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[Selected.]

Thou Art Near.—Ps. cxix: 151.

In the bursting, rolling thunder,
In the lightning's lurid flash,
When the rocks are rent asunder,
When the raging billows lash,
Thou art near.

In the zephyr's gentlest breath,
In the dew-drop's sparkling gem,
In the lowliest flowret's death,
In the grass's fragile stem,
Thou art near.

In the rage of passion's storm,
When the deadliest weapons gleam,
In the battle's fiercest form,
In ambition's maddest dream,
Thou art near.

In affection's softest voices,
In contrition's faintest sigh,
When the humblest soul rejoices,
When the poorest comes to die,
Thou art near.

Near to punish, near to bless,
Near to strengthen, near to spare,
Near to hear when men confess,
Near to grant the latest prayer;
Ever near.

For the Presbyterian Banner.

Spirit of Christ.

"If any man have not the Spirit of Christ, he is none of his."—Rom. viii: 9.

The Spirit of Christ is the Holy Spirit; and they who have the Holy Spirit, have a mind like Christ. Christ was of a prayerful spirit. We read of his retiring to pray, of his continuing all night in prayer to God, and of his rising up a great while before day for the purpose of engaging in this delightful and important duty. He has enjoined the duty upon his people, and given them instructions respecting it. The Christian regards the duty as a privilege. He is a man of prayer. He prays for himself. He feels his dependence upon God for grace to help in his duties, for wisdom to direct, for faith to encourage, for zeal to persevere, for all things necessary for him. For these things he knows he is directed to ask, and that he has the promise that he shall receive. He does ask; he does receive. He prays for his brethren. He knows they are men of like passions with himself; subject to the same doubts, and fears, and discouragements; and prone also to depart from the living God. He prays for rulers and all in authority. He prays for his country, and looks to God for its unity, and peace, and prosperity. He prays for the Church; her welfare lies near his heart, and he knows that for all things respecting her, God will be inquired of to do them. Hence for Zion's sake he will not hold his peace, and for Jerusalem's sake he will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

W. J. M.

For the Presbyterian Banner.

Thoughts on the Day of Judgment.

There is perhaps no event in the race of man so feebly anticipated as the realities of that awful day. Then it is we shall know who are for Christ, and who against him. However we may succeed in deceiving the world, or even in blinding ourselves, *now*, we will find the awful reality *then*. We cannot picture to ourselves the grandeur and sublimity of that scene. When a criminal is to be tried for a capital offense, what an excitement! What a responsibility we are apt to think rests upon the jury who are to decide upon his case! But contrast this, if you can—where but the temporal life of the person is concerned—with the time when the Great Jehovah shall sit as jury over the myriads of human beings who have gone the way of all the earth, and the myriads who are yet to follow them. And ponder the thought that *we* will be there; that all, bond and free, Jew and Gentile, the reputed disciples of the meek and lowly Jesus, and those who bow down to stocks and stones—all, all will meet there, around one common judgment seat, to be judged according to their works. Then we will have to answer for the works done in the body, whether they be good or evil; and which will they be?

But then the glorious thought—*Jesus* will be there, and will be the Advocate of those who love him and trust in him! Then he will collect his followers out of the vast multitude which will be gathered there, and place them on his right hand.

It seems to me that if at any time a Christian's joy is great beyond realization, it must be then: when it is proclaimed before men and angels that they have faithfully run the race and reached the goal. Then they know that they are *saved*, through the mediation of the once crucified but now gloriously exalted *Saviour*. And O how must love reign supreme in their bosoms toward the Being of infinite compassion, who has done and suffered so much for them, and has provided for them so very great salvation! And when the crowd of ransomed are caught up in the clouds of heaven, and meet the host of blessed angels welcoming them to the realms of eternal bliss, how must their hearts swell with gratitude to God, the giver of all this good!

But then the thought, all will not be with them! Many, alas! so many, will receive the sentence, "Depart from me, I know you not, ye workers of iniquity." Will we be among that number? or may we not hope to be among the inhabitants of the New Jerusalem, where there shall be no night, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever.

S. D. M.

For the Presbyterian Banner.

"God was Manifest in the Flesh."—1. Tim. iii: 16.

