

THE  
REVIVALIST:

AND

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# THE REVIVALIST.

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## SCRIPTURE DOCTRINE OF REVIVALS.

MANY persons, not positively hostile to revivals of religion, seem yet to regard them as something extraneous to religion; it may be, a useless appendage of it. If the regular forms and ordinances of religion are sustained, they see not what more is wanted. But such an idea has no sanction in the Scriptures. Even under the Old Testament, seasons of the outpouring of the Spirit of God were regarded as essential to the life and continued existence of the Church. Take some specimens of the language of the Hebrew Scriptures. Isaiah says: Upon the land of my people shall come up thorns and briars; yea, upon all the houses of joy in the joyous city; because the palaces are forsaken, the forts and towers shall be dens for ever, the joy of wild asses and the pasture of flocks, until the Spirit be poured upon us from

on high, and the wilderness be a fruitful field. The same Prophet, describing a future scene of religious prosperity, ascribes it to the outpouring of the Spirit in these terms: I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my Spirit upon thy seed and my blessing upon thine offspring, &c.

Ezekiel speaks in similar terms: Then will I sprinkle clean water upon you, and ye shall be clean. A new heart also will I give you, and a new spirit will I put within you. Joel also says: And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, &c. Zechariah uses these terms: I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon me, whom they have pierced, and mourn.

Such are specimens of Hebrew prophecies of the then future scenes of the outpouring of the Spirit: showing that the Old Testament saints must have been familiar with the vocabulary of revivals. Nor were they wholly strangers to the actual scenes of revival. Spiritual reforms had, indeed, such connexions with external changes, that the spirituality of the reformation often escapes the notice of the superficial reader. The coming out of Egypt was not a mere deliverance from slavery; a thorough reformation of character was effected in the space of one generation; so that the generation that entered Canaan ex-



ceeded all others for piety. And after that, in the time of the Judges and of the Kings, there were occasional scenes of reformation, which bore all the essential features of a religious revival. Witness the reign of David, of Hezekiah, and of Josiah. The return from the captivity was attended by a great revival of religion—as may be seen by the books of Ezra and Nehemiah.

And saints, under the Old Testament economy, were wont to pray for revivals. The prayer of Habakkuk is an instance: O Lord, revive thy work in the midst of the years, &c. The Psalmist prays: Wilt thou not revive us again, that thy people may rejoice in thee? And: Let thy work appear unto thy servants, and thy glory unto their children. Let the beauty of the Lord our God be upon us, &c. Isaiah puts the same prayer into this language: Awake, put on strength, O Arm of the Lord. Art thou not it which hath dried the sea, for the ransomed of the Lord to pass over? Therefore the redeemed of the Lord shall return, &c. And again: O, that thou wouldst rend the heavens! that thou wouldst come down! that the mountains might flow down at thy presence!

Thus the piety, which breathes in the Old Testament, attached great importance to special outpourings of the Holy Spirit. The testimony of the New Testament is still more full. From the day of Pentecost, onward, the Acts of the Apostles record special outpourings of the Holy Spirit, here and there. And from that time to the present, the history of the Church has been the his-

tory of successive declensions and revivals. The history of the Reformation, in the 16th century, presents an instance of a remarkable revival, which changed the aspect of the Christian world. The New England Colonies had their conception and birth in a revival of religion. And from their birth, to the present time, their revivals have constituted their peculiar glory. And he must be blind to the true nature of religion, who does not see that it is kept alive and in progress mainly by special outpourings of the Holy Spirit. It would be better if there were no declensions, and no occasions for revival. But as long as there are diseases there will be need of remedies; and the Church in all conditions, hitherto, has had need to be revived. If there be drought, there is need of rain. That may come by the steady and continual dropping, or in the sudden and impetuous shower. We might fancy the steady rain to be desirable, to the exclusion of showers. But God is wiser than we.

The spirit of indifference to revivals, then, which is ever so ready to creep in upon the Church, needs to be chased away, as by the breath of heaven. And we need to bring in, and seat with greater strength in all minds the conviction, that the revival of God's work is as essential as religion itself: and that in a world where ten thousand causes unite, to depress the tone of piety, religion must—at least now and then—be revived, or else its very name must perish from the earth.

## ADDRESSES ON PRAYER.

### NO. I.—THE NATURE AND OBLIGATION OF PRAYER.

CHRISTIAN FRIENDS: Permit me, at the commencement of the new year, to address you on the subject of prayer. Its vast importance you will readily admit. May I not, therefore, attempt to stir up your minds, by way of remembrance, to a consideration of its nature and obligation, and attempt to set the subject fully before you with a view to your spiritual welfare?

Prayer is a glorious privilege. It is connected with innumerable blessings. It is essential to vital religion. Where the spirit of prayer exists, there piety flourishes—there the blessings of Heaven descend: but where prayer is absent, there is the paralysis of atheism, and there the coldness of spiritual death.

What is prayer? Prayer is the expression of the desires of the heart to God. It is asking God for the blessings he has promised to bestow. It is the lifting up of the soul to Him in ardent aspirations after spiritual good. It is not a fine form of words eloquently expressed. It does not consist in well sounded periods or poetic diction. No:

“ Prayer is the soul’s sincere desire,  
Uttered or unexpressed ;  
The motion of a hidden fire  
Which trembles in the breast.

Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of the eye,  
When none but God is near."

"Prayer," says Scott, "is to look into the Bible and see what God has promised—to look into our hearts and ask ourselves what we want—to look up to God to give us what we want, and what he has promised, as the purchase of Christ's blood; expecting, although we are the most unworthy, yet that he will be as good as his word."

In prayer we *adore* God for his perfections, *thank* him for his mercies, *confess* to him our transgressions, *petition* for his blessings, and *intercede* with him for favours for our fellow-sinners.

Such, in a few words, is the *nature* of prayer. Let me now direct your attention to the *obligation* of prayer. "Men *ought* always to pray," saith our Lord. There are few who would refuse to admit that we are bound "by prayer and supplication with thanksgiving to let our requests be made known unto God." There are many arguments which readily present themselves to enforce the obligation of prayer.

Consider *your entire dependence on God for all things*. God is the author of your being and your blessings. "In him," in every respect, "you live, and move, and have your being." "Every good gift and every perfect gift" which you receive "cometh from above—from the Father of lights." Without God you are nothing. Every

breath you draw, both of the natural and the spiritual life, comes from him. So completely are you dependent on God. Prayer is the expression of this dependence. It is the acknowledgment of your indebtedness to sovereign bounty and grace. This expression of your dependence, then, you ought to give; this acknowledgment you ought to make. The sense of this you ought always to carry about with you, and at all times, and by all means earnestly to cherish.

Reflect on *the multiplicity of your wants*—wants which none but God can supply. You have ten thousand wants to be supplied—wants temporal and wants spiritual—wants connected with food, clothing, health, preservation, friends—wants connected with spiritual guidance, instruction, support, and perseverance. You need strength to discharge duty and to repel temptation. You need divine illumination to inform and direct. You need pardon for your daily sins. You need holiness to qualify you for seeing God and dwelling in the heaven of his glory. All these things you need. God can supply them, and none but God. Ask then, and ye shall receive. Is it not your duty to ask? to ask earnestly and perseveringly?

Consider *the abundance of blessings you are constantly receiving from God*. His mercies are new every morning, and repeated every evening. "Each moment as it flies" is loaded with benefits. To use the emphatic language of Baxter, you are

“clothed and fed with mercies.” Goodness and mercy have followed you all the days of your life; and these all come from God. He grants you “all things pertaining unto life and godliness.” These mercies demand your grateful acknowledgments, and the gratitude of your hearts should find expression in the ardent and glowing language of the Psalmist, “Bless the Lord, O my soul, and all that is within me bless his holy name; bless the Lord, O my soul, and forget not all his benefits.”

*Your relation to God as guilty rebellious creatures*—at least as creatures who have been guilty of rebellion—demands that you should approach your offended King in the language of confession and supplication: “All have sinned and come short of the glory of God.” In this universal defection you have been involved. You are, in your natural state, sinners before God. Hence you ought to humble yourself before Him, and confess your transgression and implore his pardoning mercy. “Take with you words and return to the Lord and say unto him, take away all our iniquity, and receive us graciously; so shall we render unto thee the fruit of our lips.”—Hosea xiv. 2.

Let me urge upon you *the glorious fact of God's willingness to pardon sin, and his establishment of a throne of grace*, as a powerful consideration to enforce the obligation of prayer. You are assured that God is “good, full of compassion, and ready to forgive; that he is merciful and gracious,

not willing that any should perish, but that all should repent and be saved. "There is forgiveness with him that he may be feared."

Besides this, he has erected a throne of grace whither you may repair—where he waits to be gracious, and where his forgiving love is gloriously displayed. "Seeing that we have a great High Priest which is passed into the heavens, Jesus, the Son of God; not a high priest who cannot be touched with the feeling of our infirmities, but who was tempted in all points wherein he resembled us, yet without sin; let us come, therefore, boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." (Heb. iv. 14, 16.) As the shechinah, or cloud of glory, the symbol of the Divine presence, rested of old upon the mercy seat, in the Jewish Tabernacle and Temple, whence God gave forth answers to inquiries at the holy oracle; so does the Divine Majesty still sit enthroned upon the mercy-seat in the Temple "not made with hands," and reveals his grace and returns answers of love to the humble worshippers who bow before his footstool. This mercy-seat is sprinkled with atoning blood—the blood of Christ Jesus—which cleanseth from all sin. Through this you can draw nigh, and through this you may hope for every good. Apart from the privilege, how powerful is the obligation arising from the consideration of these blessed truths, to draw nigh unto God in prayer? "Having, therefore, boldness

to enter into the holiest by the blood of Jesus through a new and living way, \* \* \* and having a High Priest over the house of God, let us draw near with a true heart, and in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water;" our whole persons sanctified by the Spirit of God, whose purifying influence is illustrated by the effects of pure water.—Heb. x. 19—22.

Lastly ; *prayer is a duty frequently and forcibly inculcated upon you in the word of God.* I need not adduce many quotations to prove this. I simply remind you of the *fact*. The language of the Saviour may serve as an example: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." To this corresponds the reiterated injunctions of the apostle Paul: "Brethren, pray for us; pray without ceasing." You are, then, commanded to pray. What is really your privilege is yet enjoined on you as a duty. Will you hear the voice of God? Will you obey your master's divine command? Will you cultivate the habit of prayer? A habit of prayer is essential to your peace of mind. You cannot be happy and neglect prayer. It is essential to growth in piety. "The warmth of pious feeling will soon be chilled, unless the altar-fires of the heart are kept constantly alive by fire brought from Heaven by means of prayer."



Those who habitually neglect prayer can lay no claim to the Christian character; for they do not cherish a feeling of dependence on God, or a spirit of gratitude towards him. They have no sincere desire for salvation. They are not deeply sensible of their sin. They do not love God. They may profess to know God and love the truth; but their profession is their all. While they have a name to live, they are dead.

Let me then, Christian friends, strongly but affectionately urge you to give yourselves more than you have ever done, to prayer. Enter into the spirit of prayer. Carry this spirit about with you. Plead earnestly with God for his blessing upon yourselves and upon his whole church. Plead with him for the outpouring of his Holy Spirit upon "all flesh." Ask him to fulfil the promises and predictions of his word respecting the establishment of the Messiah's kingdom, the spread and victories of his truth, and the universal glory of his reign. Pray that his people may be "voluntaries in the day of his power, attired in the beauties of holiness, and more in number than dew drops from the womb of the morning." Pray that this year upon which you are entering may be signally distinguished in the history of the world by the conversion of the nations unto God. Pray for China—plead earnestly for that vast empire, that God may arise and have mercy upon it, and that through an opening, now providentially presented, the truth of God may enter and glori-

ously effect its peaceful triumphs, until the whole population are brought into cheerful subjection to Messiah's happy sway. Thus pray, and God will hear you, and your own souls will be blessed.

*Waterford, Dec. 1843.*

I. J.

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### MARTYRDOM AT CONSTANTINOPLE.

THE following extract is from a letter addressed by a missionary at Constantinople, to a friend in this country. The occurrence which it describes has caused much excitement, particularly among the Armenians. Many Mahommedans appear to be shocked by this exhibition of religious fanaticism, happily without a parallel, of late years, in the history of the Turkish government. The interposition of the Christian powers of Europe has been invoked to prevent a recurrence of such scenes.

"I witnessed yesterday a spectacle, which, heart sickening as it was, I could wish every Christian in America might have been with me to look upon, that he might get one vivid impression of the value of religious liberty, and of the blessings of that inheritance to which all in our own happy country are born. It was that of the severed head and trunk of a martyr to the profession of the Christian faith. The body was thrown down by the side of a public street, to lie for three days, a mute but affecting testimony of the spirit of Islamism, and the still existing fanaticism of

the Mussulman. On the wall above was posted a notice in Turkish, stating that the person was an Armenian, a shoemaker, by the name of Ovagim; that he had embraced the true faith, and afterwards abjured it; that consequently, by the holy law, (Koran) he brought himself under condemnation of death: that accordingly a Fetwah, or judicial sentence, was issued to that effect; that life, however, was offered to him on condition of his again accepting the true faith; that he obstinately persisted in refusing to receive it; that his death therefore became necessary; and accordingly he died and went to perdition.

“When it was discovered that Ovagim had renounced the Moslem faith, great efforts were made to induce him to embrace it again. Rewards, a commission in the army, etc., were promised to him if he would do so. He was threatened with every horrible infliction, and, it is currently reported, was actually subjected to the endurance of horrid and revolting tortures, but which, in the absence of positive evidence, we would fain hope was not so. But his steadfastness could not be shaken. He was even brought out to the place of execution, and the alternative of Islamism and honour, or persevering rejection and death, was set before him. He was neither seduced nor intimidated; and once more was remanded back to prison.

“At length, he was brought forth, and for the last time, was called on to make his choice.

With the sword of the executioner held over him, he replied: *'I cannot change; I am a Christian; as such I die!'* The word of command was given; he kneeled to receive the fatal stroke; a headless trunk fell upon the earth, and his soul passed into eternity—with what views and feelings the great day alone will disclose.—We should rejoice to know that he suffered with an intelligent understanding, and a hearty reception of the real truths of the Gospel. May the revelations of the future show it to have been so. None can doubt the force of his convictions. He unquestionably felt assured, that to yield would seal his eternal destruction. There is room to fear that he may have felt, as the mass of Christians here believe with undoubting confidence, that to suffer steadfastly would, of itself, insure salvation and an exalted seat in heaven. Many regard him now as a saint; and already, as I am informed by two of our native brethren who have to-day called upon me, begin to employ his name in intercession. Alas! for such perversion and blindness. But whatever may have been the motives and sustaining principles, known only to the Searcher of hearts, by which he was actuated, we cannot but admire the constancy with which he stood fast, and refused to deny the name of Christ. Who of us could endure such a trial?"

We learn that Sir Stratford Canning, the British Ambassador to the Porte, has addressed a powerful remonstrance to the Turkish Government, against the taking of life for embracing or

renouncing religious opinions, as being altogether contrary to the tolerant spirit which pervades the civilized world. The remonstrance does great credit to the humane and christian spirit of Sir Stratford Canning, and it is deeply to be regretted that the Ambassadors of other powers did not unite with him in protesting against an act of such unmingled barbarity.

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### REFLECTIONS FOR A NEW YEAR.

“She hath done what she could.”

How simple, but how full and expressive is this sentence of approval from the lips of incarnate love. Were it possible truthfully to apply it to the great mass of professing Christians at the present day—could we say of *them* in sincerity, “they have done what they could,” how splendid would be the results of their enlightened zeal and fervent love. But would such language applied to them be the language of truth? Let us glance for a moment at the rich professor. He acknowledges that the silver and the gold are the Lord’s; that both riches and honours come from him. The language of his lips is:

“Were the whole realm of Nature mine,

That were a present far too small;

Love so amazing so divine

Demands my soul, my life, my all.”

But what do his actions say? He may give, he may give liberally to the cause of Christ, but

do his gifts bear any adequate proportion to his infinite obligations? Does he deny himself one luxury, one comfort, that he may cast more into the treasury of God? But it is not by contributions alone that the rich Christian is bound to do what he *can* to promote the Saviour's honour, and advance his kingdom. His wealth places him on an eminence, and therefore his example will be powerful in its influence both in the world and in the church. He should be a pattern in faith, in love, in humility. He should prove by his conduct that he is glad to go to the house of God. He should by his presence and his assistance in the social meetings for devotion show that he feels the value and the efficacy of prayer. His conduct in the world, in the church, and in the family, should prove that his affections are really set upon things above; that he does not love the world or the things of the world, but that his treasure and his heart are in heaven. If he do less than this, can we say that he has done what he could?

But the majority of Christians in our day are not among the affluent of the land, but among those who are merely in circumstances of comfort and competency; and with regard to their offerings for the support and advancement of the kingdom of Christ, there can be no doubt that in proportion to their circumstances the gifts they lay upon the altar, are far more costly, and their personal exertions greater than those of the class

upon whom the riches of this world have been more liberally bestowed. But are they prepared to say that they could not even in this way do much more. Is it necessary that they should seem so much disposed to vie with those above them in the decorations of their houses and their persons? Does it conduce to the spiritual welfare of their children and their dependants, that they should seem so anxious about conformity to the fashions of a perishing world, and not give more decided evidence that they are seeking *first* the kingdom of God and his righteousness? Are they, by the daily tenor of their conduct and conversation, by their holy lives and Christian tempers, bearing a constant though silent testimony to the truth, that they feel themselves to be but strangers and pilgrims here, and that they are seeking a better country. Are they, by their punctual attendance at the house of God, cheering the hearts of their pastors; and are they careful to be not only hearers but doers of the word. Do they, by the efforts they make to join with those who meet to supplicate for promised blessings, and to plead with God for the fulfilment of his promises, reprove those who are so careful and cumbered about the things of time, that they cannot lay aside their business and their cares, even one evening in the week, to enjoy communion with God, and to unite with His people in pouring out their hearts before Him. Are they active in inviting others to come

and hear about these things which belong to their peace? Are they at once diligent in business and fervent in spirit, serving the Lord? If they are not all this, they have not yet done what they could.

