benevolent undertakings, he has already gained for himself immortal honour. And to the other important benefits which he has already been instrumental in conferring on the humble classes,

in carrying the noble resolution for shutting all the Post Offices throughout the empire, and putting a stop to the running of all the mails on the Lord's day.

(From Evangelical Christendom;)
GRAND DUCHY OF POSEN.
State and Progress of the Free Churches.

In reply to your inquiries respecting the cause of the Free Churches, I have only good news to tell. The unbelieving element, which proved for a time so great a hindrance to the good cause among us, has been gradually expelled, and has united itself with the more congenial Friends of Light party; and the remaining members, who cling to the revelation of God in Christ Jesus, as the anchor of their hope, have been gathered into regular church connexion, and form a nucleus round which the like-minded continue to range themselves. The State, which at first eyed us with suspicion, now lays no sort of impediment in our way, and our Church Union (extending over Prussian Poland, West Prussia, and the Grand Duchy of Posen) now comprises thirty-five congregations, which have cast off the yoke of Rome, and ranged themselves under the banner of Jesus Christ, as the true Shepherd and Bishop of their souls. Within a very short period three new congregations have been formed, and we have been called to rejoice over the accession of two excellent men, formerly Roman Catholic priests, but who from conviction have come over to us. The one, whose name is Binder, was formerly professor in Kloster Munster (in Austria); the other, named Tetz, was a member of the Frauenburg chapter. Both are men of faith and zeal, and being heartily devoted to the cause of the Free Churches, cannot but prove a great acquisition. Professor Binder is about to commence a Christian Catholic Church magazine (to which Czerski and I have promised our assistance), and by which we hope to excite more attention to, and interest in, the proceedings of the Free Churches.

The Romish hierarchy is daily losing ground with the people, but especially with the more intelligent class, since the stigma has been generally fastened on them of having mainly instigated the insurrectionary movements of 1848, with all their accompanying horrors of robbery, murder, and arson. The patriot Poles (and their party is not so large as people fancy) alone pay court to the priests, with a view to securing their aid in any future political attempt; yet even they know the worthlessness of the tools they intend to use, and have been heard to say, "Poland once politically free, the next step must be to rid her of her ecclesiastical tyrants! In fact, priestcraft is at a great discount in this country, and the priests know it, so that to them might will be applied the saying of Cicero respecting the Roman augurs, "They cannot look one another in the face without laughing." Their own belief in sacerdotal power, and the influence of ceremonial observances, has vanished, as well as that of their flocks, and interest alone holds them within the Romish pale. I know the secret sentiments of many such; but although they sigh under the yoke of hierarchical bondage, they are either too timid to speak out, or too wedded to their fat benefices to sacrifice them for conscience' sake, and exchange ease, idleness, and luxury, for labour and privation. Yet the soil here must be owned favourable to reform, since, even in Posen, the seat of an archbishop, the Christian Catholic community has grown, during the few years of its existence, to the considerable number of 2900 souls! But numbers alone, truly, were but equivocal evidence of its Divine origin, could we not point to the life of faith and labour of love, in proof that He who hath worked the change is God, who also hath given them of His Spirit, and enabled them more and more gloriously to unfurl the all-conquering banner of the cross. This truth carries the more conviction when it is noted, that not many great or noble according to the flesh are to be found among us, but that our congregations may rather lay claim to the apostolic description, "Weak things of the world, and things which are despised, hath God chosen to bring to nought things that are; that no flesh should glory in his presence." We, the most brilliant; severe conflicts, labours, anxieties and fatigues are my daily appointed lot, and yet I am the happiest of men; for such pure and true heartfelt joy as my present vocation affords me, I never knew, nor even conceived of, while I was a Roman Catholic priest!

It is true that we Christian-catholic clergy might effect much greater things, were our means adequate to making frequent and extensive missionary tours. It is no rare thing for us to be requested, by individuals in distant towns or villages, to come and instruct them in the new way of wisdom they have heard of. But such individuals are seldom in such affluent circumstances as to be able to bear the expense of our journey to them; and yet, the other hand, would risk coming into the most painful difficulties should we venture on expending in travelling, what we receive from our people for usual support. The consequence is, that I

try, indeed, to make a short preaching tour a quarter; but were the interests of our measuring rule, once a month, at the least we should prescribe to ourselves the extent of our journey, would be greater. Happily, however, we know the generous Master demands according to what he hath, and not according to what he can.

During Easter, Brother Czerski, in preaching tour through the province, and everywhere, with a joyful welcome. The age gone by when we were hailed with shouts of joy, and our sermons interrupted by threats of violence. Those things were the result of priestly malice, and a influence wanes, opposition to us ceases on this occasion, all, whether Poles or German, crowded to hear sermons, and when cur a worship was filled to overflowing, the side stood in the street around it, not with the intense cold with which we were greeted. Can there be a stronger proof of victory over the Romantics? Whilst (as was here the joyful intelligence reaches that the entire Roman Catholic congress in Lubic had, on Good Friday, a Home, and desired to join itself to our mission? Truly it would be difficult to give a more appropriate celebration. Lord's resurrection festival, than this intelligence furnished us! Neither could I have received more consoling compensation for my sorrow! I hope to be able to visit the next year, God granting health and strength.

Biography.

For the Week

Memoir of Mrs. Elizabeth Salter, of Newport.

Mrs. ELIZABETH SALTER, of Newport, maiden name was Smith, was a daughter of Smith of whom honourable mention is made in the memoir of Mrs. Hannah Allison, who was born in the *Wesleyan* of August 11. Her parents, with their family, came to when she was about three months old, and taking the word of God as their guide, devaloured to train up their children in the pure and admonition of the Lord, and means of preventing her from running in the way of those sins and follies, to which young persons are naturally inclined. For this she felt that she could not sufficient God.

At a very early age she became the gracious influence of the Holy Spirit about seven or eight years of age, she strained to learn before God on account of sinfulness. At this time she was not with a preached gospel or other means it might be truly said that the word was precious in those days; and not I favoured these good desires died away naturally of a light disposition, it still held her fast in his slavish chain about fourteen she thought that she was as she could be, desiring to be admitted into the fullness of the word of God, and being filled with the vanity of the world all this time the Holy Spirit still strove wooing and entreating her to turn to God and enjoy solid happiness. After this she took to reading the New Testament, thus complying with the command of the Lord, "search the Scriptures for it think ye have eternal life and they which testify of me." By this means she was more convinced that if she had no interest in the all-atoning blood of Christ must perish to all eternity; for about she was under powerful conviction, as it were, the crucified Saviour set before her, and was forced to exclaim, "what did my heart to grant?—he languished and died," but yet Martha-like she was ed with much serving, and still we give the Lord her heart, her convictionally died away. It was then she says of trifling with conviction, for the said, "My spirit shall not always be in me," and she feared the Lord would strive with her. Being of a very lively she had much to contend with, in infinite wisdom took another way to himself. He caused her old corn turn against her. Then she began to companions as well as to plead with change her heart. Before, she could the company of Christians, because once told her they were right a wrong; but now the scene was changed, were the only people she desired and though she could say,

"Ah! tell me, more of the word, for I have heard that the Lord is still shining in the hearts of men, and I was unwilling to be one of the many who are full of darkness and blindness, and I had with me."