No wonder that "angels desire to look into" the mysteries of the incarnation of the Son of God.—1. Pet. i: 12. And if *they* are interested, much more should we, who are so much more deeply concerned; for "He took not on him the nature of angels, but he took on him the seed of Abraham."—Heb. ii: 16. But, why did he take upon him our nature? Why did the Eternal God stoop so low as to take upon him a weak body, and a soul capable of suffering? Surely, it was for no trifling object, that he who made the world should veil himself in humanity; and not only this, but become obedient unto his own law, "even unto death." Nothing but a Divine revelation could solve this mystery; and, blessed be God, we have this revelation! Man, being created holy and happy, in the image of God—having power to stand, yet fallible—God was pleased to enter into a covenant with his own creature! The penalty on the breach of this covenant was death.—Gen. ii: 17. Death temporal, spiritual, and eternal. Man, representing all his posterity, broke this covenant, and so brought death into the world.—Rom. v: 12.

Here, then, was our whole race, plunged into a state of the most abject misery! Where could help be found? Man had transgressed the Divine law, and justice cried aloud for vengeance. Had angels interposed, all would have been in vain! *Man* had sinned, *he* must bear the penalty! To do this, he must eternally suffer the wrath of offended Deity. Mercy might plead, but mercy could never be exercised at the expense of justice. Thus, all hope seemed cut off; when lo! in the counsels of eternity, God himself has provided a *Ransom!* The Second Person of the Godhead comes to earth in the fullness of time—takes our nature, and thus, by uniting the Divine with the human nature, was fully capable of rendering the satisfaction that justice required. By being human, he could suffer the penalty of the violated law; and being Divine, his sufferings were infinite in value! In him "mercy and truth meet together, righteousness and peace kiss each other!"—Ps. lxxxv: 9 O, matchless and unbounded goodness! Surely, this is free, *unmerited* grace! What claim had *we* on the Redeemer's love? We were filthy, loathsome, and vile; yet he passed us not by, as he did the fallen angels! Why did he look upon *us?* "Lord what is *man*, that thou art mindful of him, or the Son of man, that thou visitest him?" "Even so, Father, for thus it seemed good in thy sight."

But did the Saviour do all that he engaged to do in this work? Yes: see him in the babe of Bethlehem! See him brought up in humble poverty, a "man of sorrows, and acquainted with grief," not having where to lay his head; yet, "going about doing good," healing the sick, raising the dead, &c. See him before his last conflict, counselling, comforting, and fervently praying for his disciples, and all believers. Follow him to Gethsemane; view his agony; his deep, intense, and inconceivable anguish; his bloody sweat; his earnest and repeated prayer that "this cup might pass from him," (still bearing in mind that he had no sin, but by imputation.) Follow him to the hall of judgment; see him there arraigned and condemned as a malefactor, blindfolded, buffeted, spit upon, cruelly mocked and scourged, crowned with thorns, &c. Follow him to Calvary, the last scene of his suffering; see him yield his sacred body to the most painful and shameful death! "He was led like a lamb to the slaughter!" But who can conceive the awful anguish of soul that extorted the cry, "*My God, my God, why hast thou forsaken me?*" But his sufferings, though great beyond conception, had an end: he could say, "IT IS FINISHED"; and though death appeared triumphant, yet, at the appointed time, it must give up its prisoner. He rises, the mighty conqueror! He remains with his disciples a sufficient time to give all necessary counsel and encouragement to them, and through them to all believers, and then ascends to heaven, and is now seated on the right hand of the Majesty on high! And does he there forget his people? No! "He ever liveth to make intercession for us!" "He is a faithful High Priest, performing every part of his office; and he will never leave the Mediatorial seat, till he has sent his renovating Spirit into the hearts of every one of his children, and brought them safely to those mansions which he has prepared in his Father's house! Surely, here is encouragement for the weakest believer. The mighty work of redemption shall not be left incomplete. Wherever he begins a work, he will finish it! "Our help is laid on one that is mighty!" "Thanks be to God, for his *unspeakable* gift!"

Mary.

EUROPEAN CORRESPONDENCE.

Charleston and Naval Architecture—Forts vs. Iron Plates—The Controversy Undecided—A State of Transition—Aspect of International Relations Brighter—Why is it so?—Difficulties, Dangers, and Duty—Poland and Russia—Two Anomalies—"Dissenters' Burial Bill"—The "Prison Ministers' Bill"—Debates in Parliament—Plausible "Pam"—The Priests and Crime—The Queen of Spain, as Directed by her Confessor—Modern Tract Enterprises—The London Tract Society and the Federal Army and Navy—Dr. Hoge's Application for Tracts—A Grant, with an Anti-Slavery Wrapper—The Stirling Tract Enterprise—Remarkable Statistics—Tract Publishers—The three "ioms"—Tract Diffusion—Christian Responsibility—Postscript.

LONDON, May 2, 1863.