But there are many professing Christians among the poor, even among those who are destitute of the very necessities of life. Can *they* do any thing to promote the glory of God? Yes; much, they can do what the rich man cannot do. He may speak of the blessedness of putting our trust and confidence in God, and of the power of religion in supporting under every trial. The poor Christian can prove this. He can show the ungodly around him that they who truly seek God shall never want any thing really needful. He can prove that it is possible even amidst the anxieties and the privations of poverty to find time to serve God. He can prove that the favour of God bestows more peace and joy than all the riches of the wicked. He can glorify God by cheerful unre-pining submission to His will. He can rejoice in the prospect of an eternal inheritance. He can invite his neighbour to go with him to seek God, and he, too, by his presence, can encourage the hearts of his Christian brethren, and by his fervent prayers, call down blessings from above; and if he has not yet done all this, he has never yet done what he could. But what is the design of these few slight and desultory thoughts? Simply to awaken, in every Christian mind, a train of pro-



fitable reflection. To induce him at the commencement of another year, to which the goodness of God has brought him, to consider seriously what he *could* have done during the year now passed into eternity to promote his own growth in grace, to bring others to a knowledge of the truth, and to advance the Saviour's kingdom. To lead him, conscious how very far he has come short of his ability and his obligations, to determine humbly and prayerfully, and in dependance upon divine aid, to be this year more diligent, more earnest in seeking to have some humble claim to share in that divine approval, "She hath done what she could."

*Hackney, Dec. 1843.*

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### THE RIVERS OF PALESTINE.

[We have much pleasure in commencing a series of papers on topics connected with the geography of the holy land. They are from the pen of our esteemed friend, Rev. S. RANSOM, of Hackney College; whose intimate acquaintance with this subject must be well known to all who have read his valuable book on *Biblical Topography*.]—Edit.

The streams of Palestine, with the exception of one, are inconsiderable, meriting the appellation of *brooks*, or *winter torrents*, rather than of *rivers*. But as most of them are important in their historical associations, however insignificant they may be in themselves, they deserve distinct and particular description.

In our description of them, we shall commence with the Jordan,—we shall next take those streams which flow into the Mediterranean, proceeding from north to south,—and then, in the same order, take those which tend towards the great central valley.

#### THE JORDAN.

This is not only the longest river of Palestine' but the chief of Syrian rivers. During a line of 3000 miles along the coast of Africa and Syria, there is no stream, except the Nile, that contributes so large a volume of water to the Mediterranean, as the Jordan contributes to the Dead Sea; and, in Arabia, there is not a river that is comparable to it. According to Josephus, it rises in a fountain called Phiala, (a vial,) so called from its round figure, which was about fifteen miles from Cæsarea Philippi, a little to the right, and not much out of the way to Trachonitis. Thence, it flows under ground to the cave Panion, which was thought to be the source of the Jordan, till Philip, the tetrarch of Trachonitis, having cast straws into Phiala, saw them come out again at Panion.

But this account of Josephus has more the appearance of fable than of veritable narrative. And recent investigations have shown that it is in a high degree unphilosophical. The fact seems to be, that the Jordan has several sources. The most eastern is the cave Panion, mentioned above.

Besides the stream which flows thence, two others of considerable magnitude enter the lake Merom, from the north, each of which is formed by the junction of two others. The more eastern of these streams alone has now for more than thirty centuries borne the name of Jordan ; the more western, although much longer and larger, appears never to have been included in the name, but was regarded as a tributary of the lake Merom.

After a course of about fifteen miles from the lake Merom, the Jordan passes under the city Julias, or Bethsaida, and so, over the lake of Genessareth, and thence, running a long way through the valley which is designated from it, it empties itself into the lake Asphaltites, or Dead Sea. It thus pursues a course, from north to south, the whole extent of Palestine. According to the best authorities, its breadth is about twenty yards, its depth, considerably greater than the height of a man, and its current, very rapid.

It is a commonly received notion, that this river was anciently subject to a periodical overflowing, something like that to which the Nile is still subject. This notion is founded on Josh. iii. 15 ; and 1 Chron. xii. 15, where it is said,—“ the Jordan overfloweth all his banks, all the time of harvest.” But travellers who have visited Palestine, have not witnessed this overflowing. Hence, to reconcile the existing state of the river with the supposed scripture account of it, it has been asserted that, from the removal of a great part of the

forests from Mount Lebanon, a much less quantity of water comes into the channel of the Jordan ; and that, from the operation of its current for so many years on its bed, its channel is considerably deepened, so that even the same quantity of water would make a less show now than formerly. But the original Hebrew does not convey the idea that the Jordan ever did overflow its banks ; but merely that it was *full*, or that it *filled up* its banks—meaning the banks of its channel. It ran with full banks, or was *brim full*. The same sense is given both by the Greek version called the Septuagint, and the Latin Vulgate.

Two banks belonging to it are still visible,—an inner, and an outer, about a furlong from the other. The nearer bank is thickly set with bushes and trees, among which are the tamarisk, the willow, and the oleander ; which completely conceal the water from the view of the spectator, who stands above them. In these thickets harboured several kinds of wild beasts, till the swell of the river forced them from their covert. This is the allusion of the prophet Jeremiah, when he represents the enemy of Edom coming upon it, like a lion coming up from the swelling of Jordan. (xlix. 19 ; l. 44.)

There do not appear to have been any bridges across the river, and from its depth, and the rapidity of its current, it could be crossed only in certain parts, where nature or art had erected shallows or fords. Of this circumstance, the men of Gilead

took advantage in the civil war, which they were compelled to wage with their brethren: "The Gileadites took the passages of Jordan, before the Ephraimites:—then they took him and slew him at the passages of Jordan."—Judges xii. 5, 6. The people of Israel, under the command of Ehud, availed themselves of the same advantage, in the war with Moab: "And they went down after him, and took the fords of Jordan towards Moab, and suffered not a man to pass over." iii. 28.

Previously to the overthrow of the cities of the plain, it has been usual to suppose, that the Jordan flowed in a deep and uninterrupted channel, down a regular descent, into the eastern gulf of the Red Sea. Further geographical investigation, however, has discovered, that the country from the Dead Sea, southward, is on the *ascent*, and that the Red Sea is itself *higher* than this expanse of water. Hence arises the question—What became of the Jordan before the destruction of the above cities? There is, we conceive, no inconsistency with the scripture record in the supposition, that there existed a lake in this basin in former times to receive the Jordan; and then the "Plain" or "Vale of Siddim" would mean merely the borders of that lake. This seems to be the idea of Josephus, who appears to speak of the land of Sodom as still existing as a land, though in a condition sadly altered from its former state.

**Poetry.****THE GLORIES OF THE CROSS.**

WE copy from the Church of England Magazine the following beautiful poetry, founded principally on the 18th and 64th verses of the 119th Psalm. "The earth, O Lord, is full of thy mercy; teach me thy statutes." "Open thou mine eyes that I may behold wondrous things out of thy law."

The golden orb whose glance is day,  
Night with her pearly hosts' array,  
The music of the ocean's swell,  
The mountains hoar, the mossy dell,  
The stream that rolls its murmurs by,  
The meadow like an emerald sky,  
The air that breathes, the trees that wave,  
The flowers whose tints thy finger gave,  
All heaven, all earth, O God, declare  
How numberless thy glories are.  
Open mine eyes, that I may see  
The wonders they reveal of **THEE**.  
The comforts that around me teem,  
And make my home so happy seem;  
The food that many a clime affords,  
The raiment which thy care accords,  
The friendship that lights up my way,  
The love that smiles even night to day,  
The fruit that gladdens, wine that cheers,  
The voice whose tones would hush my fears.  
The hand unseen that shapes my path,  
And shields the helpless free from scath—

All, all that smooths life's thorny road  
Declare thy providence, O God !  
Open mine eyes, that I may see  
The goodness it reveals of thee.

But more than these, and more than all,  
The love that binds me most in thrall,  
That chains my very heart to thee,  
Glows in a Saviour's agony.  
I turn me from this happy home—  
From lights that gild yon sapphire dome ;  
From all the varied hues that die  
Bright flowers, bright fields, bright sea and sky,  
From all that gladdens life—away  
I turn to ghastly Golgotha.  
There—in that place of skulls—appears  
The sight that wakes, yet lulls my fears.  
There Justice stands with brow severe ;  
But heaven-sent Mercy, too, is there.  
See ! as they bend above the form,  
That braves the fury of the storm,  
Pity's blest balm their cheeks has wet ;  
Their hands are joined ; their lips have met.  
True, night her horrors round has shed,  
True, sackcloth shrouds day's shrinking head ;  
And rocks rush shuddering from their bed.  
But, hark ! that cry, " 'Tis finished !"  
Rejoice, O earth ! for light again,  
And heaven, are purchased back for men.  
Rejoice, O heaven ! for man once more  
May seek and tread thy tranquil shore.

Oh ! dimmed is noon's meridian ray ;  
Earth's beauties fade like mist away ;  
Or do they not more glorious shine,  
Blest Saviour, gilt by love like thine ?  
Might I but know thee as thou art—  
But be as thou, all pure in heart !  
Wouldst thou but manifest to me  
Myself, thyself, thy sympathy !  
Still, when thy love would seem most bright,  
Fix on the cross my raptured sight ;  
Open mine eyes, that I may see  
The wonders Calvary tells of thee.

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## INTELLIGENCE.

### REVIVAL AMONG THE JEWS.

The 'Missionary Herald' contains extracts from a letter recently sent to this country by Rev. Dr. King, missionary to Greece, giving an account of a recent visit of his to the capital of Hungary. He says:—"In this corner of the earth, which has for ages been full of darkness, my eyes have seen, and my ears have heard, wonderful things—things which have filled my soul with joy ; and which have caused joy, I doubt not, among the saints and angels in heaven. The Sun of Righteousness is beginning even here to shine, as through a dark cloud, and its precious rays have fallen on some of the lost sheep of the house of Israel ; yea, several of these lost sheep have, within a few months, been gathered into the fold of Christ. I have seen them, and conversed with them ; I have visited several of them at their houses, and prayed with them ; and such simplicity, such God-like sincerity, such prayerfulness, such love



to the Saviour, such devotedness to his cause, I have seldom seen, except in what are usually called revivals of religion in my own native land."

The leading instruments of this revival are, Messrs. Smith and Wingate, Scotch missionaries. They are assisted by Mr. Newhans, a converted Jew. As they are not allowed to organize a Presbyterian church, the converts are baptized by a minister of the Reformed church. Some of those who have been baptized, are young men of intelligence. Several are members of the university in this place, and have nearly finished their studies; others have already received their diplomas. All of them seem to have received the true spirit of missions; and are labouring, more or less, for the conversion of their brethren. Some of them belong to the most influential Jewish families in Pesth.

Among the recent converts is a Mr. Saphir, who is regarded by the missionaries as "a most valuable man." He is one of the most learned Jews in Hungary, and projected the principal Jewish school in that country. Another, previous to his conversion, had translated the Pentateuch into the Hungarian language, and published it with the original Hebrew and notes. A Mr. Zerko-witz has lately been baptized; he intends to devote himself to the work of missions. Mr. King was present at his baptism. "It was to me," he says, "a most interesting and solemn season."

## SYNOD OF GENESEE.—AMERICA.

### NARRATIVE OF THE STATE OF RELIGION.

OUR last narrative began in a mournful strain. It spoke of the prevalence of error, lack of discipline, dissension, divided and declining churches, spiritual dearth, and other evident tokens that God had a controversy with his people. How changed our circumstances now! Instead of error prevailing, it is receding; instead of dissension, there is harmony; and for spiritual dearth,

we have rejoiced in displays of Divine grace, unrivalled in extent, peacefulness, and power.

Among the most interesting facts brought to view by the history of the past year, are the following :—

1. An increased attendance on the public ordinances of religion. Our congregations are large, and constantly increasing. At no former period were so many within our bounds listening to the word of God from Sabbath to Sabbath, as at the present moment.

2. A growing regard for the doctrines and standards of the church—for those peculiar truths which constitute the characteristics of the Presbyterian church, and are her strength and glory.

3. We notice with peculiar gratification, the attention which has been paid during the past year to the religious instruction of the young. God's people are *raising up a generation to serve him*. The young are beginning to have that place in the regard of Christians which they have always held in the estimation of heaven. Never were our Sabbath-schools and Bible classes so full, and many who attend them have been made wise unto salvation. But with all this encouragement, we are constrained to express the regret that the teachings of the Sabbath school have been substituted for those of the fireside, and that in many of our churches catechetical instruction has been entirely laid aside.

4. We notice, with equal gratification, that the spirit of benevolence is increasing in our churches. The contributions have been as large, perhaps larger, than during any previous year. Some churches, amid all the embarrassments and disasters of the times, have doubled their contributions to the cause of Christ; while the monthly concert, one of the best criterions of the state of religion, has never been better attended, or sustained with greater interest. And we are happy to say, that God's people have not forgotten their brethren in bonds. Prayer has gone up for the slave; and the disciples of Christ are looking with deeper interest and stronger hope for that day, when the chain shall be

broken, the burden unloosed, and the oppressed go free.

5. We believe that our churches have lost none of their regard for the Sabbath. They recognize it as identified with the perpetuity and prosperity of the institutions of religion, and consider its extinction the downfall of Christianity itself. But we have heard with pain that meetings have been held within our bounds on God's day, and by his professed children, too, for political purposes. This we regard as a portentous sign; one which should fill the people of God with grief, and arouse them to effort. Seldom has the Sabbath been so threatened and endangered as at the present moment; and we call on all who love this sacred institution to rally around it, and save it from being sacrificed to misguided zeal and sinister ambition.

6. But above all do we speak with adoring gratitude of the revivals of religion with which God has blessed us. Never since our first organization as a synod have we witnessed such a season. A large majority of our churches have been blest, and some of them signally blest. Not less than TWO THOUSAND FIVE HUNDRED souls have been added to our communion since we last met as a synod, and they are walking, we believe, in the truth and order of the gospel. These revivals have been characterized by great solemnity and peacefulness; and their ultimate fruits have been union, soundness of doctrine, an increased regard for the pastor and the pastoral office, a higher standard of godliness, and an abiding and growing love for Christ and his cause. Scarcely anything has taken place to cause regret, and we feel to-day as though we could do nothing but praise. *This is the Lord's work, and it is marvellous in our eyes. Surely he hath not so dealt with any people. Not unto us, not unto us, O Lord, but unto thy name be glory.* Dear brethren, *what manner of persons ought we to be, in all holy conversation and godliness?* and if we forsake or forget this gracious God, how great will be our guilt, how sure our punishment!

## STATE OF RELIGION IN GERMANY.

From the following extract of a letter from a Correspondent, it would seem the days of conceited rationalism are nearly numbered and finished. The gospel will triumph over baptized infidelity, as well as Gentile superstition :—

I have not for some time given you any religious news about Germany. The 'Evangelical Gazette of the Church,' edited by Professor Hengstenberg, who for so many years has aided so powerfully throughout Germany, the cause of Christian truth, and the Protestant church, contains annually quite a remarkable prefatory discourse, occupying sometimes five or six numbers. This year, the editor takes a survey of the different sections of the German church, and institutes the inquiry, what progress life has made in its heart during the last year—whether the church has advanced or lost ground in the essentials of piety. Thank God, the reply is favourable. Everywhere, and especially in those countries which lately inspired the most solicitude and fears, the spiritual condition is improved. The author names the country of Baden, where ten years ago the ecclesiastics, who with tongue and heart confessed the good testimony of the church, were so rare that one could easily count them; and where now, as we have every reason to hope, the whole body of the clergy, to a man, will come forward to proclaim the faith of the gospel. The same may be said of Bavaria, on the Rhine, where with powerful impulse, and decided by the ecclesiastical authority, the progress of life is manifested simultaneously among ministers and people, without the strong opposition of the generation which has grown up in unbelief, being able to check the excitement. These happy improvements are experienced also in Hanover. Fifty-three pastors, by a common understanding, met at the anniversary of the Evangelical Missions, and held a conference respecting the means of reviving and preserving the piety of the

church. In Prussia, too, there is not a province in which improvements are not, in a manner, tangible. At Bar-men, pastoral meetings have been more frequent during the past year, than ever. The pastoral meeting at Frieg-laff, in Pomerania, at this turn, consisted of seventy ministers. More numerous still was a similar meeting in the province of Saxony, at Gnadau. At the meeting for celebrating the jubilee of the Wittemberg Seminary, held every twenty-five years, the major part of the members of which belonged to Saxony, the spirit of faith greatly predominated, and the prevalent harmony was not disturbed by any rationalistic discordance.

In the Marches, which compared to Pomerania, (which border on them,) seemed backward for so long a time, there are entire Synods animated with the same feeling. The ecclesiastical condition of Berlin is not less calculated to cheer the heart.

### DEPARTURE OF MISSIONARIES.

On Monday evening last about twenty individuals (including children) connected with the Baptist Missionary Society, left Spanish Town, Jamaica, for Africa. They were accompanied as far as Port Royal, by the Rev. Messrs. Dowson and Wood, the former of whom goes with them to Falmouth, and there an interesting valedictory service was held to commend them to the kind protection of Almighty God. They left Port Royal Harbour about 7 o'clock yesterday morning, in the schooner, Hannah, for Falmouth, where they expect to meet the Rev. J. Clarke, and other friends who are to accompany them, and where the ship is now lying, which is to bear them across the broad Atlantic.

They will proceed as soon as possible to Fernando-Po, a small island on the western coast of Africa, at which place the Society has purchased extensive premises for mission purposes, there to be employed as teachers and assistants in the cause, which, by the instrumentality of Mr. Clarke and Dr. Prince has been established.—May

He who holds the winds and the waves in the hollow of his hand, protect them from every danger, carry them in safety to their destined haven, and make them an abundant blessing there.

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### Brief Reviews of Books.

*Annotations on the Pentateuch, or the five books of Moses; the Psalms of David; and the Song of Solomon.* By Henry Ainsworth. With a Memoir of the Author. Published by Blackie & Son, Glasgow, Edinburgh, and London.

There are few publishers in the present day to whom the Christian public are more indebted than to the enterprising and energetic firm of Blackie & Son. The judicious selection—speaking generally—of the works they publish—the fidelity with which they adhere, in their reprints, to the original text; and the moderation of their prices, establish, on their behalf, no ordinary claim on the patronage of the public.

We are happy to tender them our best thanks for this admirable edition of one of the most valuable Commentaries, on a portion of the Sacred volume, which was ever given to the Christian church. It is a very laborious and valuable work, and its perusal must produce a profound respect for the talents and attainments of the author, as a linguist and a biblical scholar. It displays sound learning and ardent piety, and by every student of the Bible requires only to be known, to be highly appreciated. The author furnishes a new version; and this, though sometimes unduly literal, is in many instances peculiarly happy; and in not a few decidedly superior to the authorized version. The work has long since been translated, and published for the benefit of several of the Continental nations, by whom it has long been esteemed as a work of no ordinary value. That a work thus honoured by other nations should be comparatively overlooked by the nation which gave birth to the author, is not very creditable to Englishmen. They

have now a very accurate, very elegant, and, we are glad to add, very cheap edition; and we express our earnest hope that they will testify their gratitude to the publishers by a speedy and extensive circulation.

*Prize Essay on the Evils which are produced by Late Hours of Business, and on the Benefits which would attend their Abridgement.* By Thomas Davis. With a Preface by the Hon. and Rev. Baptist W. Noel, M.A. (London: J. Nisbet & Co.)

This admirable Essay ought to be circulated in thousands all over the land. Its circulation will tend to promote a salutary reform in a department where change is essential to the social improvement of young men. The preface adds much to the value of the volume, and is worthy of the high character of the excellent writer. To the cause advocated in this Essay, we shall, at all times, give our warm and earnest advocacy.

*Narrative of H. J. Marks.* (London: Nisbet & Co.) This is a simple and affecting Narrative of the conversion of a Jew, written by himself. It is impossible to read the account of the trials to which his profession of Christianity exposed him for a series of years, without sympathy. There can be no doubt that Christians, generally, have been lamentably wanting in compassion towards their Jewish brethren. Many of them are ignorant of their actual state with regard even to their own religion, and have no idea of the difficulties they have to encounter when they are led by Divine grace to feel and acknowledge that Jesus is indeed the promised Messiah. Mr. Marks gives a sketch of the present form of Jewish worship, and deplores the spiritual apathy which prevails among them. Our readers will find his unpretending work interesting, and by purchasing it will assist a deserving, consistent, converted Jew.

*The Missionary Repository for Youth, Vol. V.* This admirable juvenile Missionary magazine can need no recommendation where it is already known. No work could be more fitted to awaken in the young a lively interest in missions, or to persuade them of the duty and privilege of uniting in sending the light of the gos-

pel to the dark nations of the earth. We know that it is a favourite with the young, and it ought to be circulated extensively in every Sabbath school, and have a place in every Christian family circle.

*What is a Christian?* (C. Gilpin, Bishopsgate-street.) The design of this excellent little book is to give an answer to the important question—"What is a Christian?" The writer uses the term Christian in its Scriptural sense, not applying it to the baptized members of any national church, nor to the inhabitants of a country where the light of the Gospel shines, but to those who are indeed the followers of Christ. It would be profitable for many professing Christians to compare themselves with this description of a Christian, and to consider seriously what manner of persons they ought to be. If we are not mistaken, this is, in more than one sense, a *maiden* production; if so, we are happy to encourage the fair writer to pursue her useful course, while we call on all classes of our readers to give her their sympathy and support.

*A Christian Remembrancer for 1844.* (London: Suttaby & Co., Stationers Court.)

*The Christian Ladies Diary, or Evangelical Museum for 1844.* (London: Suttaby & Co.)

We are very much pleased with these little manuals. They are very convenient in size, neat in appearance, admirably arranged; and they contain a large amount of interesting and really useful information. The publishers deserve the best thanks of the Christian public for their effort to provide, annually, such useful manuals, and we hope they will receive much encouragement. The Ladies Diary contains a likeness of *Robert Moffat*, and though the artist has not been successful, yet are we glad to recognise any features of our beloved friend.



## LITERARY NOTICE.

## IN THE PRESS.

THE PIEDMONTESE ENVOY ; or, The Men, Manners, and Religion of the Commonwealth. A Tale. By the Author of "The Philanthropist," and "Spirit of Sec-tarianism."

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## Christian Treasury.

"FOR WHAT IS YOUR LIFE?"—What, in reference to its continuance, is your life? A vapor, a tale that is told, a dream, a fading leaf, a dissolving cloud, a withering flower. We perceive it, or rather we see what indicates its presence when the sun goes down, and in the night it passes suddenly away. We go into the chamber—we look where it was, but it is gone. There is the body, just as it used to be, with all its members and organs, and displaying as much as ever the handy-work of the Creator. But if we speak to it, there is no hearing and no answer. If we handle it, it is cold as a clod. If we reason, or expostulate—if we mourn, or rejoice, it regards us not. It does not move a limb, nor drop a tear, nor put on a smile. The eye may be open, but it sees nothing. The heart is there, but as still and dead as a stone. In short all the mysterious functions of life have ceased. The late inhabitant is far away. Only the mouldering frame is left, and the dust must return to the dust as it was. Verily, my hearers, your life is a vapor. It appears like the mist upon the mountain's side, and while we behold, it suddenly vanishes away:

WHO OUGHT TO GIVE?—The duty of contributing to charitable objects, is incumbent on all, the poor as well as the rich. Under the ancient economy, none were allowed to come before the Lord empty; but each one was required to give according to his ability, Deut. xvi.

16, 17. The same rule obtains under the New Testament; as is evident from the general teaching of the Saviour; from his recognizing the gift of a cup of water; his commination of the poor widow who cast two mites into the treasury; and from Paul's directions to the church at Corinth; and his praise of the liberality of the poor churches of Macedonia. 1 Cor. xvi. 2, and 2 Cor. viii. 2. The discipline of giving is as healthful, and the promise to its exercise as precious to one as to another, to the poor as to the wealthy.

"I GIVE MYSELF UNTO PRAYER."—Happy is that man or woman who can adopt this language with truth; and as useful as he is happy. What absolute devotion does the language express! How different from that intermitting and inconstant worship which characterizes, it is to be feared, the mass of professed Christians? This whole-hearted devotion has a wonderful influence in God's moral government. He regardeth the prayer of such. Such prayer has a more intimate connection with the progress of religion than people are wont to believe. Men who do believe it, may account for it in different ways; but the fact itself must surely be admitted. God will not deny himself, and his promises pledge to such prayer the richest returns.

I give myself unto *prayer*—not to the occasional repetition of a form; but the labour of my soul is the seeking from God the blessings of his grace for myself and my fellow men. It is a devotion like that which distinguishes the avaricious man in the pursuit of wealth—keeps me vigilant, and in wakeful expectation for returns. What an aspect of life, of circumspection and energy would be put upon the church, if all its members gave themselves unto prayer.—*Ch. Mirror.*

## PRAYER AND REVIVALS.

"O Lord, revive thy work."

A REVIVAL of religion is a resuscitation of the graces of God's people, connected with the conversion of sinners. Christians then begin to live, for a time, as they ought always to live. What question can possess more interest to a minister or a church, than this—how can the number of deeply pious, devoted servants of Christ be increased? Every church from which the converting influences of the Spirit are withdrawn, must have within it some evils which need to be removed. For the Lord is with a people while they are with him; if they seek him, he will be found of them, but if they forsake him, he will forsake them. When his special presence is withdrawn, they have provoked him by their sins. A single Achan may arrest the victories of Zion. If the sin of broken vows, of blood-guiltiness, of worldly conformity, of idolatrous pursuit of wealth or honour, of contention and strife, of alienation of heart among brethren, attach to the garments of professors, the evil must be repented of before a blessing can be expected. In many cases the observance of a day of humiliation and prayer in the church has been followed by happy results. The people of God, humbled for past delinquency, deeply affected to think of the ruin they have been instrumental of bringing upon sinners, by the unchristian examples they have set, the levity and folly

of their lives, their remissness in duty, and especially their reluctance to speak to them on the subject of salvation, have openly and publicly made confession before the world, and renewed their covenant before the Lord. The members of the church individually should be reminded that the success of the cause in a measure depends upon them; they are to aim at more spirituality, more holiness of heart, and energy of character.

A continued season of prayer was connected with the great revival at Jerusalem. The day of Pentecost was fifty days after the resurrection of Christ. He was with his disciples forty days, speaking of the things pertaining to the kingdom of God. After he had given them their instructions, he was taken up, and a cloud received him out of their sight. Then, it is said, they returned to Jerusalem from the mount called Olivet, and in a retired place, in an upper room, supposed by some to be the place where he celebrated the pass-over, they spent *ten days in prayer*. While thus waiting for the promised blessing, breathing the atmosphere of devotion, kindling the fire of their zeal at the altar of God, bracing themselves to the great work of the ministry by wrestling in prayer, the Spirit of God descended and filled all the place where they were assembled. They continued in prayer, which is the only way to wait for the promise. When, therefore, the day of Pentecost was fully come, it found them all with one accord in one place; and under no other circumstances may

the disciples of Christ expect to receive the influences of the Spirit. Unity of feeling and of views must characterize that people whom the Comforter will visit. It is especially true of the outpouring of the Holy Spirit, that God will be inquired of by the house of Israel to do it for them.

The commencement of that great revival of religion in Easthampton, on Long Island, 1764, which in some respects resembled as much the day of Pentecost as any that have since taken place, is thus described by the venerable Dr. Buell: "In the beginning of the year 1764, there appeared some hopeful tokens that the Lord was preparing his way for a gracious visitation. The absolute necessity and importance of the Divine influence, in order to the revival of religion, became more frequently the subject of serious consideration among the godly. Some of the Lord's people became wrestling Jacobs for the Divine influences. Our assemblies grew larger, and their attention more engaged."

At the close of an account of a powerful work of God in Bridgehampton, in 1800, in which great numbers were hopefully brought to a saving knowledge of the truth, the writer states, "It may be added that the above revival of religion appears to have taken place in answer to prayer. Previous to it, it had been a time of long and awful declension. But in the preceding spring, by certain communications respecting the revivals of

religion in other places, a small number of Christians appeared desirous of attending meetings of special prayer for Zion. Such meetings were accordingly introduced, and an unusual spirit of prayer seemed to be granted."

It will generally be found that the spirit of prayer, like John the Baptist, is the harbinger sent to prepare the way for the messenger of the covenant to come to his temple; and for the triumphal entrance of Zion's King, in visible power and majesty in the chariot of his word. The work of God will advance and prevail in proportion to the spirit of prayer that is kept up among his people. If the Spirit of God be sensibly withdrawn, it proves not so much his sovereignty, as the stupidity, unbelief, and unfaithfulness of his professed friends. The ministers of Jesus will labour with success, their messages will be accompanied with the power of the Holy Ghost sent down from heaven, so long as his disciples hold up their hands by prayer. Let the church, then, that would enjoy a revival of pure and undefiled religion, give themselves to prayer. When the Lord shall build up Zion, he will regard the prayer of the destitute, and not despise their prayer.

Individuals are not to wait till the whole church awake, but when God is about to revive his work, there will be some who will feel the pressure of a burden, which can be removed only by laying it over upon the arm of the Lord. A desire will spring up in the soul for the conversion of sinners,

which will express itself in secret groanings that cannot be uttered. The imminent danger of the impenitent will be so clearly perceived, that they are *seen* to stand on a slippery steep, overhanging the burning billows of eternal wrath. The bleeding compassion of Jesus will be felt to the very centre of the soul. With such views and feelings, how can one refrain from strong crying and tears? There will be times when the Christian, to use the language of one who has been long in the school of Christ, and been honoured in winning souls, has "a desire which almost breaks the heart—a desire which swallows up almost every other; which is more intense than any one can conceive who has not felt it. The man goes bowed down all the day long under sorrows too great for him to bear, because men keep not God's law—because they are bound to that land of darkness from which there is no return. He sees it is utterly impossible for him to enjoy life any more, unless the Spirit be poured out from on high. Nothing in the universe does he desire so much. Nothing else in the universe will satisfy him. The mighty care hangs immovably upon his heart. It goes with him from morning till noon—from noon till night—and cannot be shaken off for any other matter. It is the last to press upon him when he sinks to sleep; it is the first to meet him when he opens his eyes."

All this is consistent with a sweet dependence upon God, a full conviction that God, who is more

willing to give the Holy Spirit to them that ask him, than parents to give good gifts to their children, has reserved the times and seasons in his own hand. If the bursting heart were not relieved by the thought that God is on the throne, the conflict would be more than could be endured.

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### ESSAY ON AMERICAN REVIVALS.

[We have sincere pleasure in placing before our readers, in fulfilment of our promise, the first part of an Essay on the important subject of American Revivals. The whole will be found to be, in our judgment, the most able, judicious, and philosophical essay on the theory of the Scriptural revivals which have so often occurred among American churches, in our own, or in any language. The Essay, we may add, is the production of the Rev. Dr. Goodrich, of Yale College, and was prepared by request of the Rev. Dr. Baird, for his able and elaborate work on Religion in America. We feel entire confidence in assuring our readers, that they would receive ample remuneration for their subscription to our little Magazine, even if they received no more than this essay during the course of the present year.]

**EXTRAORDINARY** seasons of religious interest—denominated revivals of religion—have existed in the American churches from a very early period of their history. The cause of this peculiarity in the dispensation of divine grace may be traced, in part, to the peculiar character and circumstances of the first settlers of the country. They were



English puritans, who had suffered the severest persecution for their principles in their native land, and who fled into the wilderness to enjoy those principles unmolested, and to carry them out in their full extent. The leading point in controversy between our fathers and the English government, was freedom of worship; the right to have the gospel preached among them, in its most searching application to the conscience and the heart, "without human mixtures or impositions." To secure this privilege they willingly "endured the loss of all things," and it was therefore natural that they should prize it highly. Accordingly the attachment of the first settlers of New England to the ordinances of public worship, and especially the reliance they placed on "the preaching of the word" as the chief instrument, under God, for the conversion of their children and dependents, were among the most striking traits of their character. Strict as they were, even to sternness, in family discipline; literally as they obeyed the injunction, "Thou shalt teach these things diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest in the ways, and when thou liest down, and when thou risest up;" they still felt that it is the truth pre-eminently, as dispensed in "the great congregation" under the combined influence of awakened sympathy and awe of the divine presence, which is made by the Holy Spirit "the power of God unto salvation." This feel-

ing modified all their habits and institutions as a people. It made them settlers in villages around their places of worship, and not, like their southern neighbours, upon scattered plantations ; it led them to support two religious teachers, for each of their infant churches ; it founded colleges for the preparation of a ministry adequate to these high duties ; it established weekly lectures, on which those who lived on the outer settlements, at the distance of six or eight miles, felt it a privilege and a duty regularly to attend ; it pervaded, in short, all the arrangements of society, and gave a prominence to preaching, a disposition to multiply religious meetings, and a reliance upon this mode of urging truth upon the conscience, greater perhaps than has ever existed among any other people. Another trait in the character of the first settlers of New England, in common with their brethren at home, was a strong faith, and expectation of *special* answers to prayer. The English puritans never regarded prayer as a mere means of grace, (but what it truly is) as a means of moving God, of inducing him to grant what he could not otherwise be expected to bestow. Nor did they stop here : they did not expect merely the blessings of God *in general* on the requests they made, but direct and specific answers, according to their need, in every pressing emergency. This strong faith in the efficacy of prayer, the first settlers of New England carried with them when they fled into the wilderness. It was their support

and consolation under all the trials of famine, pestilence, and savage warfare. They felt that special and extraordinary answers were often vouchsafed them when they cried to God; that there were periods in their history when his arm was made bare for their deliverance, in a manner scarcely less remarkable than if he had interposed by direct miracle; and the result was, that the spirit of the early New England christians was emphatically a spirit of *prayer*, which led them to the throne of grace with the highest confidence of being heard, on every occasion of especial interest to themselves, their families, and the church. To see the connection of these two traits of character with the spirit of revivals, we have only to consider the influence they would natually exert at one of the most interesting crises which can ever happen to a minister and his church,—I mean the commencement of increased thoughtfulness among the unconverted part of the congregation. Such seasons exist, at times, in every place where the gospel is faithfully preached. Some alarming providences—some general calamity, which weakens for a time the fascination of worldly things—some impressive sermon—some instances of sudden conversion,—may strike upon the consciences of considerable numbers at once, and awaken up the latent sense of guilt and danger, which it is impossible for the most thoughtless wholly to suppress. At such a period, how has many a pastor felt, both in Europe and America,

that if he could then enjoy the hearty co-operation and fervent prayers of the whole body of his church; if he could draw the impenitent around him in more frequent meetings, and hold their minds fixed in the steady and prolonged contemplation of divine truth, while the world was shut out from view, and the seriousness of one might spread by contact till it reached the hearts of many;—how has he felt, that, by the blessing of God, this interest in religion might extend throughout the whole congregation—might rise to deep anxiety and pungent conviction, that the Holy Spirit might be present to renew the hearts of many; and that more might be done for the salvation of his people in a few weeks, or months, than under ordinary circumstances in as many years. And what would this be, if his desires were realized, but a revival of religion, an outpouring of the Holy Spirit, as a result of the prayers and efforts of the people of God. Now, I need not say how entirely the early settlers of New England were prepared, by the traits of character described above, to enter at once on this very course of action.