The Results of the naval attack on Charleston, have set all our naval authorities and our chief public writers to review their past views and *dicta* in reference to iron-plated ships, versus iron-plated fortifications. It is clearly acknowledged that *this* contest has *not* settled the question, inasmuch as the American Monitors were, of necessity, hastily constructed, of comparatively limited tonnage, and not therefore qualified to effect what vessels like the *La Gloire* of France, or the *Warrior* of the British Navy, could, both as to resistance and power of assault, secure. The Government was obliged, some time ago, by the attitude of the House of Commons, to *suspend* the proposed iron-plated fortifications at Portsmouth. The Admiralty, however, is pushing its work as to one iron-plated vessel, if not more, with great energy. But even here, although the speed, force of *ram*-assault, weight of metal thrown, and thickness of iron plates, are unequalled elsewhere, every one feels that we are but in a state of transition. The damage to the turret of one of the Monitors at Charleston is highly suggestive and troubling to our naval architects. Progress is being made undoubtedly toward the production of metal plating which shall be practically impenetrable. On Monday last, a series of experiments was made at Shoeburyness, on the banks of the Essex shore of the Thames, when a Mr. Chalmers brought forth a newly invented plate, which—strengthened in the sense of having been secured to the wood, by girders and other means, that greatly *diffused*, and consequently lessened the shock of the concussion from the shot—proved itself superior to anything hitherto produced. No doubt this new inventor will attain great distinction.

The aspect of international relationships this week has been more encouraging to the friends of peace, than last. This is somewhat modified, however, by the reported anti-British feeling of the New-York and Washington press, and by the denunciations of the American Postmaster General, Mr. Blair, at an open-air meeting. Nevertheless, as the *Alexandra* is seized and kept from sailing; as the *Times* endorses Mr. Cobden's demand for a strict adherence to the letter of the law as to blockade, and declares that we may need an appeal to this law ourselves; as neither Roebuck nor another "free lance" orator has any personal responsibility, or can pretend to speak either the sentiments of the Government or the nation; as we hear that Mr. Seward advises the *Peterhoff* to be given back; as Mr. Adams has declared that he had been deceived as to the character and objects of the vessel to which he had given a virtual pass, thereby seeming to say that other ships sailing toward Matamoras were to be seized—from these and other causes, neither the money market nor the political horizon has been agitated, and business flows on in a deep, broad tide of prosperity. "Pity 't is" that on either side the press should indulge in violence, or that the public should be unduly sensitive. There is a limit, no doubt, beyond which forbearance on the one hand or the other would involve national humiliation, but I am sure that it is *not* the wish of this nation to complicate and increase American troubles, by forcing on a *second* war, in addition to that which now brings such sorrow and sacrifices to a kindred nation. Let us, dear friends, be patient; an invasion of Canada, a descent on Ireland, when spoken of at public meetings, and vehemently applauded, do not cause much feeling here, and, on the whole, good humor prevails.

The *Morning Star* tells its American friends that Mr. Horseman is not to be regarded as the exponent of English views or feelings. What would cause more feeling than anything else, would be, an attempt to force on a war with England for the sake of escape from political difficulties at home—which some allege is a design cherished by some persons in high places. Surely this cannot be true. Enough of misery and bloodshed belongs to the past of the world, without the mutually destructive collision of a people whose Bible, Gospel, language, mission, and interests, are so clearly one.

The Polish Struggle widens and extends its proportions, with alternations of defeat and victory. Mr. Hanessy, M. P., who, in the House of Commons, led the way as an orator on behalf of Polish liberty, has visited Cracow, and been received with great enthusiasm. The reply of the Russian Government to the collective notes of England, France, and Austria, has not yet arrived; or if it has, it is not yet published. It will be courteous and vague; the object is to gain time to put down the insurgents. The *Daily Telegraph*, in discussing the Polish question, evidently anticipates difficulty from the extreme demands likely to be made by the Poles. It writes as follows:

"What is it that they desire the Western nations should aid them in accomplishing? Will they be contented with a union with Russia like that which exists between England and Scotland? Or do they require a union similar to that which connected Hanover with Great Britain? Or, if they want independence from Russia and the reconstitution of the Polish kingdom, are its frontiers to be those of Poland proper, or of the old kingdom of the Jagellons? In these remarks we must not be understood to depreciate the justice of the cause for which the Poles are fighting and dying. They have cruel wrongs to redress, bitter oppression to avenge, and glorious memories to recall with pride. In their efforts to shake off the yoke of Russia we can only wish them God speed, and all that they can recover by their own gallantry they will retain, not only by might but by right. When, however, Europe is urged to interfere, it is necessary we should know what it is we are asked to do. There are certain concessions which the Czar would probably make under the influence of the moral pressure of European opinion. It is, nevertheless, a mere waste of words to require the reconstitution of Poland as an independent kingdom, unless we are prepared to enforce the demand by arms. Nothing short of absolute necessity will ever induce the Government of Russia to consent to a measure fatal to her influence and power in Europe. It is this uncertainty which to some extent has impeded the free expression of English sympathy with Poland. Had it not been for this, her cause would have lain ere now in the hands of another champion than Mr. Hennessy or the Pope's Brigade."