Prayer and preaching were the living principles of their institutions; special prayers upon special emergencies, with the confident expectation of direct and specific answers; preaching the most plain and pungent, enforcing those peculiar doctrines of grace which humble man and exalt God, and which have in every age been made powerful

to "the pulling down of strongholds." There was also much in the state of their infant settlements to favour the desired result. They were a world within themselves, cut off by their distances and poverty from most of the alluring objects which seize on the hearts of the unconverted in a more advanced state of society. They were all of one faith ; there was none among them to question or deny the necessity of a work of the Spirit, and the minds of their children were prepared by their early religious training, to bow submissive under the sacred influences. In these circumstances how natural was it to multiply the means of grace upon any appearance of increased seriousness ; to press with redoubled zeal and frequency to the throne of God in prayer ; to urge their children and dependents with all the fervour of Christian affection to seize the golden opportunity, and make their "calling and election sure ;" to remove, as far as possible, every obstacle of business or amusement out of the way ; and to concentrate the entire interest of their little communities on the one object of the soul's salvation ! How natural that these labours and prayers should be blessed of God ; that the truth preached under these circumstances should be made like "the fire and the hammer to break in pieces the flinty rocks ;" that extraordinary effusions of the Holy Spirit should be granted ; that there should be an "awakening," as it was then

called, or, in modern language, a REVIVAL OF RELIGION.

*(To be continued in our next.)*

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## THE RIVERS OF PALESTINE.

### THE KASMIA—THE NAHR KARDANUS.

HAVING in our last paper described the Jordan, we proceed to describe the streams which flow into the Mediterranean ; and traversing the coast from north to south, the first we come to is the KASMIA, probably the ancient LEONTES.

This river is formed by the junction of several streams, all of which rise in the neighbourhood of Baalbec. After this junction, it retains, for more than half its course, the name of the stream which contributes most largely to its formation—Nahr Leittani ; after which it takes that of Nahr Kasmia, the origin of which is traced in a verb, which contains its radical letters, and which signifies *to divide*—this river separating the territories of the Tyrians from those of their neighbours, the Sidonians. Pursuing its course southward, between the two Lebanons, it receives the waters which flow from both, and after a course of above eighty miles, enters the sea about four miles to the north of Tyre. In some parts, this stream is a hundred feet broad, its waters deep, its course rapid and meandering, and its banks picturesque.

The next river we arrive at is NAHR KARDANUS—doubtless the ancient BELUS—so called probably from its having been consecrated by the Phœnicians to Baal. It is a subsidiary stream, the source of which does not appear to be known, although it cannot be very distant. Quite near its mouth, this river is shallow enough to be forded on horseback.

In connexion with this stream, facts are recorded by Pliny, and repeated by other historians, which render it an object of curiosity to the naturalist, as well as the general reader. According to this writer, the art of making glass was discovered at the mouth of the Belus. A party of sailors, who had occasion to visit the shore in that neighbourhood, propped up the kettle in which they were about to cook their provisions, with sand and pieces of nitre; when, to their surprise, they found produced by the action of the fire on these ingredients, a new substance, which has added immensely to the comforts of life, and to the progress of science. The sand of this remarkable stream continued for ages to supply not only the manufactories of Sidon, but of all other places, with materials for that beautiful production. Vessels from Italy were employed to remove it for the glass houses of Venice and Genoa so lately as the middle of the seventeenth century.

There is another circumstance in connexion with this river which, in heathen mythology, makes a greater impression than even the one just

noticed. According to Lucian, the river Belus, at certain seasons of the year, especially about the feast of Adonis, is of a bloody colour—a fact which the heathens looked upon as proceeding from a kind of sympathy in the death of this favourite of Venus, who was killed by a wild boar in the mountains whence this stream takes its rise. “Something like this,” says Maundrell, “we saw actually come to pass; for the water was stained to a surprising redness, and, as we had observed in travelling, had discoloured the sea for a great way, into a reddish hue, occasioned, doubtless, by the violence of the rain, and not by any stain from Adonis’s blood.”

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### A WEIGHTY QUESTION—MISSIONARY CATECHISMS.

*To the Editor of the Revivalist.*

Is not the revival of religion hindered—or at least not helped at all—by the *unmissionary* spirit of the catechisms chiefly in use in our families and schools?

So far as any catechism is unmissionary, it is unchristian. The duty of commiserating and evangelizing the heathen can never be *safely* left out of the rudiments of Christianity. Its absence in a catechism is the concealment of the Saviour’s “chief joy,” and the suppression of a child’s best sympathies. Nothing is so near or dear to the Saviour’s heart as the advance of “the kingdom of this world” to be His kingdom; and nothing



lays such hold upon the heart of a child as vivid pictures of foreign nations, and touching anecdotes of heathen converts and coloured children. But all our popular catechisms claim neither assistance nor sympathy for "the dark places of the earth." From none of them could our children learn either the condition of the world or the duty of the church towards the world.

Now this defect might be both pardonable and bearable, did not catechisms claim to be the elements, or "first principles of the Christian religion." But they do take this title; and, therefore, ought to deserve it. Besides, the elements of Christianity, so far as *children* are concerned, are "the nurture and the admonition of the Lord," whatever that may mean. We have only this *one* RULE in the New Testament for the upbringing of our children. Now, whatever else it means, it must mean both the *truth* as it is in Jesus," and "the *mind* that was in Christ Jesus;" and both these are full and overflowing with sympathy for the heathen.

This *spirit*, although essential to any fair digest of Christianity, could hardly be expected in the catechisms of the Reformation, nor even in those of the last century. The missionary work of the church was not understood then. But now it is self-evident that were the Lord himself to nurture or admonish in our families and schools, He would not only "bless little children," but also teach them to be "a blessing" to others. And who

does not feel that He would not bless any family or school where His "admonition" on this point was rejected, or deemed unnecessary, by parents and teachers? Would He not tell both that they could never teach children to *be* good, without teaching them to *do* good in some way, at the same time.

I am throwing this weighty question before other religious journals; and, therefore, submit it briefly to the Revivalist.

*Maberly Chapel.*

ROBERT PHILIP.

[We have much pleasure in giving publicity to the above letter of our esteemed friend. It relates to a subject of much interest and of great practical importance. Mr. Philip has asked and obtained permission to explain his views more fully in the next number of the CHRISTIAN EXAMINER; and when we have thus the means of judging, we shall give our deliberate views on the whole question.]

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## THOUGHTS ON PROCRASTINATION.

SUCH words I uttered on returning from the abode of death. I had been requested by a friend to call upon a young woman supposed to be drawing near the termination of her earthly career. I had seen her, some few months before, just married and entering on life with the sun of prosperity shining around her; but how transient this gleam of sunshine—it passed rapidly away! the loss of employment brought with it all the chilling

scenes of poverty ; her affliction was increased by the unkindness of her husband. Under these adverse circumstances, she became a mother, her baby died, and from that hour death marked her as his victim ; after laying some weeks, she received her summons to depart.

I *purposed* calling the day after I heard of her serious illness : another *trivial* engagement prevented me : *I deferred it till the morrow*. At an early hour I went, when I was met with these words : “ *It is too late, she is just dead.*” If ever I felt the guilt of *procrastination*, and at the same time *my own neglect* of a never-dying soul, it was at that moment. I wept with shame. My young friends, especially those who are commencing a career of usefulness, hear the voice of one who would most affectionately address you : “ Work while it is day ;” never *put off* what you can possibly do *now*, especially when the immortal soul of another is concerned ; perhaps God would have made me the humble instrument in his hands of directing that dying woman to the sinner’s Friend ; but I neglected his work, and because I neglected it, when a right sense of duty would have led me to do it, He, in his all-wise dispensation, refused me the honour of speaking for Him. That soul departed, its fate is known only to Himself. My young friends, I beseech you with all faithfulness to guard against the *sinful guilt of procrastination* : it will prove an insurmountable barrier to your doing good : it will be a clog upon all your efforts ;

the sweets of usefulness will be destroyed : and oh ! may you ever be spared the pain of a neglected call to labour for Christ : remember “ the night cometh, when no man can work : ” your last hour must arrive : “ for we must all appear before the judgment seat of Christ. ” Picture, if you can, a lost spirit having received its sentence— “ *Depart,* ” descending to the regions of eternal misery, *reproaching you* with these words : “ *You cared not for my soul ; you refused to listen to my call, What shall I do to be saved ; you gave me no answer : the things of time engrossed you : and while you put off coming, my spirit was called away. Oh, that you had told me of a Saviour ! but you neglected me, and see the result of your procrastination. I am eternally shut out from happiness ! condemned to eternal woe ! eternally lost !* My young friends, God grant that you may be spared such sounds, such a scene ! Oh ! then, hear the voice of warning, all *time* is the Lord’s ; presume not on its *work to-day* ; and when all your labours of love and works of mercy are ended, and your spirit is called away ; if trusting in Jesus, on your brow shall be placed the crown promised to the faithful, and with you shall appear those to whom your labours have been blessed in making them partakers in the blessings of salvation. Yes, young Christians, hear the welcome of your Lord and Master : “ *Well done, good and faithful servant,* ” weary not, then, in well doing.

“ ANNIE.”

## MERCY'S CALLS.

BY THE REV. HUGH WHITE.

"BEHOLD I stand at the door and knock !" says Christ. He seems to expect that the door will at once be flung open, and he be received with reverential homage and grateful joy ! And is it too much for Him who has bestowed on us life and all its blessings, and whose watchful care preserves us every moment ; and who, when by our rebellion against him we had incurred his righteous displeasure, descended himself from his everlasting throne, and veiling his Godhead under a garb of flesh, dwelt among us as a man—even a man of sorrows—that in the nature which had sinned, he might offer an all-sufficient sacrifice for sin, and thus open a way by which we might be reinstated in his favour, and instead of being cast out as we deserved, might be exalted to Heaven ; is it too much for him, who has manifested such love for us, to expect that, when he is heard knocking at the door of our hearts, and calling to us, we will, the very moment we hear his voice, run with delightful eagerness to open the door, and receive with grateful adoration our celestial Guest ?

## THE CALL REJECTED.

Earth affords another sight, yet more calculated to fill Heaven with astonishment. It is man refusing to listen to God ; it is the creature turning

a deaf ear to the Creator; it is the sinner leaving the Saviour knocking at the door, and not merely neglecting to open it, but keeping it fast closed, and with cold contempt, or scornful pride, refusing to receive him. And how this insult is aggravated, by the readiness with which the door of the heart is opened to every other guest! First, the objects of our earthly love, all that have a just claim on our affection, knock at the door of the heart, and it is at once opened, and they enter and dwell there. Then the world knocks, and the door is at once opened, and the world comes, with its train of lying vanities, and cheating promises, and disappointing hopes, and unsatisfying joys, and they enter and dwell there. And then sin knocks, and the door is opened, and sin comes, with its train of polluting thoughts, and vile affections, and unhallowed tempers, and abominable lusts, and they all enter into the heart, and dwell there. And then Satan knocks, and the door is opened to him; and he comes with his train of impure and accursed spirits, and they all enter into the heart, and dwell there. And then Jesus comes, attended by a train of holy and heavenly tempers and affections, hopes and joys; he comes, in his own glory and his Father's glory, and his holy angels with him, bearing in one hand a divinely wrought robe of righteousness, and in the other a blood-bought crown of glory; and he stands at the door and knocks, but the door is not opened to him; and he stands there, day after

day, waiting and knocking, but still the door is not opened; that door, which was opened at once to every other guest from earth or hell, is kept closed, barred as with bars of iron, against him; and he is left standing and knocking, and knocking in vain! How justly has the human heart, in its natural state, been compared to the inn of Bethlehem, where every guest was welcome, except the Saviour of mankind!

#### THE CALL OF TRUTH.

Have you never heard him knocking at the door of your heart? Can you remember no occasion on which the ambassador of Christ solemnly pressed on you the Saviour's claim, expatiated on his love and preciousness, exhibited him as wounded for your transgressions, crowned with thorns, and crucified for the salvation of your soul? Heard you then no knocking at your heart? Was there no voice within that echoed the voice of the preacher, upbraiding you for having so slighted the love, and spurned the salvation of the Son of God? Or in that hour, amidst the stillness and darkness of the night, before deep sleep falleth upon men, have you never felt as if there was one looking on you, on whom you feared to look? an eye, before whose glance you quailed? a voice, at whose sound you trembled, while it cried, "Ungrateful sinner, why slightest thou me?"

#### THE CALL OF AFFLICTION.

Have your earthly hopes been blighted, your

earthly prospects clouded? Have riches fled, or friends forsaken you? Has health declined, strength failed, and spirits drooped? Have days of weakness and weariness, and nights of suffering and sleeplessness, been appointed unto you? And have you heard no voice amidst the ruins of your earthly happiness, or beside your bed of pain, calling on you in solemn, tender accents: "Behold I stand at the door, and knock: I have sent these trials, as messengers, to prepare the way before me; open thy heart, and I will come in, and thou shalt find for thy soul rest in my love on earth, and eternal rest with me in Heaven!"

#### THE CALL OF BEREAVEMENT.

Have you ever sat beside the dying bed of one, round whom your heart-strings were closely twined, and watched the herald-symptoms of approaching dissolution crowd in quick succession over the face and form you so loved in life to look upon, till the last struggle was over, the last sigh ceased, and all was still? Have you ever been alone in the room with the dead, and amidst the oppressive silence which reigns in the chamber of death, felt your inmost soul bowed within you, before the appalling majesty of the presence of the King of Terrors? Or have you ever stood beside the grave of some beloved one, and heard that fearful sound which strikes at least a momentary death-chill into the hardest heart, the sound that rises from the coffin-lid, announcing the return of dust to dust, earth to earth? And have



you, in moments like these, heard no knocking at the door of your heart ?

#### THE CONTINUED CALL.

Listen ! is there no voice, this moment, pleading with your soul ? no voice that asks whether you have not spent sufficient time in barring the door of your heart against its rightful sovereign, in shutting him out from that place in your affections which he has purchased at no less a price than his own blood ? If you now hear his voice, I conjure you by all that is endearing in his love, and terrible in his wrath ; by the heaven of his smile, and the hell of his frown ; do not, by refusing or delaying to open the door and receive him, virtually say : " Go thy way for this time : when I have a convenient season I will call for thee."

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#### SING FOR JOY.

As the trumpeter does more on the field of battle with his trumpet, by animating his comrades, than he could do with his sword, so I, being a poor singer, may do more by exhorting others to sing than by singing myself. " O sing unto the Lord a new song ; sing unto the Lord all the earth ; sing unto the Lord, bless his name ; show forth his salvation from day to day." Ps. xcvi. 1, 2.

Sing, pardoned sinner ! for thy Saviour is called to his heavenly throne. He who died for thee is to be thy Judge. What, then, hast thou to fear ? Thou once wast at enmity with God ; but now thou

art reconciled by thine adorable Redeemer. Thou once wast in bondage ; but now thou art at liberty, and canst exult in hope of everlasting life. Sing, sinner ! for thy mourning is turned into joy, and thy fear of hell is exchanged for the hope of heaven.

Sing, soldier of the cross ! for the Captain of thy salvation has obtained the victory. Thy enemies were proud and high ; but they are humbled and brought low. Thou wast a prisoner ; but thy ransom is paid. Sing, soldier ! for, though thou wast a rebel fighting under the standard of sin, now thou art a true and faithful soldier of Jesus Christ, conquering under the banner of the cross.

Sing, sojourner of the desert ! for the heat and burden of the day are well nigh past. Thirsty thou hast been ; but now thou hast rivers of water in a dry place. The sun has sorely smitten thee ; but now thou hast the shadow of a great rock in a weary land. Sing, sojourner of the desert ! for the promised land is in view, and thou shalt enter with joy into thy everlasting inheritance.

Sing, weary pilgrim ! for thy crooked paths are made straight, and thy rough places plain. The burden of sin that oppressed thee is taken from thy back, and laid upon another, who alone has power to bear it. A staff is given to thee to support thy steps ; a cordial to revive thy heart. The fire shall no more kindle upon thee, nor the waters overflow thee. Sing, pilgrim ! for the golden gates of the heavenly city are open, and thy Saviour waits to receive thee.

Sing, Christian! for thou hast cause. Thy Leader and thy Lord is near to heal thy wounds, to dry thy sorrows, and to supply all thy wants out of the riches of grace. Art thou dark? he will strengthen thee; ignorant? he will instruct thee; cast down? he will raise thee up and support thee. A crown and a royal robe are prepared for thee. Sing, then, in time; for thou wilt soon sing a new song in eternity.

Sing, pardoned sinner! sing, soldier of the cross! sing, sojourner of the desert! sing, weary pilgrim! and sing, Christian! for you have a cause for singing. "O come let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God and a great king, above all kings."—Ps. xcv. 1, 2.

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### Poetry.

LINES BY THE LATE WILLIAM ALLEN, F.R.S.

Traveller through this vale of tears,  
Art thou tried with doubts and fears?  
Does the tempter still assail,  
'Till thou think'st he must prevail?  
Do the clouds that intervene  
Dim the light thou once hast seen?  
Dost thou fear thy faith is gone,  
And that thou art left alone,  
A wanderer on life's dreary coast,  
Thy guide and comfort nearly lost?

Hear a fellow-traveller's lay—  
One who has trod the painful way ;  
Who, in the journey he has past,  
Has met with many a bitter blast ;  
Upon whose head the storm has beat,  
While many a thorn has pierced his feet ;  
But matchless mercy hitherto  
Has interposed, and help'd him through,  
And e'en enabled him to raise  
Ofttimes the joyful song of praise.

In patience, then, possess thy soul ;  
Stand still ; for, while the thunders roll,  
Thy Saviour sees thee through the gloom,  
And will to thy assistance come.  
Trust, humbly trust in His defence ;  
Preserve thy hope and confidence ;  
To Him apply in fervent prayer ;  
On Him, in faith, cast all thy care ;  
Then will the tempest pass away,  
Then will the night give place to day ;  
And thou, rejoicingly, shalt find  
These trials wisely were design'd  
To subject every wish of thine  
Completely to the will Divine ;  
To fix thy heart on things above ;  
To fill thy soul with heavenly love ;  
And, through the power of mighty grace,  
To fit thee for that glorious place  
Where saints and angels round the throne  
For ever sing, "Thy will be done."

## INTELLIGENCE.

## RELIGIOUS STATE OF WISCONSIN.

The narrative of the state of religion furnishes the following interesting facts.

There are now within our bounds fifty-four churches, with which are connected 1,600 members; of which number 470 have been added during the past year. The number of ministers who are at the present time labouring in this field is thirty-five.

“The reports from the several District Conventions are of the most cheering character, and afford abundant cause for gratitude to God for the blessings bestowed upon our churches, and much to encourage us in our efforts to establish the institutions of the gospel in this interesting and important field. From all these bodies we have accounts of revivals of religion, in all parts of our territory. Milwaukie, Southport, Racine, Granville, Salem, Bristol, Mount Pleasant, Pickatonica, Beloit, Geneva, McHenry, Dubuque, Potosi, Fairplay, Cassville and Prairie du Chien, are among the churches which have been favoured with the outpourings of the Spirit. Milwaukie, the present commercial metropolis of the territory, has been peculiarly blessed. During the months of February and March there were more than one hundred hopeful conversions, and among the number persons of all ages, professions, and conditions in society. And the present results of this work of grace are distinctly to be seen in that community, and will doubtless hereafter be felt in the influence which this important place will exert on the surrounding country. In Racine also, the work was general and extended to all classes, and resulted in about seventy-five conversions. Of those churches which have not been favoured with revivals it may be said that, generally, they have been much strengthened during the year and have become

more firmly established in the faith and order of the gospel. The congregations worshipping with them steadily have been increasing, and there is a growing disposition on the part of the community to encourage the labours of our ministers, and an increasing desire manifested in the destitute settlements for the establishment of the means of grace among them. The call is indeed loud and pressing for a competent and permanent ministry, and although a considerable accession has been made to the number of labourers among us during the past year, yet the supply has by no means kept pace with the increasing demands for ministerial services."

**TABERNACLE, MOORFIELDS.**—Special religious services, of a very solemn and awakening character, have recently been observed at this place of worship. The services were introduced on Lord's day, Dec. 31, by two discourses from the pastors, "on the necessity of a revival of religion in these times, and on the duties and responsibilities of the church to a perishing world." On Monday, the 1st January, 1844, until Friday, the 5th, special meetings of a devotional character were held, at which addresses, by the Revds. Messrs. J. W. Richardson, E. Mannering, C. Gilbert, John Scott, (President of the Wesleyan Conference), G. Smith, T. Wallace, and Drs. Campbell and Matheson, were delivered to the backslider—to the undecided, on the nature and importance of faith and repentance—on the duty of immediate faith and repentance—on the value of the soul and the price paid for it—on the responsibility of the children of pious parents—on the advantages of early piety—and on the danger of delay. The services were closed on Sabbath, Jan. 7th, by a discourse, from Dr. Campbell, "on the saved soul," and by another, from the Rev. J. W. Richardson, "on the lost soul." The various services were most numerous attended. A spirit of deep solemnity pervaded the meetings, and it is hoped that impressions have been produced, by the operation of the Spirit of God, on many consciences, which will never be obliterated.

## INTERESTING FROM TURKEY.

The following letter from the Mission of the American Board to Rev. Mr. Hallock of the American Tract Society, is full of interesting facts respecting an awakening in Turkey.

CONSTANTINOPLE, 1843.

Dear Brother.—The Mission in Turkey, now holding their annual meeting at this place, are impressed more deeply than ever before with a sense of the power and reality of the work of grace which the Almighty Spirit has begun among the Armenians. We behold in this city a small but steadily increasing body of men who give more and more evidence from year to year that they know, feel, and love the truth as it is in Jesus, and that they are prepared to labour and to suffer for its sake. If you would accompany Mr. Dwight on Tuesday, or Mr. Homes on Thursday, to that room in the khan where they are accustomed every week to meet all who wish to converse with them; and if, taking your seat among them, you could understand their questions, and the replies they get; their narratives of the events which are occurring in the various circles in which they move; their remarks to one another; their discussions together; the explanations given by those more advanced to their younger fellow-disciples; and their mutual exhortations to be strong in the Lord, and to be faithful even to the end; if you could see their eyes sparkle when hearing some new illustration of the truth, or a satisfactory explanation of some difficult passage in the gospels or in the epistles; if you could look upon their cheerful, sober, intelligent, happy faces; if you could witness their mutual love, their wisdom, and prudence, their growing faith, their rising courage, their kindling zeal for the honour of their and our Lord, and their fervent desires for the salvation of their “kinsmen according to the flesh,” you would no doubt feel, as we do, a

solemn impression that there is a supernatural power at work among these minds, and that Divine wisdom and love is preparing here in this city the materials for a second reformation like that of the sixteenth century. Nor could you fail to have this impression made deeper, more solemn, and tender, and joyful, were you to be present at Mr. Dwight's public preaching in Armenian on Sunday afternoon; or at the exposition of the sermon on the mount in Turkish by Messrs. Goodell and Schauffler, immediately after the former exercise; or at Mr. Goodell's exposition of the epistles in Turkish on Tuesday morning to a select company; or at the public service of Mr. Hamlin at the seminary on the Bosphorus.

Nor are these delightful appearances confined to this great city. At Smyrna, while no special interest has been manifested in the word preached, there is still the same friendly appearance on the part of many of the people, which causes us again to urge on our Prudential Committee the location there of a missionary to be devoted to active labours among the Armenians. Cases of apparently sincere inquiry after truth have not been altogether wanting, and of these we trust two have resulted in genuine conversion. At Erzeroom the preaching of the gospel has been set up, and the attention of a few attracted to the wondrous and joyful sound. At Broosa the word has been publicly proclaimed without interruption the whole year and it is hoped that some souls have passed from death unto life; while such an interest has been awakened at Trebizond that Mr. Bliss, who lately arrived from America, declares that from what he daily observes, it appears to him that he "is in the midst of an American revival."

But it is not only at these missionary stations we discover that the day begins to dawn. The light has been communicated to towns in the interior, so that at Nicomedia and Ada Bazaar, at Amasia, Tocat and Massovan, at Egin, Erzingan, and Zillah, and at Kaisarieh, and doubtless, too, at other places from which we have not



heard, the work of illumination and reformation may be said to have commenced.

**THE INFLUENCE OF BOOKS.**—Now, dear brother, it is unquestionable that in all that has been done towards awakening and directing this interest, the books and tracts issued from our press at Smyrna have borne an important, and oftentimes the chief part. And we call on you to rejoice with us, and with us to praise God that he has thus highly honoured your and our united instrumentality. There is not a missionary in this field who would not feel his hands greatly weakened by the abandonment of these printing operations; and there is not a native brother who would not be dumb with astonishment if he were to be told that any well-informed Christian in America questioned the importance of vigorously prosecuting this branch of our labours. Whatever may be the state of public opinion at home as to the value of our books, we are happy to say that they seem to be rising in popular favour here; the demand increases; our first editions are fast being exhausted; the books are being everywhere circulated; opposition to them is waning; our apparatus for preparing and distributing them becomes more simple and more complete; our views of what we need in this department grow more distinct; and we are more and more satisfied that although the direct preaching of the gospel should as far as possible be the great business of the mission at large, still we must have at least one devoted to translating for the Armenians in each of the two languages by which they are approachable.

We could mention many facts to show you how this work is spreading in all directions far beyond the circuit of our personal influence, and how it is a Divine hand which is chiefly concerned in the dissemination of these writings. Our confidence is strong that the providence of God will open before us here a yet wider and more effectual door of entrance for this particular means of influence. We believe he will take care that the truth as published by us shall penetrate to the remote bounds

of the Armenian community, and that he will thus prepare them to be peculiar instruments for the propagation of the gospel among the Turks.

AGENCY OF GOD'S PEOPLE IN AMERICA.—But, dear brother, we have to tell you, and through you to tell the churches, that we must not be left any longer without adequate means for the vigorous prosecution of our share in this work of publishing salvation to the Armenians. Divine Providence is taking care of the distributing department, and the churches must enable us to do the necessary translating and printing. We are co-workers with God. God blesses and prospers our work, and God's people in America must not forsake or neglect it. Instead of loitering on our way, instead of languishing in our work, you and we must go on from strength to strength. Our mission, in view of all the facts which lie before us, feel solemnly persuaded that the time has come, when we need a higher class of works than we have ever yet put out among this people—a class of books more distinctive and more decided in their character. For two years past, we have been aiming at this, but we are still more determined to pursue this course. The men whom we have around us, and who are rising up in various interior cities, as the leaders of this reformation, need the most solid and thorough instruction which we can give them. They ask for information specific and complete on many points of the highest importance. And one obvious reason of this is, that the prince of darkness finds his kingdom shaking, and therefore agitates the minds of men upon many topics which were formerly allowed by him to sleep. A thousand cavils and difficulties and objections are urged against the most fundamental truths of theology, and a thousand perversions are circulated of the most unquestionable facts of church history. The work begun here is assuming a most momentous character, and a most overwhelming interest. We call on our fellow-Christians in America not to neglect this work. The contest begun we adjure them by all they cherish, and by all

they reverence, not to withdraw from ; and we beseech them not to withhold the means of arming and equipping the little army of soldiers whom God is raising up here to fight the battles of our King and Lord.

We shall only add, in conclusion, that we have resolved hereafter to give our chief attention in the book-making department to such books and tracts as directly and plainly set forth the fundamental doctrines of the gospel, to volumes of brief explanatory notes on the gospels and epistles, and to judicious compilations of ecclesiastical history, relating to the most interesting and important periods of the Christian church. We are, dear brother, in behalf of the Mission, yours, very truly,

JOHN B. ADGER, }  
G. W. Wood, } Committee.

### Brief Reviews of Books.

*Christian Consolation.* By the Rev. G. Mannering. (London. J. Snow.)

Many valuable works have been written upon affliction, but the subject is not exhausted, and it is one which must interest almost every human heart. What child of Adam passes through this vale of tears without tasting of the cup of sorrow, and to those who have tasted the bitter portion, how cheering the words of Christian consolation. This excellent volume treats of the nature and design of afflictive dispensations. The harmony between the purposes of God and afflictive dispensations. The relation which the Christian's afflictions on earth, bear to his rest in heaven ; and many other explanatory and consolatory views of affliction. It is very plain and practical ; and therefore fit for extensive usefulness, not being above the comprehension of the most ordinary capacity, while Christians of higher attainments will find in it much to instruct and edify.

*Christian Union : or practical suggestions for promoting the exercise of brotherly love.* By J. Leifchild, D.D. (London. Ward and Co.)

This is one of the best guides on the subject of Christian Union, we ever remember to have met. The estimable writer is so warmed with his theme, so charmed with the visions of a united church, that he writes with even more than his accustomed eloquence. Cold must be the heart of that man, who can rise from the perusal of these pages without some ardent desires for union, and higher resolves to pray and labour for its promotion. The discussion is carried on with great tact, and displays admirable wisdom. We are greatly mistaken, if more good be not effected by the extensive circulation of this little pamphlet than by all the meetings which have been held on the subject of which it treats. Most cordially do we thank Dr. Leifchild for this valuable production of his gifted pen; and most earnestly do we call upon all denominations of Christian people to afford their best co-operation by circulating his essay. We should rejoice to see it circulated in myriads among churches of all denominations, and in all lands.

*The Teacher's Offering.* (For 1843. T. Ward & Co.)

This little magazine for children has existed for more than twenty years, and it is still a favourite with our young friends. Its simplicity makes it very suitable for circulation in Sabbath schools, while the variety of its contents cannot fail to please and instruct its little readers.

*The Banished Count : a true history.* (London. J. Snow.)

This short narrative, contains in a very small compass, an account of the celebrated Count Zinzendorf. It commences with his early childhood, records the most striking facts in his useful life, and concludes with a description of his peaceful happy death. It is written in a very simple pleasing style. No intelligent child can read it without interest. It is well fitted to impress the young with a sense of the happiness to be found in a life early devoted to God.

*The Bible, the book of the Lord.* (J. Snow.)

The design of this little book is to furnish the young

with some of the evidences of the divine inspiration of the scriptures, in a style adapted to their comprehension. It is very desirable, that even the young should be fully persuaded that the scriptures are indeed the word of God, and be able to give a reason for this persuasion. The writer appears to have succeeded very well in the accomplishment of his purpose, and we doubt not, this little effort to do good, will be useful to the interesting class for whom it is intended.

*Spiritual Declension: a lecture by the Rev. T. Robinson, of the Methodist New Connection. (London. R. Groombridge.)*

We have perused this excellent lecture with much interest, and can warmly recommend it to our readers. The author, we doubt not, watches for souls, as one who must give account. His exposition of the causes of spiritual declension are clear and concise, and his warnings are earnest and solemn. No one can carefully and seriously peruse these pages without deriving instructions on a question of great practical importance. Ministers thus labouring for the good of souls, both from the pulpit and the press, are "worthy of double honour."

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### Christian Treasury.

A CHRISTIAN CHILD.—What is it to be a christian child? It is, to have such a knowledge of christian objects, and such feelings toward those objects, as a child may have: to do all those things which such feelings naturally lead a child to do; and to avoid all those things which such feelings in their proper influence, would lead him to avoid. To be a christian child is not to become a premature man—to have ideas and feelings which are appropriate to men—to act, in all respects, as men should act. It is not to go

out of the sphere of childhood. It is to think, and feel, and act right, in that sphere—to be the same rational, moral, religious, amiable and holy being, in all the relations and circumstances of a child, which we are bound to be in the higher, and more responsible relations and circumstances of a man.

Man is never in God's way in spirituals, till he quits himself and his own way. And this I take to be the most natural meaning of the words, "Except ye be converted, and become as little children," who are confessedly helpless, incapable of acting for, and governing themselves, "ye cannot enter into the kingdom of heaven."—REV. T. ADAM.

THE LORD'S PRAYER.—How many millions and millions of times has that prayer been offered by christians of all denominations! So wide indeed, is the sound thereof gone forth, that daily, and almost without intermission, from the ends of the earth, and afar off upon the sea, it is ascending to heaven like incense and a pure offering. Nor needs it the gift of prophecy to foretell, that though "heaven and earth shall pass away," these words of our blessed Lord "shall not pass away," till every petition has been answered, till the kingdom of God shall come, and his will be done as it is in heaven.—MONTGOMERY.

INDECISION.—No trait of character is so fatal to a man as to be shiftless and undecided. Few know where to find him, and still fewer can trust him. To-day he is full of hope; to-morrow he is in despair. One moment everything is bright around him, and the next eternal clouds hover about his path. Such is the man of indecision.

## ESSAY ON REVIVALS.

(By Rev. Dr. Goodrich, of America.)

THAT such was actually the result in numerous instances we have the fullest evidence. The celebrated Jonathan Edwards, author of the "Treatise on the Will," states that his grandfather, who preceded him as pastor of the church in Northampton, Massachusetts, was favored during his ministry with five seasons of this kind, which he called his "harvests," occurring at various intervals during the forty years. His father, he also says, had four or five similar periods of "refreshing from on high" among the people of his charge: and he adds, that such had been the case with many other of the early ministers; that no one could tell when awakenings commenced in New England; that they must have been very nearly coeval with its first settlement.

Some of the States farther south were settled, to a limited extent, by Presbyterians from the west of Scotland and the north of Ireland, who had also suffered persecution. Many of these had the same general traits of character, and especially the same absorbing interest in religion, with their New England brethren. In addition to this, they had brought with them the cherished tradition of several remarkable outpourings of the Holy Spirit in their native land, at Kilsyth,

March, 1844.

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at Stewarton, at Irvine, at the Kirk of Shotts, and in the county of Antrim, which led them to pray for and expect similar dispensations of the Spirit to their infant churches. These, at a later period, shared largely in the influences of divine grace, and handed down the spirit of revivals to their descendants.

The early awakenings, mentioned above, seem to have been generally of a calm and silent character; and it rarely happened that two congregations in the same neighbourhood were visited at the same time. In the year 1735, a remarkable change took place in this respect. An increased power, and wider extent, were given to the dispensation of the Spirit; a large tract of country became in this and the following year the seat of numerous awakenings, which about this time took the name of revivals. As this forms an important epoch in the history of our revivals, I shall dwell upon it somewhat at large, and then trace more briefly the progress of these works of grace down to the present time.

The revival of 1735 commenced at Northampton, Massachusetts, under the preaching of Jonathan Edwards, mentioned above. The town, at an earlier period, had enjoyed five awakenings; but at this time religion had suffered a very great decline, not only in Northampton, but in New England at large. A pernicious practice had been gradually introduced of admitting persons to full communion in the church on the ground of a blameless external deportment, without strict



inquiry into their religious experience, or decisive evidence of renewing grace. The disastrous consequences were soon felt. The tone of spiritual feeling was lowered in the churches by the admission of many who had "a name to live but were dead." Prayer and effort for the salvation of the impenitent had greatly decreased; and as a natural consequence, there had been for more than thirty years a very marked suspension of divine influence throughout New England.

The preaching of Mr. Edwards which gave rise to this revival, like all preaching which prepares the way for extensive reformatations, was doctrinal in its character. He dwelt with great force of argument and closeness of application on the leading doctrines of grace, which had begun to lose their power in the prevailing declension—justification by faith alone, the necessity of the Spirit's influences, and kindred topics.