The Poles have been demoralized and degraded by two things: a Popish faith which has no moral power to purify—the Polish men, especially the upper class, being notoriously licentious in their habits—and secondly, by the crushing Muscovite rule which, as history shows in many parallels, defiles while it destroys.

The correspondent of the *Telegraph*, writing from Poland, gives the following representation of the condition and tactics of the insurgents, and also of the extent of the Russian military resources in this contest:

"The insurgents, without leaving their former system of hovering along the principal roads, have returned pretty exclusively to the principles of the guerilla war. Whilst cutting off the communications of the enemy, they have, however, learned to look out for safer positions, and, as a rule, no longer occupy the roads, but a wood, a swamp, or a hill in, their immediate vicinity. These improved tactics have also this advantage, that the raw recruits may be kept in the background, and the fighting be so limited as to bring none but veterans—of at least a month's military experience—under fire.

"The nominal number of the Russian troops now stationed in the kingdom amounts to 116,000. Subtracting, however, from this total the minus occasioned by the general reduction of the army, as well as the losses sustained in Poland, I think I shall be hardly mistaken in fixing the effective force at little more than 100,000. To concentrate this force, a portion of the guards was required to be marched to Poland with about one-half of the grenadiers. The latter, who even in the Hungarian campaign never penetrated further than Wilna, have now been stationed in the vicinity of Cracow and Lublin. The very riflemen, the cream and *élite* of the household troops, who generally garrison Zarsko Selo, and never stirred during the Crimean campaign, have been compelled to do the work of war which they had been so long disused to in Lithuania. In the latter province the number of troops cannot be estimated at more than 15,000 or 20,000. Adding to this an equal force in Podolia, disposed along the Austrian frontier, you obtain the grand total of the troops employed in the suppression of the mutiny. Russia, we find, having lost some 190,000 men in the Crimean campaign, and suspended recruitment for six years after, is not in a position to bring more than 150,000 men, at the very utmost, to bear upon Poland. If her army is usually given as consisting of untold thousands, it ought to be remembered that the Caucasus requires a considerable force; that the interior demands another; and that all over Kasan, Astrachan, Orenburg, and Siberia generally, the whole Government machine, from the delivery of a judicial sentence down to the postal service, is exclusively conducted by soldiers."

Great misery and loss of life have already resulted from this contest, and the longer it is protracted, the more must the sum of this misery and this loss of life increase. It is almost certain that in the long run, Poland must succumb; but then, even in her fall, the scandal to the Czar is all the greater; and Europe would feel that a chronic ulcer remained.

Two Anomalies have been revealed in connexion with recent legislation. They are pithily expressed and described by a public writer, when he says, "that the dissenting clergy should be excluded, except as spectators, from the churchyards, and that the Catholic clergy should be admitted, and indeed directed to come into the prisons, are propositions which the Legislature has been pleased to affirm." The explanation is this: first of all, Sir Morton Peto, M. P., brought in a "Dissenters' Burial Bill," the object of which was to allow the bodies of the Nonconformists of any parish, to be interred in the parish churchyard, without the Burial Service of the Church of England, and with such rites as their friends preferred. Mr. Gladstone, the Chancellor of the Exchequer, spoke and voted for the second reading of the Bill. For this he has drawn down the wrath of the High Church party, and he is threatened by them with the loss of his seat for the University of Oxford. But the *English Churchman*, a High-Church organ, is moaning and lamenting over the decline of right principles at Oxford, and predicts, that as the tide is running the other way at the University, and the Jowett and Liberal theological leaders command the situation, Gladstone, in a contested election, would come off victorious. The Church party threw out Sir Morton Peto's bill by a large majority, and this week have developed more of that party heat which was infused by the cunning D'Israeli, two years ago, when he raised the cry, "Church in danger," and called them to rush to the rescue. The abolition of Church rates has again been debated, and Sir J. Trelawny's bill has been thrown out by a majority of ten, amid vehement cheering from the Tories. Their zeal but precipitates the crisis. As the *Times* plainly indicates, the Dissenters before a very long period, may be the majority of the nation—the Church is national property, and its disenthronement must come. In point of fact, Church rates cannot be collected in half of the parishes in England, and the most efficient Churches and Districts are those where there is voluntary erection and endowment of Churches by private individuals. The English Church is powerful in one sense, but not in another. Its internal weakness is patent, and the existence of heresy within its pale grows more evident every year.