Under such preaching, in connection with a sudden and alarming providence in the beginning of 1735, a solemn and very soon an overwhelming interest in religious truth, pervaded the whole town. For the space of six months, the revival went on with a power and extent never before known. Hardly a family could be found in the place in which there was not one or more under conviction of sin, or rejoicing in hope. So entire was the absorption in the interests of the soul, that a report went abroad that the people of Northampton had abandoned all worldly employments, and given themselves wholly up to

the pursuit of eternal life ; and though this was an exaggeration, it is true that Mr. Edwards found it necessary to remind some of his flock that their secular duties were not to be neglected. The enlightened character of the population, all of whom were well educated, (all, even the poorest, being taught in the same schools at the public expense,) guarded them effectually against fanaticism ; while at the same time, the strength of emotion which prevailed, the distress under a sense of sin, and the joy in giving the heart to God, were, in most cases, far greater than in the earlier awakenings. The work was confined to no class or age. Ten persons above ninety, and more than fifty above forty years of age ; nearly thirty between ten and fourteen, and one of only four, became, in the view of Mr. Edwards, subjects of renewing grace. More than 300 were added to the church as the fruits of this revival, making the whole number of communicants about 620, being nearly the entire adult population of the town, which consisted of 200 families. I will only add, that Mr. Edwards' well known principles on the subject, led him to guard his people throughout the revival, with the most watchful care, against hasty and delusive hopes of having experienced renewing grace. He conversed with each individual separately, not only while under conviction of sin, but in repeated instances after the supposed change of heart took place, pointing out the evidences and

nature of true piety ; warning them against self-deception, and leading them to the strictest examination into their spiritual state. Such has been the course pursued in New England churches generally, down to the present day ; and the consequence has been, that neither in that revival, nor in most of our well conducted revivals, has there been reason to suppose, that more persons were self-deceived, than in the ordinary accessions to the church, at times of no prevailing religious concern.

The scenes presented in this work of grace were so striking and wonderful as to awaken the liveliest interest in the whole country round. Many flocked to Northampton from the impulse of curiosity, or even worse motives ; not a few of whom, struck with the order, solemnity, and strength of feeling which they everywhere witnessed, and cut to the heart by the powerful appeals of Mr. Edwards in the meetings they attended, were themselves brought under conviction of sin. Many of these gave evidence of genuine repentance after they returned home, and did much to extend the work into the places where they belonged. Members of the neighbouring churches, also, and ministers of the gospel from parts more remote, resorted thither to witness the triumphs of redeeming grace ; to catch the spirit of the revival and bear it—a spirit of hope, and prayer, and fervent effort—to the towns where they resided. The blessing of God, in

many instances, went with them; the work spread from place to place, until in less than a year, ten of the adjacent towns in Massachusetts, and seventeen in Connecticut, lying directly south of them, were favoured with an outpouring of the Holy Spirit; and some remote places were visited in other States, where settlements had been made by emigrants from New England, or by the Scottish Presbyterians spoken of above. Many thousands gave evidence in their subsequent lives of having experienced a genuine conversion in this work of grace.

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### EMINENT PIETY ILLUSTRATED.

[The following deeply interesting letter is from the pen of Mr. GOODELL, an American missionary in Turkey. It describes, in a fine spirit of filial love, the eminent *piety of a father*, of whose peaceful translation to heaven he had just heard. It was addressed to his brother. We invite the earnest attention of all our readers to these touching details, from which they may learn what Christians *may* be.]

*Constantinople, Aug. 18th, 1843.*

MY DEAR BROTHER JOTHAM:—The intelligence contained in your letter of the 5th ult., was not unexpected. Our father had attained to a great age, lacking only five days of being 86 years old. He was full of days; but still more full of faith and of the Holy Ghost. How long he had “borne the image of the earthly” before he was renewed in the spirit of his mind, I know not;

but I know he has long borne "the image of the heavenly." Nor have I any idea when it was, or by what means it was, that his religion assumed so decidedly a patriarchal character; but as long ago as I can remember, he always appeared to maintain much of that same constant intercourse with heaven, which in his latter years we can hardly suppose was ever interrupted in his waking hours for fifteen minutes at a time. Though I can look back some forty-five or more years, yet I cannot look back to the year when he was not living a life of faith and prayer and self-denial, of deadness to the world and of close walk with God. This was the more remarkable, as in the church, of which in those days he was a member, there was never, to the best of my remembrance, more than one individual, and not always even one, who could fully sympathise with him in his religious views and feelings. In Christian experience he certainly seemed "higher than any of the people from his shoulders and upward;" and those great evangelical doctrines of the gospel, which his own minister never preached, and his own church never adopted into her creed, were his meat and drink. "*The raven, though an unclean bird, brought food to Elijah,*" was a common expression of his on returning from church, where he had been able to pick out of much chaff a few crumbs of the bread of life. His privileges were few; prayer-meetings were unknown; the sum total, or about the sum total of his library was the

family Bible, one copy of Watts's Psalms and Hymns, Doddridge's Rise and Progress, Pike's Cases of Conscience, second volume of Fox's Book of Martyrs, and last but not least, the Assembly's Catechism. But, though his means of grace were thus limited, yet, meditating day and night in God's law, his roots struck deep; and he was like a tree planted by the rivers of water, whose leaf is always green, and whose fruit is always abundant. Whoever saw him riding on horse-back, would, if he kept himself concealed, be always sure to see him engaged in prayer. Whoever should work with him in seed-time or harvest, would find his thoughts as actively employed above, as his hands were below. His employments were all holy, and the implements of husbandry he used were all consecrated to Christ. Whoever of the Lord's people met with him by day or by night, at home or abroad, alone or in company, would always find him ready to sit right down with them in heavenly places, in order to "comprehend what is the length and breadth, depth and height" of the love of Christ. What the woman of Samaria could not understand, he would have understood at once, and seized hold of the very first hint thrown out by our Saviour for spiritual conversation, however distant and obscurely given that hint might have been; for "he that is spiritual judgeth all things."

Being the youngest of the family, you can

have but an indistinct recollection of the small house on the side of the hill, containing two small rooms and a garret floored with loose and rough boards, where twelve of us were born; and of the small clump of apple trees before the door, where your elder brothers and sisters played in the days of their thoughtless childhood. There, with no lock or bolt to any door, and no key to any trunk or drawer or cupboard—there, where as I am told, nothing now remains but an old cellar hole, which may even itself long before this have been filled up—there our godly father prayed for us “with all prayer and supplication in the spirit”—there on every Sabbath eve he asked us those solemn, important, and all comprehensive questions from that blessed Catechism of the Assembly of Divines; and there, with eyes and heart raised to heaven, used to sing to the tune of Old Rochester,

“ God, my supporter and my hope,  
My help for ever near;  
Thine arm of mercy held me up,  
When sinking in despair.”

And there, too, our mother of precious memory—though, as she died when you were but six months old, you remember her not—there she lived a life of poverty, patience, meekness and faith. There she used to sit and card her wool by the light of a pine knot, and sing to us those sweet words—

“ Hov’ring among the leaves, there stands  
The sweet celestial Dove ;  
And Jesus on the branches hangs  
The banner of his love.”

And there, too, almost 34 years ago, we assembled early one morning in her little bedroom to see her die. Her peace was like a river ; she was full of triumph ; and she was able to address to us words of heavenly consolation, till she had actually crossed over into shallow water within one minute of the banks of the Jordan—heaven and all its glories full in view. Precious woman ! though no man knoweth the place of thy sepulchre, and thy children have not been able to find the spot in order to erect a humble inscription to thy memory ; yet, thy Saviour who loved thee with an everlasting love, and in whom even in thy darkest hours thou didst have such sweet confidence, will watch over thy dust, and thou shalt be recognised at the resurrection of the just. “ *Were my children but pious,*” thou didst often say in thy last long sickness, “ *how cheerfully could I leave them and go away !*” But, what thine eyes were not permitted to see, have not the angels long since told thee, viz. that the eight children thou didst leave behind, with all or all but one of their partners, were partakers of that blessed gospel, which was all thy salvation and all thy desire, and that three of thy sons were engaged in proclaiming it to others ? Yes, God hath heard thy prayers, “ *and hath remembered*



*his holy covenant,"* as we all are witnesses to this day.

But before I close, I must say something more of the character of our venerable father. The little farm he once possessed, if it were not all *ploughed* over, was, I am confident, almost every foot of it, *prayed* over. And some dried apples from it, which a subsequent owner sent me a few years since, were to me "as the smell of a field which the Lord hath blessed." In all his intercourse with his neighbours in the way of barter and trade, he always seemed to be more careful lest their interest should suffer, than lest his own should—looking on their side with his good eye, (if one was better than the other,) and on his own with an evil one.

And the same conscientiousness he observed in his dealings with a stranger. And, judging from my early impressions, I should think, that he never spoke to a stranger or seldom saw one, without lifting up his heart in prayer for him. He was full of the millenium and of the missionary spirit long before the existence of the Missionary Herald, or of the American Board, or of the Panoplist even—and even before the Connecticut Missionary Society sent their missionaries away off to the distant regions of Ohio—praying daily for both Jews and Gentiles—saying with the Psalmist, "Let the people praise thee, O God; let the people praise thee, all of them;" and being like his uncle Solomon Goodell, ready and desirous to

contribute something for the spread of the glorious gospel long before he had an opportunity for so doing. It must now be 25 or 26 years, since I left my studies at Andover for a few weeks, and rode through the country to obtain evidence that he was a soldier of the Revolution. And since that time he has lived on his pension of 96 dollars a year. And who knows but He "who keepeth covenant and mercy," had special reference to him, when he stirred up Congress to pass that pension law! He served three years in the Revolutionary war; and I was struck with the fact you communicated of its being early on the morning of the memorable 4th of July, amidst the roaring of cannon, that he slept in peace. He is gone. And, though to his children he left none inheritance, no, not so much as one cent, yet, in his godly example and prayers, he has left them the very richest legacy, which any father ever bequeathed his children. And I have often thought, that should Jehovah address us, as he did his people of old, instead of calling himself the God of Abraham, and of Isaac, and of Jacob, he would call himself the *God of our father*. O, how little our good neighbours, who "showed such kindness to the living and to the dead" of our family, knew what a rich father we had!

"My boast is not, that I deduce my birth  
From loins enthron'd and rulers of the earth;  
But higher far my proud pretensions rise,  
The son of parents pass'd into the skies."

Yes, it is a rare privilege we have all enjoyed in being descended from such parents. They were the children of the Great King. They belonged to the Royal Family. Their names were on the catalogue of princes, and of those that live for ever. They daily walked abroad with the conscious dignity of being heirs to a great estate, even an incorruptible inheritance. And they have now gone to sit down with Christ on his throne, "And they shall hunger no more, neither shall they thirst any more." O, how I love to look back and see how, with no ambitious aspirations after worldly gain, or pleasure, or honour, they humbly walked with God! how, from day to day, they deliberately sought, both for themselves and for their children, first of all the kingdom of God and his righteousness! and how, in this scoffing world, they were so united to Christ, as apparently to have no separate interest or existence—it not being so much they that lived, as Christ living in them! It was doubtless a mercy to them, that they never at any time possessed much of this world's goods, and that through much illness in the family they were at times reduced to great straits; and a mercy to us, that we had to bear the yoke in our youth, and often to make our meal of salt and potatoes; and I have often found it in my heart to bless God for his dealings with them and with us. And O, may neither we nor our children ever be left unchastised and uncorrected by Him! Let us choose rather to receive

for our profit those chastenings, however severe, whereof all the sons of God are partakers. And why, my brother, should any of us be anxious to leave our children any other inheritance, than was left us? If we leave them this, and they avail themselves of it, then, though *we* be dead, they shall still have a Father, who will provide for them, and take care of them, and bless them, and make them happy for ever.

And is our father gone, who prayed for us so much? Let us be thankful, that the great Intercessor "ever liveth to make intercession for us; and more than ever let us avail ourselves of his mediation and atonement, of his grace and strength, and of his righteousness and Spirit; and more than ever let us now pray for ourselves, and for all our brothers and sisters. And is our father dead? Let us arise and give thanks to God, that men may die. Let us give special thanks, that our father and mother are no longer *in this world of sin and sorrow*. And let us "be followers of those, who through faith and patience, are now inheriting the promises"—being sinners saved by grace alone.

Thus prays your ever affectionate brother,

W.

## A GLIMPSE OF THE WORLD TO COME.

THE dying man had breathed his last sigh; the minister offered his parting supplication—and the soul quitted its clay tenement!

On my return to my habitation, I retired to my chamber, and sought to improve and bring home the solemn scene I had just witnessed. *Plausible*, thought I, was a successful man in business, persevering and frugal in his habits, and by industry had realized a very ample fortune. He was a professor of religion, and admitted into fellowship as a disciple of Him, who hath vanquished death, and hath brought life and immortality to life through the Gospel.

My mind having been much exercised, as to a numerous class of persons who belong to Christian churches, but are by far too much engrossed with the cares of the world, and the deceitfulness of riches, I at length sunk into a profound sleep; and, “in thoughts from the visions of the night, when deep sleep falleth on men,” I was carried back to the chamber of mortality. The veil which separates time from eternity was drawn aside, an angelic form stood by the side of the couch, and with solemn voice, thus announced his commission:—*Professor!* I am sent to bear thy spirit hence to the presence of that holy and pure Being who gave it; and shortly shall thy body return to the earth as it was!

At that instant, “the silver cord was loosed,”

the world, with all its allurements, honors, and ambition, was a tale that is told; and immortality, in all its dread greatness, stood present to view! Words of unutterable importance greeted my ears, of which I may select the following:—This day, said the disembodied spirit, has come upon me as a thief in the night. I have not realized it as I should have done. I am not prepared for it as I ought to be!

Have you the roll of evidence, rejoined the Angelic Messenger, to prove your citizenship, and right to the tree of life, and all that appertains to the heavenly Jerusalem?

Alas! replied Plausible, I fear it has been mislaid among a great heap of papers, bills of lading, titles of houses and fields, and various parchments, which secured my temporal interests. For some years, the heavenly title deeds have almost slipped away from my treacherous heart!

The means you possessed, reiterated the Celestial Messenger, enabled you to do much good; as we approach the gates of the city, which hath foundations, we shall hear of some who have visited you when upon earth, in hopes of receiving your aid and countenance in favour of different charities and works of benevolence; some of these have entered into rest, and, considering your influence and opulence, it is reasonable to expect you cheered their drooping spirits, and greatly encouraged them in every labour of love; others perhaps we may overtake, just

as they are about being received into the mansions prepared for them, who have been gathered out of the heathen world by the labours of faithful missionaries; a good share of your wealth, it is not too much to expect, flowed through this hallowed channel!

Woe is me! replied Plausible. When such visitors knocked at my door, I excused myself from seeing them, or declined giving to their objects, as I was very busy, or could not attend to the numerous calls of the present day, so distinguished by religious activity and enterprise. I had various excuses at hand; if Dissenters called upon me, I said I had quitted Dissent, and was now a Churchman; if Churchmen sought for my assistance, my answer was, I could not altogether forsake my old friends! If a generous spirit is essential to the Christian character, and if all who go to Heaven are justly described as having, according to their means, "devised liberal things," I should make a sorry appearance *there*! Oh! that I had been wise, and considered my latter end! Oh! how am I now pierced through with many sorrows, from the love, not of Christ and immortal souls, but of money, which I have made my strong confidence, and of fine gold, to which my heart has said, Thou art my trust!

When arrived at the portals of bliss, there was a Williams entering through the gates of the city, wearing a distinctive badge, the crown of martyr-

dom; there was a Howard, or one possessed of a kindred spirit, who had visited the prisoners, the poor and the miserable, in their dungeons or their hovels; there was a triumphant band of Christian warriors, who had gotten the victory, "by the word of their testimony, and by the blood of the Lamb;" to these were the gates of the city set wide open, and so they had an abundant entrance ministered to them, that they might for ever and ever partake of the joys of their Lord. But now, it was too plain that Plausible's religion was all a deception; for, as soon as he arrived at the pearly gates, no one welcomed him in, or seemed to think that Heaven was *his place*. *The door was shut*, and the sentence came forth, as if "seven thunders uttered their voices," "Take ye the unprofitable servant, bind him hand and foot, and cast him,"—Before the words were concluded, I saw him fall into an agony of despair; I heard him utter a most piercing cry, begging and entreating that the door might be opened to him; but in vain! and so terrible was the sight of this man's lost condition, that . . . I instantly awoke, and the Apostle's injunction came powerfully to mind, "Charge those that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works."—1 Tim. vi.



### “THE CLOCK STRIKES ONE.”

A YOUNG gentleman in one of the fashionable circles of British society was, on a gay occasion, attending a splendid ball. In the midst of the music and the dance, he was as light-hearted and as thoughtless as the throng around him, when, as though a messenger from heaven had been sent to him, the clock struck ONE. That fine passage of Dr. Young immediately flashed on his mind :

“The bell strikes one. We take no note of time,  
But from its loss. To give it then a tongue  
Is wise in man. As if an angel spoke,  
I feel the solemn sound. If heard aright,  
It is the knell of my departed hours ;  
Where are they ! with the years beyond the flood :  
It is the signal that demands dispatch :  
How much is to be done ? my hopes and fears  
Start up alarmed, and o’er life’s narrow verge  
Look down—on what ? a fathomless abyss ;  
A dread eternity !”

Conviction seized the youth. He left the gay circle and retired to his chamber. The result was a saving change, and for the rest of his life—thus far—he has found, in the pursuit of holy and heavenly pleasures, higher joys than the world of fashionable folly and sin ever gave him, when he was its most ardent votary.

A few weeks hence, and the shadow on the great dial of time will mark the circuit of another year. What a plea to the world’s millions it

would be, should the mighty angel, with one foot on sea and the other on land, announce—not the end of time—but the end of one year and the opening of another! *Thoughtless* mortals would *think*, if the voice of God should break the slumbers of midnight, and tell the waking world that one more year's probation was past,—eternity one year nearer to their souls.

It seems as though the world were afraid they should be *left* to think, *compelled* to think, as this season draws nigh; as if they thought the clock that marks the flight of years, centuries, ages, would strike, and scare them with its awful peal; and so they contrive all manner of amusement to dispel reflection; they meet in festive circles, they rally for balls and rides and routs, and in the noise and gaiety of *the season*, they hear not the rushing wings of time—they would not hear if the clock should strike! They call these days holi-days; but the name of the season shows that in better times they were holy-days; when reason and religion hallowed the pleasure, and the days that are given up to recreation were spent in such amusements as become mortal beings mindful of the flight of time.