The Prison Minister's Bill is the title of another of those measures which I have referred to as "anomalies." The alleged object of this was to admit Nonconformist chaplains into jails, but its real design was to introduce Romish chaplains. As the law has stood hitherto, by the "special request" of a prisoner who declares he is not a member of the Church of England, he may be visited by a minister of his own church. The debate was somewhat remarkable, and among other things, brought out how much of the crime committed in England is to be laid at the door of Popish immigrants from Ireland. There are sixteen prisons in England and Wales, which have more than fifty Roman Catholic prisoners. The lowest number is fifty-four, the highest four hundred and eighty-five, and the average is upwards of one hundred and thirty in each. Considering that the Romish population of England and Wales is not more than a million—one twenty-fifth part of the population—this is a significant proportion. Fair play was the great argument for paid Romish Chaplains, and Lord Palmerston said, "it was a question not between Protestants and Catholics, but between sound sense and most respectable and honorable prejudice." In point of fact, "the thin end of the wedge" was already inserted. In every county and borough prison in Ireland, a Romish priest is paid to minister to Romish prisoners. General Peel, Lord Derby's War Minister, conciliated many votes to the Tory side of the house, by providing for Romanist chaplains in the army. In vain Mr. Newdgate warned the House against the ambition of the Romish priesthood, and their ceaseless efforts to recover their lost ascendancy, and spoke of the forgotten secrets of Italian dungeons, and the persecution of Matamoras in Spain. When Mr. Whalley, the anti-Maynooth successor of Mr. Spooner, rose, he was saluted with yells and cries chiefly from the Irish members, lasting over ten minutes. At length he was heard to say: "The riots at Berkenhead had virtually closed every public building in that town to free discussion; and the only remedy for the outrages in Hyde Park, had begun to put a bar on all public discussion whatever. The organized action of the Romish priests was the main cause of the crime of Ireland and the troubles from Irishmen, and the time would come when civil war, to avoid which the Duke of Wellington had consented to pass the Emancipation act, would have to be fought." There was a majority for the second reading of twenty-two. Cardinal Wiseman and his priests would doubtless have a jubilant dinner over the vote, and a pull at the best wine which that corporate dignitary keeps in his famous cellar. While the British Parliament is thus complaisant, and politicians are trying to make capital on either side out of Popish adherents, who despise them while they use them, the Queen of Spain—in spite of innumerable remonstrances, and a petition presented by her own son-in-law, the Duke De Montpensier—sternly refuses to liberate the Protestant prisoners.

Modern Tract Enterprises present an array of facts and figures very remarkable. The London Religious Tract and Book Society has, from small beginnings, grown into a gigantic institution. As its Annual meeting will be held next week, I shall reserve particulars as to its ever-increasing success and usefulness in all its departments. But I have not to mention that the Committee has contributed to the American Tract Society, along with fraternal salutations, their readiness to supply and forward £300 worth of tracts, books, and periodicals for the use of the American army and navy. The Rev. Dr. Hoge made an application to the Tract Society, in his recent visit, to London, and £300 were set apart in response. But the grant was accompanied with a practical condemnation of a proposed republic whose "corner stone" is slavery, in "the expression of the earnest hope that the present war may be overruled by the mercy of God, not only to the spiritual and moral welfare of the white population, but to the personal freedom of the slaves, and the social elevation of the whole negro race throughout the United States." I give this information on the very best authority. It exactly expresses the wishes and feelings of the overwhelming majority of our Christian people.

The Book Society has this week held its anniversary. Its path has been quiet, but very useful. It is mainly supported by Evangelical Nonconformists, but there are liberal Churchmen who sustain it also. This Institution was formed one hundred and thirteen years ago; it was founded in faith and prayer, on a catholic and evangelical basis. All its publications from the first, have been Pauline in their teaching. Both in subscriptions and sales, it is rapidly increasing, and the latest resolution adopted by its Committee authorizes for every guinea subscription, five pounds worth of books and tracts for distribution by the subscriber. It was emphatically instituted for the benefit of "the poor," and to many of these in successive generations it has been made a blessing. Two evenings ago its anniversary was held in a room in Ludgate Hall, which was a famous meeting place for Bible, Tract, and other meetings before Exeter Hall or other larger places were erected; and within it the voices of William Wilberforce and very many of the philanthropists of the past have been heard pleading the cause of the poor, and of the oppressed, as well as of the heathen. At the recent meeting all was gladness. A clergyman of the Church of England bore witness to the great value of its publications among the children of the degraded population of Bethnal Green, in the East of London. This minister is one of those earnest men whom the London masses want, and whom, when they get them, they prize. His teaching is that of the Puritan clergy of the seventeenth century; he is free alike from bigotry and formalism. The Bishop of London has had a conference with the proprietors of houses, &c., in the metropolis, stirring them up to meet the fearful spiritual destitution, which, from the rapid increase of population, and the results of a dead past, is fearful in its extent. He is discerning as to the right kind of clerical laborers; and for district churches a million sterling is to be raised in ten years.

The Sterling Tract Enterprise was begun by Mr. Peter Drummond. It commenced with the publication of a tract against Sabbath Desecration in the month of August, 1846, intended mainly for local distribution. It was followed by others circulated through a gradually widening sphere, until at length the Enterprise, including as it now does, the "British Messenger," started in 1853, and other publications of a kindred nature, embraces within its range of operations, the United Kingdom, as well as the greater part of the Colonies, and other countries where the English language is spoken.

The Rev. Andrew Cameron, well known as the able Editor of the *Christian Treasury*, for many years, is now Editor of all the publications issued at Stirling. Mr. Drummond has throughout devoted his gratuitous services to the management of this important and extensive concern. In the period from August, 1848, to March, 1861—according to a Report prepared and signed by the Accountant General of the Supreme Court of Sessions, and another Chartered Accountant at Edinburgh—I find an entry of the total annual receipts and payments by Mr. Drummond, on account of the enterprise; including funds for the erection of a noble building, the Stirling Tract Depot, which, both as to its architecture and its object, is a standing honor and ornament to that romantic town. The amount of payments was upwards of £62,000—of receipts, £60,318. The balance is since diminished.

In my recent visit to Scotland, I spent two days at Stirling; was present on two successive mornings at the Quarter-hour Daily prayer-meeting of those employed in the Depot, male and female, and also of Christians from the town; and saw and admired the order and dispatch with which the *British Messenger*, *Gospel Trumpet*, and *Good News*, together with large quantities of Tracts, were first folded, and then put up into parcels; and was put in possession of the following remarkable statistics:

STIRLING PUBLICATIONS.

1. Tracts of different sizes published during the year ending 31st December, 1862, 3,533,500.
2. Pages of Tracts published from beginning of the enterprise to above date, 119,015,900.
3. Amount of postage paid during year ending Dec., 1859, £1,306. 3. 11.—1860, £1,298. 16. 4.
4. Casual orders during 1859, 15,515; and 1860, 11,464; exclusive of regular subscriptions.
5. Number of *Messengers* published to same date, (118 Nos.) 10,383,485
6. *Gospel Trumpet*, published to same date, (72 Nos.) 4,980,334

15,363,819

There are many other Tract Institutions in England and Ireland; one is the Dublin Tract Association, which has a flourishing depot at 9 Paternoster Row; others are, "The Gospel Tract Society," "The Monthly" and "The Wesleyan Tract Societies." Many of the book-sellers are publishers of Tracts—such as Messrs. Westbeim & McIntosh, and Mr. J. F. Shaw. At the "Revival" office, also, many tracts are issued. Mr. Shaw has a series of "Household Proverbs; or, Tracts for the People," which have an excellent social and domestic, as well as spiritual bearing.

Scotland has its "Religious Tract and Book Society," which, however, can scarcely be described as a publishing association. It is rather a well-directed agency—with shops in large towns—for securing a pure literature to the people, and aiding and co-operating with recognized Colporteurs, who *sell* books and tracts over the length and breadth of the land.

In France, tract circulation has immensely increased. The Paris Tract Society has circulated 400,000 during the year, aided by the Tract Society of London. Toulouse is the centre of a tract agency, which sends Evangelical publications not only over France, but to every part of the world where the French language is spoken.

The Lower Saxony Tract Society is most successful in its work in Northern Germany. Mr. Gottheil, of Caunstatt in Wirtemberg, an agent of the British Society for the Propagation of the Gospel among the Jews, diffuses tracts widely among his brethren of the house of Israel. A translation of his excellent little work—in the form of question and answer—is about to be published, under the auspices of the Society, for circulation among English-speaking Jews.