“It is good to be *merry* and *wise*,” saith the old song. The wisest of men hath said there is “a time to laugh” and “a time to dance.” And it is far from me to check the glad goings forth of the youthful heart; sure am I that no one takes purer and more abundant joy in the social circle, in the

circles that are so often gathered at this very season of the year. All I plead for is, that you will be *wise* while you are *merry*—that your mirth should spend itself in those pleasures that leave no sting behind them, that do not dispel reflection, grieve the spirit, harden the heart, sear the conscience, and destroy the soul. Do not make so much noise that you cannot hear the clock strike ONE. The year is going—going—just gone. Perhaps your last year.

The light of another may never dawn on you. Your New Year may be opened in Eternity; Would it be a HAPPY New Year? Would the angels greet you and the Saviour smile on you, and a Father God embrace you, and bid you *welcome home*, if your new year should begin where years end not?

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### TOUCHING ANECDOTE.

THE following beautiful anecdote in relation to Christian Indians, is given in a note attached to the fine poem, by Judge Conrad, in the July number of "Graham's Magazine."

"It is alleged by high authority, (see the article in the North American Review,) that the Indians cannot be converted: the readiest answer to the impious and profane absurdity is, that they have been converted. A large body of Indians have been converted by the Moravian missionaries, and settled in the west, where their simplicity, harm-

lessness, and happiness, seemed a renewal of the better days of Christianity. During the revolutionary war, these settlements, named Lichtenau and Gnadenhutten, being located in the seat of the former Indian contests, were exposed to outrage from both parties. Being, however, under the tuition and influence of the whites, and having adopted their religion and the virtuous portion of their habits, they naturally apprehended that the hostile Indians, sweeping down upon the American frontier, would take advantage of their helplessness, and destroy them as allies of the whites. Subsequent events enable us to compare the red and white man, and determine which is the savage. A party of two hundred hostile Hurons fiercely approached the Moravian Indian town. The Christian Indians conducted themselves, in this trying extremity, with meekness and firmness. They sent a deputation with refreshments to their approaching foes; and told them that, by the word of God, they were taught to be at peace with all men, and entreated for themselves and their white teachers peace and protection. And what replied the savage, fresh from the wilds and panting for blood? Did he mock to scorn the meek and Christian appeal? Did he answer with his war-whoop, and lead on his men to the easy slaughter of his foes? What else could be expected from an Indian? Yet such was ~~not~~ the response of the red warrior. He said he was on a war party and his heart had been evil, and his aim had been

blood ; but the words of his brethren had opened his eyes. He would do them no harm. 'Obey your teachers,' said he, 'worship your God, and be not afraid. No creature shall harm you.'"

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### VARIOUS PREACHING.

THE late Rowland Hill was a great observer of the different modes of preaching, and once drew up, in his peculiar style, a string of characteristics of the various kinds of pulpit orators. He thus describes them :—*Bold manner*. The man who preaches what he feels without fear or diffidence.—*Self-confident*. A man who goes by nobody's judgment but his own.—*Rash*. A preacher who says what comes uppermost without any consideration.—*Rambling*. A man that says all that pops in his mind without any connection.—*Stiff*. One who pins himself down to think and speak by rule, without any deviation.—*Powerful*. The man who preaches from the bottom of his heart the truths of the gospel with energy to the consciences of his hearers.—*Finical*. Minces out fine words with nothing in them.—*Sober*. The man who lulls you fast to sleep.—*Elegant*. The man who employs all his brains upon dressing words, without ever aiming at the heart.—*Conceited*. Vainly aims at everything, and says nothing.—*Welch manner*. A man that bawls out very good things till he can bawl no longer.—*Methodist*.

Splits the heads of his sermons into so many parts, that he almost splits the heads of his hearers.—*Affectionate*. The happy man who feels for souls tenderly, preaches Christ affectionately; and yearns over souls in the bowels of Jesus Christ.—*Dogmatic*. A man who goes by his own brains, right or wrong.—*Peevish*. One who picks into everybody's thoughts, and thinks no one right but himself.—*Fanciful*. One who, instead of being led by wisdom, runs after a thousand visionary whimsies and conceits.—*Self-important*. Thinks nobody like himself.—*Noisy*. A loud roar, and nothing in it.—*Genteel*. The vain fool that is fond of dressing up words without meaning.

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### Poetry.

BY THE REV. E. E. ADAMS, M.A., OF  
HAVRE DE GRACE, FRANCE.

I READ in dear brother Hyatt's report for November, the following interesting anecdote :

"A poor old seaman in the West of England became a true penitent at the eleventh hour, and soon after was called to die. During his illness he was visited by two Christian friends who had previously known him, and had marked with pleasure the evidences of his piety. 'Well, brother,' said they, 'how is it with you? Have you a good hope?' 'LAND AHEAD,' exclaimed the

good old man. They came a second time. 'How are you now, dear brother? Are your prospects bright and cheering?' 'I'M ROUNDING THE POINT,' he answered. Once more they stood at his bedside. He was almost gone. His pulse beat feebly, for the hand of death was upon him. 'Brother,' said they, 'can you tell us *now* where your hope is fixed? Is Christ still precious? Is heaven in view?' He gathered up his remaining strength, sat up in his bed, and, with the last effort of expiring nature, exclaimed, 'LET GO THE ANCHOR!' fell back upon his pillow, and expired."

If the following lines, suggested by the above, are worth insertion, they are submitted for the Magazine.

### LET GO THE ANCHOR.

"LAND AHEAD!" its fruits are waving  
On the hills of fadeless green;  
And the living waters laving  
Shores where heavenly forms are seen.  
Eden's breezes o'er it sigh,  
Billows kiss its strand, and die!

Onward, bark! "THE POINT I'M ROUNDING,"  
See the blessed wave their hands;  
Hear the "harps of God" resounding  
From the bright, immortal bands.  
Rocks and storms I'll fear no more,  
When on that inviting shore.

There, "LET GO THE ANCHOR," riding  
In this calm and silvery bay ;  
Seaward, fast the tide is gliding ;  
Shores in sunlight stretch away.  
Strike the colours ! Furl the sail !  
I am safe within the vail.

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## INTELLIGENCE.

### PROGRESS OF THE GOSPEL IN FRANCE.

FROM THE FRENCH OF D'AUBIGNE, BY ROBERT BAIRD,  
D. D.

### AIDS AND ENCOURAGEMENTS.

What are the results of evangelization ? There is, first, a general impression which spreads over all the population, in the midst of which evangelization is going on. "One can say," a pastor writes to us, "that the people have conceived a respect for our worship, and that many persons who never are present at it, speak sometimes of it, however, with a kind of predilection." "I have been convinced several times," he adds, "that the influence of the gospel spreads over many more persons than is thought. I know from a sure source, that in the higher class of society they occupy themselves much with religion, and that protestant books are in circulation. Prudence forbids entering into details."

"Two of our brethren," an evangelist writes, "said yesterday: What a change has taken place at I—— ! But a short time since we were despised, rejected, hooted ! now we are welcomed, loved, respected !"

Again, another writes: "All I can say is, that the gospel has been without any doubt a light for many in-



habitants of this country, who have all more or less their eyes open on the errors and abuses of their church; but unhappily they go no further. Perhaps in time this light will be more salutary to them."

Another pastor writes: "It is generally owned that the evangelical worship is worth more than that of Rome; but faith and life are wanting. It is necessary that an outpouring of the Holy Spirit should penetrate those souls which the gospel has but momentarily touched." Yet, besides these general effects, which are very precious, there are already some which are more positive.

#### CONVERSIONS.

"The work of God in our part of the country," a pastor writes to us, "presents no more, with few exceptions, sudden conversions, or extraordinary revivals. Most persons are brought slowly, and by almost imperceptible shades, to the knowledge of salvation."

"Fifteen persons have participated this year for the first time in the communion at the station of —; and, except perhaps one, I think I can say that these are truly converted souls; five or six even are distinguished for the degree of their religious knowledge."

"Here is an old soldier of Egypt, retired from service, who is now," the pastor writes to us, "a more powerful monarch than he whose eagle-look once electrified him."

There, a father, who, though he had already received calls, intimidated by his curate, still went to mass, feeling even there much inward anguish, and who, at the Easter festivals of that year, was touched powerfully in his heart, and confessed his sins to God. From that time, he says, he is happy in believing in the Saviour. His wife and his son persecute him; but he bears all patiently—he *overcomes evil with good*; and now his own family listens to what he tells them of the love of the Saviour." "Six or seven persons," the same evangelist adds, "have been united this year to the church among

us, of such as shall be saved, we trust; three Roman Catholics and four Protestants."

Elsewhere we find a Magdalen, *who loves much, because much is forgiven her*. "A poor girl," a minister writes, "who had fallen several times in the days of her ignorance (a thing which happens but too often in this country), frequented for some time our assemblies, without understanding anything of the gospel. But all at once her soul awoke; she mourns over her sins, and many tears flow from her eyes every time she hears the word. She has found peace, and her conduct is now above all reproach."

Sometimes it is at the last hour that a soul is called. "I read the word," says one of our friends, "to a poor sick man. He told me that he sometimes had some fears, having sinned much. I advised him to look to Christ by faith. Another day, he told me that he put his trust entirely in Jesus Christ, and feared no longer. Two days after, I heard he was dead."

In a poor village in the mountains, the gospel shows itself as the power which enlightens, which develops the intelligence by sanctifying the heart. "A poor girl, 30 or 35 years old," the evangelist tells us, "blind since a long time, but who has received, I think, the light of the Holy Spirit, has composed hymns which she sings, while she is occupied in spinning, or making straw hats."

Elsewhere, again, it is a Testament at first neglected, which becomes the instrument of the conversion of three families.

And what shows us that these conversions are true, is that christian life flows from them. "The progress in christian life," one of our dear brethren, a pastor, writes to us, "has been delightful during the past year. Slander, that plague of young churches, has left us pretty much at rest, and, in many trying circumstances, the members of the flock have given proofs of their brotherly love and disinterestedness. The contributions of the flock for divers christian labours, have amounted

to near 400 francs; and the collections made for the victims of Guadeloupe\* have brought in 102 francs and 10 sous."

These changes wrought by the gospel are sometimes shown in the most touching manner. "Mrs. T—, wife of the watchman, said one day to my wife," a brother writes, "that she was sure now of being saved; that she was quite another being. She wished to sell her diamonds, so as to be able to go to her native place to announce the gospel to her relations. She one day said to her husband, 'Now, you should no more get angry, for it is not according to the gospel.' In a conversation she told me: I am changed; this is of God! Before, I used to get angry; now I do so no longer; this is certainly of God! My husband used to work on Sunday, and now he does so no more; nor will I take a needle again to sew on Sunday."

The pages of our friends sometimes give accounts which show us the different phases of the christian life in all their simplicity. Here is a new convert, a young soldier. At one time courage triumphs in him. "Dear friend," he says to one of our labourers, "I hope and trust that He who has begun the work in me will finish it. Jesus said to Peter, 'Verily I say unto thee, that if thou hadst faith as a mustard seed, thou mightest say unto this mountain, Come hither, and it would come.' What should he fear who will at every cost trust wholly in this Elder Brother—in Him who takes charge of all our debts, and keeps near to his poor sheep?"

But the next day this brother falls sick with a kind of epidemic. Then the cry of humility follows the song of triumph of the day before. "I was," he says, "in horrible suffering; my eyes sunk in my head; my body, as cold as ice, became black, or blue. Oh, my dear friend! would you believe that, in that moment, when I had but a step to make to appear before the great Judge, the evil came to trouble me! Alas! the day before I thought

\* Reference is here made to the dreadful effects of the earthquake, which occurred at that island.

myself an oak ; the morrow I was but a frail reed. Forgive me, my God ! I cried, with all my strength, and peace returned to my heart ; then only I could pray."

At other times, the christian life shows itself by constant efforts to acquire sanctification. A father is converted. "The ardent desire he has to serve God in holiness," we are told, "renders his conscience so delicate that he is seen examining before God the most secret and minute actions of his life ; weighing them scrupulously, judging them with a child's simplicity ; all in him declares that he daily tends to that happy condition of the elect, in which old things are passing away, and all things become new."

Sometimes this life shews itself by an ardent desire for heaven. "Oh, when will we be," the daughter of the Christian I have just mentioned, writes, "when will we be in that dwelling where milk and honey flow ? I long to know more of this world !"

But, together with these impulses of the soul are the positive fruits of life. "Dear P.," she writes, "think not that I am still the same—oh, yes, my body is still the same, but my thoughts have greatly changed. All my joy was to give myself up to many pleasures ; now, my greatest pleasure is in the reading of the bible. I always had novels in my pocket. Well, I have put the New Testament there instead of them."

Who would not be edified by such things ? Herein, too, is seen the fulfilling of the words of St. Paul : *If any one entereth your meetings, he shall be convinced ; he shall fall on his face and worship God, and shall publish that God is indeed among you.* "I will tell you," says one of my friends, "of the sometimes touching interest shown to us by the pastor. In times past, he would not have hesitated to say to us proudly : Go to Africa ; we need you not here ! and not long ago I saw him at the close of one of our meetings, sit down as a simple hearer, listening to the edifying discourses of a little circle, and all at once repeat with transport the words of the hymn.—'Let us revise our zeal.'

**SANDWICH ISLANDS.**—Mr. Coan, under date of March 30th, says, "Since I commenced this letter, I have made a tour through Hilo, which has been blessed to the church and to the impenitent. The Lord still carries on his work here."

Mr. Paris, in a letter dated April 28th, gives a deeply interesting account of a revival which had been enjoyed at Kau during the preceding year. The number admitted to the Church on examination, during the same period, was eight hundred and forty-eight.

Mr. Thurston, under date of May 1st, makes a similar report respecting Kailua. During the previous year, he admitted to the church, on examination, seven hundred and thirty-nine.

**AHMEDNUGGUR.**—Mr. Burgess, in a letter dated July 15th, says that the state and prospects of the Ahmednuggur station are much as they were when last reported.

At Seroor, Mr. French has about sixty regular hearers on the sabbath; the number has increased since the erection of a mission chapel.

On the 2nd of July, the first convert from heathenism was received into the church. He is a Brahmin by caste, and about forty years of age. A letter of the mission, dated August 23rd, says:—"The character of the first convert is encouraging; and the manner in which the people have witnessed the conversion, verifies the opinion that there is less reason to expect confirmed opposition at Seroor than at most other places. The operations of the station did not suffer in the least. Though the convert was the principal teacher in the Boarding School, nothing was said about the removal of a single pupil; on the other hand, the number of applications for admission has increased since that event."

**MADRAS.**—On the 8th of June, a new mission church was dedicated at Royapoorum—a northern suburb of Madras. The cost of the building has been nearly liquidated by donations made in the city or its vicinity; a donation of 250 dollars was taken up in the Scotch

Church. Messrs. Hutchins and Ward preach in the new church to about two hundred and fifty hearers. One native was baptized on the Sabbath after the dedication.

SIAM.—Dr. Bradley, writing from Bangkok in March last, says, "The tract panic is slowly subsiding. The Holy Spirit appears to be especially near to us. Our own hearts are a good deal revived; and there is more solemnity and seriousness among some to whom we preach."

CHINA.—A letter from Mr. Bridgman, dated July 31st, says that a meeting of the entire mission was held at Hongkong on the 15th of the same month. The result of their deliberations was as follows:—

1. We want all the men you can send us, that we may sustain missions at Canton, Hongkong, Amoy, Ningpo, and Shanghai. We need six at Amoy immediately; and there should be four or five at each of the other places as soon as possible. We think that the brethren at Borneo, who understand Chinese, should come here.

2. Preaching of the Gospel, with a view to the immediate conversion of the Chinese, should be the first, second, and third objects with us all: This should be prosecuted in all ways, and by all means, both in season and out of season.

3. Revision of the scriptures and preparation of tracts, with the distribution of the same, should be carried on as we are able.

- 4, Primary schools should be supported at each of the principal stations, as there are means at command; the first, second, and third objects of these schools to be the conversion of the pupils.

5. A seminary of a high order—to grow out of the primary schools for the purpose of educating those who are hopefully pious, and who give promise of being helpers in the work of missions—should be established as soon as practicable.

Alluding to the increased expenditure which would be

required to carry out the foregoing plan, Mr. Bridgman says, "These are the lowest demands that we dare make; and what are they for 360,000,000?"

### **SPEECH OF THE REV. B. ALLEN, AMERICAN AND FOREIGN BIBLE SOCIETY.**

**SUPPLY OF SCRIPTURES IN THE UNITED STATES.**  
An individual in the interior of the state of New York, thought it would be desirable to put a copy of the scriptures into the hand of every family in the county in which he lived. The proposal was made in the bible society of that county; and the resolution was adopted, to supply every destitute family with a copy within a given time. It was put in force, and every destitute family was sought out, and supplied. The bible society of Nathan Hall, New Jersey, adopted the same plan of distributing the scriptures to every family in the state. The resolution was taken—and the resolution, by the blessing of Him, without whom nothing is strong, nothing is holy, was carried into complete effect.

The Philadelphia bible society has adopted the resolution, that within the term of three years, every destitute family in Pennsylvania, should be supplied. Pennsylvania has a population of one million, or more. One hundred thousand copies were supposed to be wanting, and the expense was estimated at 60,000 dollars. The resolution was taken in June, last; and in September, we had heard that 30 out of the 51 counties, into which the state is divided, had moved in the work, and generally had determined to supply themselves. The President of that society, now at the venerable age of four score, is the last of three bishops, consecrated in England for America. When I left home, the work was going on in every department of the state, and the Governor of the state had presided at one meeting. County after county had determined to act; and there is every reason to believe that the work will be accomplished within the given time.

This resolution has been taken by state after state, and county after county, till it embraces within its range a population equal to a majority of the inhabitants of the United States. The resolution, that within a given time, every destitute family shall be supplied with a copy—and not only has the resolution been formed, but the work is going on; and I verily believe, that within a short period, the resolution will have embraced *all* the inhabitants of the United States. At a meeting in Kentucky, 20,000 dollars were pledged to carry it on.