Romanism, Secularism, and Momonism, have their tract literature also—more, however, in the form of Catechisms as to Popery, and Lectures, or attempted argument treatises, as to the other two systems. Duffy, of Dublin, has an agency in London for the sale of "Standard Catholic Works, * * Religious Prints, Crucifixes, Medals, Rosary Beads," &c. He has "A Standard Library of Catholic Divinity," at 2d. each treatise, in which the Virgin and Saints figure largely; the "Holy Scapulary," "The Place of St. Ignatius," "The Rules of the Order of St. Francis," "The Stations of the Most Holy way of the Cross," "The Office for the Dead," &c. Then, there are "Books for Children," at 1d. each; as well as "The Young Christian Library of Lives of the Saints."

My impression is, that never was there so much pure and healthy literature for the masses, as now; and never was there so much loving activity in its diffusion. It is all-important, however, that both English and American Christians remember that there are masses of the population who do not yet possess these means of enlightenment; and that it is only Christians who can be expected to become distributors. The living, loving voice, and visit in the rural cottage, or in the back streets and alleys of the cities and towns, with an evident interest in the social elevation of the families visited; sympathy in the sorrows and wants of the poor; a tender interest in the *children*, and kindly looks and words for them and their mothers—all done out of love to Christ, and *with perseverance*—these are seen to be crowned with a rich reward. It is lamentable to think that such visitors, men and women, are still the minority—that a large body of *hearers* of the Word belong evidently to the self-indulgent, and "do-nothing" family, and that months and years pass on, when souls left in darkness might have been made light; while the lepers are not cleansed, not because there is "no balm in Gilead, and no physician there," but because those who are communicants at the Lord's table have no practical pity for dying sinners.

J. W.

P. S.—There is a general feeling that the danger of collision between the British and American Government is obviated for the present.

Trade at Manchester has resumed its activity. The feeling is improved by a statement that the United States Government is sending an agent to this country versed in the maritime and international laws, to coöperate with Mr. Adams, so that "all possible cases may be promptly settled there, instead of their being made the subject of tedious correspondence." This is very important, as a preventive of bad feeling. I believe that had this been done sooner, both countries would have been saved from agitation and angry feeling.

The Lancashire unemployed are about to be set to work in the improvement and drainage of towns as extensively as possible. Emigration is also encouraged.

The *Times* of to-day argues for recognition of the South and the North, and says: "We have been quite as proud of the United States, and have found them quite as useful since they ceased to be our own. We have all come to the conclusion that they have a right to be independent, and it was best they should be. Nor can we escape the inference that the Federals will one day come to the same conclusion."

I merely quote these words, which no doubt will not be indorsed by the American people.

The Sea-Captain's Story.

BY REV. JOHN TODD, D.D.

The sea-captain was a large, frank, noble-looking man. There was no one in the stage who could talk faster, laugh louder, or swear more fearfully. The stage was full, and all day they travelled together. Among other topics of conversation, the captain related an account of a terrible storm he had met with in the Gulf of St. Lawrence. When the storm met them unexpectedly, they made all haste to take in sail, to get the spars down from their heights, to get every boat and every movable thing lashed. How the storm swept over the waters, making the waves curl and quiver as if in a continued shudder! Every thing was made taut and trim, the storm-sail set, the helm lashed, and then the men had done all they could. Surely and fast she drifted before the storm, toward the rocky shores of Labrador; but no human power could manage the vessel. All day and all night she drifted and then about sunrise struck upon a little island. There for a few moments she was lifted over rocks, till at last a huge wave placed her on a great wrock, where she swung, and writhed. All knew that she must soon go to pieces; so they went to work to make a raft, hoping that possibly they might thus reach land. hardly had they got it done, when the poor, groaning vessel went all to pieces. The men shouted, "To the raft! to the raft!" Alas! the captain was the only one who got on to it and had tied himself to it. With many oaths he told how awful the scene was—how the poor fellows struggled and tried to grasp the raft, but the waves dashed them off to rise no more.

"And there," said the captain, "I was alone. Not a thing saved, not a mouthful of food, not a drop of water! For three days and three nights I was on the raft, till I was nearly gone, when a ship came near. I had just strength enough to hold up my red flannel shirt, which they saw, and came to my relief. I was too much exhausted to stand or even to speak. My life hung by a hair. But here I am, on my way home, having lost all I had in the world."

The passengers were much interested in the captain's narrative, and one silent gentleman got them to contribute a handsome sum, he giving the lion's share, which was delicately given the captain. He seemed very grateful, and showed a great sense of relief.

In going up a long hill, just before night, the passengers all got out and walked up the hill. It was then that the silent gentleman found himself walking alone with the captain.

"Captain, may I ask you a question, and not give offence?"

"Certainly, sir, and I'll be happy to answer it."

"Well, sir, when you was on that raft alone, during these long days and nights, did n't you solemnly promise the Lord that if he would spare you and save you, you would live a different life and serve him?"

"None of your business, sir!" said the captain, reddening and drawing in his breath.

They got into the stage, and soon came to their lodging village. The captain was silent and so was the silent man. The captain was to stop there and turn off in a different direction. At day-break the stage and the rest were to go on.

Just before the break of day, there was a knock at the chamber door of the silent man. He opened the door, having first kindled a light, and there stood the captain. His eyes were red and his noble face was flushed, and his great bosom was heaving. He took the hand of the gentleman and sobbed, and heaved and sobbed and spoke.

"Sir, I treated you rudely yesterday. I came to ask your pardon. I did promise and promise and vow to God on that raft that if he would spare me I would live a different life, and I would serve him! O, what a sinner I am! I have not slept a wink all night. Will you pray for me and forgive me?" The gentleman wept too, and promised all that he asked, and then the stage drove up. They grasped each other's hands, and parted never to meet again in this world! Will they meet in the next?—*S. S. Times.*

Prayerless Parents.

Prayerless parents! Your irreligion may prove your children's ruin. They might have been within the fold of the Saviour by this time, had not you hindered them when entering in. That time when God visited your family with a heavy stroke, they were thoughtful for a season, but there was no church in your house to give a heavenly direction to that thoughtfulness, and it soon died away. That evening, when they came home from the Sabbath School so serious, if you had been a pious father or mother, you would have taken your boy aside and spoken tenderly to him, and asked what his teacher had been telling him; and you would have prayed with him, and tried to deepen the impression. But your children came in from the church or school, and found no church in their father's house. Their hearts were softened, but your worldliness soon hardened them. The seed of the kingdom was just springing in their souls, and by this time might have been a rich harvest of salvation; but in the atmosphere of your ungodly house the tender blade withered instantly. Your idle talk, your frivolity, your Sunday visitors, your prayerless evenings ruined all.

Your children were coming to Christ, and you suffered them not. And you will not need to hinder them long. The carnal mind is enmity against God; but no enmity so deep as theirs who were almost reconciled and then drew back. You drove your children back. You hardened them. They may never more be moved. They may grow up as prayerless and ungodly as yourself. If God should change yourself, they may soon be too hard for your own tears and entreaties. If you die as you are, their evil works will follow you to the world of woe, and pour new ingredients into your own cup of wrath. Oh! think of these things. A prayerless house is not only a cheerless one, but it is a guilty one; for where God is not, there Satan is.

Literary Pillars of the Papacy.

A Paris letter says: "It is curious to see the heterogeneous elements of which the Papal army of *literateurs* is made up. M. Proudhon does not profess Christianity. M. Drouyn de Lhuys believes in the transmigration of souls, and other theories held by French dreamers, which are in direct opposition to all the Catholic dogmas. The majority who rejected Jules Favre's motion for the evacuation of Rome, are Voltareans. M. Guizot, who represents the temporal power at the Institute, is a Protestant of the Evangelical school. M. Cohen, the principal *redacteur* of *La France*, is a Jew, and although he says in the columns of that journal, that the Papacy is the great conservative principle of modern society, in short, the salt of the earth, goes every Saturday to the Synagogue, and is as scrupulous an observer as he can well be of the law of Moses, and the ordinances of the Rabbis."

True and False Prayer.

Children shoot arrows on purpose to lose them, and never so much as look where they light. But men; when they shoot, aim at the mark, and go after the arrow to see how near it falls. So, wicked carnal men, when they have said, not made their prayers to Almighty God, look not after them, and have no more regard of them. But God's children, when they upon the bended knees of their souls dart out their prayers, when they pour out their requests unto him, they look after them, eye them up into heaven, observe how God entertains them, and wait for a happy return at his good will and pleasure.

Grandeur of the Bible.—If you have ever tried it you must have been struck with the few solid thoughts, the few suggestive ideas which survive the perusal of the most brilliant of human books. Few of them can stand three readings, and of the memorabilia which you had marked in your first reading, on reverting to them you find that many of them were not so striking, or weighty, or original as you thought. But the word of God is solid; it will stand a *thousand* readings, and the man who has gone over it the most frequently and carefully, is the surest of finding new wonders there.—*Rev. J. Hamilton.*