I had the pleasure, in Philadelphia, to attend a meeting of an association of young men, about the middle of January last, when it was proposed that every destitute family within the city proper should be supplied with a copy by the first of March. The city proper contains about 70,000—the whole population is about 145,000. It was resolved that *within six weeks* every destitute family among the 70,000, should be supplied: and I attended a meeting previous to the first of March, at which it was reported—*The work is done!* Every family has been visited. The wants ascertained,—the wants supplied. It was done in a manner exceedingly simple. The young men divided themselves into sub-committees. Each took a square. Each ascertained the wants: assembled again—went forth to the destitute—and then came together, to celebrate the praises of the Lord.

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### Brief Reviews of Books.

*Infant Salvation; or an attempt to prove that all who die in infancy are saved.* By David Russell, D.D. Third Edition. with Additions. (Glasgow. James Maclehose.)

Thousands, yea, tens of thousands, “who weep for their children because they are not,” will bless the name of Dr. Russell, for this invaluable contribution from his



pen. It is, in every sense, a masterly production. We know of no treatise in our language, on the deeply interesting subject of which it treats, which can be compared with it. We regard it as a volume which contains more sound and scriptural thoughts, not only on the question which is immediately discussed, but also on several collateral questions, than any book we have ever met. The book is divided into two parts. Part one contains arguments in support of the theory of infant salvation; these are taken from the nature of the original curse, in connection with the resurrection of the body through Christ;—from the reasoning of Paul in Romans 5;—from the nature of the present dispensation;—and from the many expressions in scripture of the divine regard for infants. Part II., contains elaborate, and, in our judgment, triumphant answers to the following objections:—Children are often involved in the consequences of their parents' crimes;—the scriptures represent the number of the saved as small;—the doctrine of election seems to give cause for doubt; and the special promises made to believers, seem to give ground for doubt. Such is an analysis of the contents of this volume;—and what bereaved parent will not rejoice in having such a manual of consolation placed in his hand? What mother, lamenting the loss of the child she loved, will not gratefully lay hold of this 'strong consolation?' To all such we cordially commend this volume; nor to such alone; for any inquirer after truth will find a large amount of scriptural instruction on many doctrines of the christian system, involved in, or connected with, the theory of infant salvation. The spirited publisher has strong claims on the gratitude and substantial patronage of the christian public, for this and other theological treatises.

*Memoir of the Rev. William Lindsay, of Letham, Forfarshire. (Second Edition. Glasgow. J. Maclehose.)*

Mr. Lindsay was one of the finest specimens of a "village pastor," we ever remember to have met. We saw him once; and though several years have since

passed away, we have a vivid recollection of his venerable form, and especially of his patriarchal simplicity. This memoir is worthy of the man, and will be greatly prized by all who knew him. We ardently wish that it may have a speedy and extensive sale. It must do good, wherever it is known.

*A Catechism of Christian Evidences, Truths, and Duties.*  
By the Rev. W. Walford, Prof. Emerit.

When we feel bound to praise a book, we like to do it cordially. We know not when we felt a stronger disposition to use strong language of commendation, than in recording our opinion of this small Catechism. It is, beyond all comparison, the best Catechism of its class we ever met. The doctrinal views expounded in it, are very sound and scriptural, and the principles of ecclesiastical order advocated by the esteemed author, are apostolical. To those who hold these principles, and to all who are honestly anxious to ascertain truth, we can, with the utmost confidence, recommend this manual. Ministers will act wisely in promoting its circulation as speedily and as widely as they possibly can. They will "have their reward."

*Reviewers Reviewed: or Remarks on the Reviews in the United Secession, and Scottish Presbyterian Magazines.*  
By R. Wardlaw, D.D. (Glasgow. J. Maclehose.)

During the course of last year, Dr. Wardlaw published a series of "discourses on the nature and extent of the atonement of Christ." These masterly sermons were ably reviewed in the leading periodicals of Scotland; and Dr. Wardlaw felt bound from a regard, not to his own character, but to the interests of truth, to reply. All we shall say of his reply is this:—High as our opinion was of his controversial powers, that opinion has been greatly enhanced, by this review of the reviewers.

[THE CHRISTIAN TREASURY is deferred for want of space.]

## REVIVAL CONVERSATIONS.

IN requesting the earnest attention of our readers to the admirable series of papers, which we are about to publish, under the above designation, we cannot deny ourselves the pleasure of referring to the venerable and venerated writer. They are the production of HEMAN HUMPHREY, D.D., the estimable president of Amherst College, in the state of Massachusetts, North America. There are few, if any, ministers in that land of revivals, more competent to write on such topics than Dr. Humphrey. He has a mind richly stored with evangelical truth—a heart abundantly filled with christian love; and besides, he has had, for a long series of years, great experience in conducting religious revivals. For many years he was the laborious, useful pastor of a New England church, which enjoyed, during his honoured pastorate, several “seasons of refreshing from the presence of the Lord.” Since his connection, as president, with the highly respectable college over which he presides, there have been several scriptural revivals among the students. Nor do we wonder that such facts should take place, remembering that God honours those who honour him. Dr. Humphrey is a man of eminent piety; and he is, moreover, deeply read in the history of the human heart. This truth will be rendered very evident from the following papers. We would especially submit them to the attention of ministers and others, who may be questioned by anxious inquirers after salvation, and we venture to hope, that to such, as guides, they may be specially useful. To have formed the acquaintance, and to enjoy the correspondence of the venerable writer, we place among the privileges of life, and to enable our readers to hold communion with such a mind, we place among the blessings of our editorial existence.

*April, 1844.*

## REVIVAL CONVERSATIONS.—No. I.

MESSRS. EDITORS,—Judging from my own early experience in the ministry, there is nothing which tries a young pastor more, than being brought into immediate communication with awakened and inquiring sinners. While the question “Sir, what must I do to be saved?” from one of his beloved flock, causes his heart to leap for joy, he “rejoices with trembling.” It is the most solemn and momentous question, that ever sounded in his ears ; and he is overwhelmed with a sense of his responsibility. How shall he answer it, so as on the one hand, not to “heal the hurt slightly,” and on the other, not to “break the bruised reed, nor quench the smoking flax.” The great question must be answered at once. No time is to be lost, “no, not an hour.”—The Holy Spirit is striving with the sinner, and who can tell how soon he may depart! And how mightily is the responsibility of the spiritual guide and teacher increased, when in a powerful revival, many are coming to him every day, in all the various stages of awakening and conviction, and disclosing “the thoughts and intents of hearts, deceitful above all things and desperately wicked.”

The scriptural answer and direction, he can easily give “Believe on the Lord Jesus Christ

and thou shalt be saved," "Repent, and believe the gospel." Woe be to the pastor, whether young or old, if he does not give these answers; or if he says anything to soften down or nullify them. But having told the anxious group around him, that they must *repent*, he cannot stop here if he would. They still have a great many 'questions to ask, which he must answer, or confess that he has not the proper answers ready. A thousand difficulties will be started, and a thousand plausible excuses invented. And infinite issues may be suspended upon every word that falls from his lips! One wrong direction, or one syllable to quiet the conscience, while the heart is yet unrenewed, may destroy a soul.

I can never forget the anxiety which I felt day and night during the first revival under my own ministry, lest I should be found "doing the work of the Lord deceitfully" or unskilfully, and how anxious I was to learn how experienced and discriminating pastors conversed with the stupid, the inquiring, the broken-hearted, the despairing, and the hoping. Since then, it has pleased the Lord to allow me to witness the stretching out of his arm, in many revivals, some of them very remarkable, and to converse with hundreds, if not thousands, upon the concerns of their souls. Some of these conversations I have from time to time noted down, and it occurred to me more than a year ago, that I might possibly aid some of my younger brethren, by publishing a short series of

*Revival Conversations*, such as I have often had with inquirers in "times of refreshing from the presence of the Lord." The series was accordingly commenced last winter, and a few of the number appeared in the columns of the *New York Observer*. As a considerable number of persons from different quarters have expressed a desire to have the series completed, I have concluded to finish it as soon as my other duties will permit; and to offer the whole for insertion in your valuable paper. The earlier conversations which some of your readers may have already seen, will be more or less enlarged and revised, so as to make them as full and useful as I can, to every class of inquirers. With fervent prayer to God for his blessing upon this humble effort.

I am, very sincerely, yours,

H. HUMPHREY.

Amherst College, Jan 1, 1844.

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*Inquirer, (in the Pastor's study.)* Are you at leisure for a little while this evening?

*Pastor.* Perfectly so. I am happy to see you.

*I.* My mind has for two or three days been considerably exercised on the subject of religion; and I have called to see if you can help me get over some of my difficulties.

*P.* Whatever your difficulties may be, I hope they are not insurmountable. Will you have the goodness to state them?

**I.** My father and mother are both professors, and I have been religiously brought up. They took me with them to public worship earlier than I can remember, and I have regularly attended on the Sabbath ever since. I have been taught to believe in the necessity of regeneration, not only from the pulpit, but at home and in the Sabbath School; and I have never doubted the reality or the importance of experimental piety. I always intended to become religious some time or other; and when I was a child I was alarmed, more than once, under the preaching of our excellent minister. But these impressions soon wore off. When I came to college I had a secret and indefinite hope that I might be converted before I got through; and ever since this revival began I have felt uneasy. Nothing has gone right. I have felt dissatisfied with myself, and with everything about me. I am not awakened, but I am unhappy. Preaching troubles me—religious conversation troubles me—the prayers that I overhear, as I pass through the college entries, trouble me. Sometimes I resolve not to attend any of the meetings, but when the time comes I cannot stay away. I go, but do not feel anything, and I cannot, except it be an irresistible and unaccountable inclination to find fault with the doctrines which I hear, and with professors of religion; sometimes, because they do not live up to their profession; sometimes because they are over-much righteous; sometimes because they speak

to me on the subject; and sometimes because they do not. I am a bundle of contradictions. I cannot analyze my own feelings. I want to be saved, and yet I do not care anything about it—if I did, I should not remain as I am.

*P.* Your case is, certainly, an alarming one; and I am afraid it will never be any better. According to your statement, you have sinned against great light. It is not for want of religious instruction that you have lived so long, “without hope and without God in the world.” And what do you think is the reason? If I understand you right, you admit the infinite importance of being reconciled to God. Why, then, do you hesitate? What hinders you from becoming a Christian this very hour?

*I.* I do not know. I am a wonder to myself. I certainly wish to be saved, but what can I do?

*P.* What *have* you done? Have you done *any* thing? God has been commanding you every day, for a great many years, to repent? Have you repented? He has been calling upon you, with all the authority and tenderness of a Father, “My son, give me thy heart? Have you given him your heart?

*I.* O, you misunderstand me. I have not got so far. I have told you already that I am not even awakened yet, and how can I repent? I am somewhat troubled, to be sure, or I should not be here. But my feelings are all indefinite.

*P.* Do you think your not having *got so far* is



any valid excuse for not repenting, and giving your heart to God? The question is not, how far you have advanced, but how far you ought to have advanced;—not how you feel, but how you *ought* to feel.

*I.* I do not feel any thing. I have no sense of my sins, and how can I have? I wish I could feel as others do, but it is impossible!"

*P.* My dear young friend, do stop and think what you are saying. You do not feel! You have no sense of your sinfulness! Astonishing! A sinner against a holy God, and under condemnation, and liable every moment to drop into a burning, hopeless eternity—and yet cannot feel, cannot be alarmed, cannot "flee from the wrath to come!" O, how stupid you must be! "Hear, O heavens, and give ear, O earth!" What a heart you must have in your bosom! You can feel and act like a rational being on every other subject but this. Here, by your own confession, you sink below the most brutal stupidity. What would you think, if you saw a man standing still on a wide prairie, while the smoke and flames were rising to heaven before and behind him, he were in reply to your expostulations to say, "I have no *feeling*, I cannot be alarmed at my situation, though I know the fire is all the while approaching?" What would you think of a prisoner under sentence of death, were he to say, "I know that, if I am not pardoned, I must soon die; but I cannot feel enough alarmed about it to sue for pardon.

I wish I could. I hope I shall, before the day of execution arrives?" How would you be shocked and distressed, to hear a friend labouring under a wasting disease say, "I know my danger, but I cannot feel it. I have heard of a physician who has cured thousands under the same circumstances, and has never yet lost a patient; and I have no doubt either of his willingness to hasten my relief, or of the infallibility of his remedies. But I cannot apply to him, I cannot send for him. I wish I felt interest enough in the preservation of my life, to come to a decision; but it is not in my power. I must wait till I can *feel* my danger, and then I will send for the physician." O, what would you think of such infatuation? How would you be shocked at it! And yet your own case differs from these, only by exhibiting still greater infatuation. It is not your life that depends upon your *feeling* the danger and *fleeing* from it, but your immortal soul; and if you had a thousand lives to lose by disease, or fire, or the hand of the public executioner, it would be nothing in comparison with the everlasting pangs of the "second death."

*I.* I begin to see the folly and madness of my indecision in a clearer light than I ever did before. I have delayed too long. I ought to be in earnest. I wonder I saw not; but still the question returns, *How* can I see my sins, and feel my danger, and repent? It seems to me impossible.

*P.* But wherein does the impossibility lie? Is

it natural, or is it moral? Does it consist in the want of power, or in the want of a disposition? Is there any thing in the way but *disinclination*, aversion to holiness, and love of sin? Let me now put you to the test. Will you now, without any more delay, take up the subject of religion in earnest, and do what you *can* to secure the salvation of your soul? Tell me, my dear young friend, are you ready?

*I.* (After a pause.) I do not like to make any *promise*, lest I should break it—for that, you know, would be worse than not to promise at all.

*P.* Just stop, and consider into what a maze of contradictions your deceitful heart is leading you. You want to be saved; you believe in the necessity and duty of repentance; and yet you are not willing to engage to do anything, lest you should break your promise! Your promise to do what! Why to take up the subject at once, and do what you *can*! How much does that shipwrecked sailor want to be saved from drowning, who will make no effort to reach the life-boat, which is pulling off from the shore to rescue him! How much does that sick man want to recover, who will neither promise to take the only medicine that can do him any good, nor take it without promising? And how much do you want to be saved from sinking into the blackness of darkness for ever, when you are neither willing to *pledge* yourself to do anything, nor to do anything without a pledge? How much does that

prisoner want his liberty, who will not come out, nor even try to cast off his fetters, when the door is set wide open ?

*I.* I cannot answer you now. I am bewildered. I want time to think of the subject. I will call again.

*P.* You want more time ! What if you should die in a fit before you get home ? Behold *now* is the accepted time, behold *now* is the day of salvation !" "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

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### LIVE WHILE YOU LIVE.

It was remarked the other day by a neighbour of mine, a mechanic, who, with a family, depends on the labour of his hands for a support in life— "If the rumseller and his friends are displeased with the performance of my duty, it makes no difference with me. I can live without their patronage, and if I cannot, I can die without it. I had rather die in the discharge of duty, than live in the neglect of it.

Is this right ? Surely the friendship and approbation of our fellow-men ought not to be too lightly esteemed : and life truly is dear and precious. But the favour of man may be purchased at too high a price. When not procured by parity of motive and integrity of action, it be-

comes light as the wind, or base as the counterfeit coin. Life itself may be overvalued : when perverted, it may cease to be the highest blessing, and be turned into the most bitter curse. Are there no mistaken views of human life ?—What is it to live ? Is it to feel the heavings of the lungs, and the pulsations of the heart ? These may indeed prolong the human existence, and give action to the corporeal frame ; but at the same time, life may be more of a name than a reality.

Man has an unearthly, as well as a material nature. As a moral being, he is placed where he has obligations to acknowledge, responsibilities to feel, and duties to perform. If he disowns obligation, attempts to throw off responsibility, shrinks back and turns away from duty,—does he truly live ? You may call his existence life, but it is a living death. He becomes a self-sacrificed victim of his own perverseness and folly, and his example leads others down to the gates of death.

*Live while you live.* Let every one see that *he has a life to live*, not merely a round of days or years to number. Let each one feel that *he has a work to do*. Are you a temperance man ? Let it be known by deeds. Let actions speak. Let not a false delicacy damp your feelings, nor imaginary difficulties paralyze your exertions. The cause of temperance has already too many patrons whose labours begin with empty professions, and end in unmeaning words. Its course is not so easy and downward as to be hastened by such feeble

power. Friends of temperance, put forth your strength. Weigh well the consequences of your actions. Avoid rash and ill-advised measures, which may injure yourselves and the cause you endeavour to promote. But beware, lest by inaction you bring upon yourselves consequences the most disastrous, and spread around you an influence most fatal. Look clearly at duty: consider calmly and wisely the manner of performing it. *Act promptly, decidedly, perseveringly.* Leave not the work which should be done *now*, for future years or distant generations to accomplish.—*Springfield Gazette.*

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## REVIVAL IN AN AMERICAN PRISON.

Boston, U. S. A., Feb. 28, 1844.

"MY DEAR BROTHER,—I have heard of your "Revivalist, and Anglo-American Magazine," but I have not yet had the pleasure of seeing it. From its title and my knowledge of its editor, I infer it is to fill a place in your religious periodical world, of no trifling importance. I regret I cannot communicate much revival intelligence to you. The number of revivals in the States has been smaller this year than for several of the preceding years. There have been some few in different parts of the country, but none, so far as I am informed, of very general extent, or marked characteristics. The most interesting that now

occurs to me is one in the Missouri Penitentiary. You may remember that some time since, two young men, who were preparing for the ministry under the instruction of Dr. Nelson, in Illinois, were arrested on the charge of aiding the escape of slaves from Missouri to Canada, and were condemned and sentenced to several years confinement in the penitentiary just named. They submitted quietly to their sentence, but carried their religion with them, of course, to the prison. A letter from one of them, recently published in the Cincinnati Philanthropist, gives the following statement respecting the religious condition of the prison.

"O," he says, "what scenes we have here seen! You will only know the reality of them at the great day, when all things shall be made clear and plain. For many months we thought we were alone in our struggles against the powers of darkness, in our petitions to the God of heaven. Then, to rejoice our spirits, and encourage us to pray, and wait with patience, one made known his feelings to us, in which we saw the christian and a brother in the Lord. Oh, how our hearts did leap for joy! Nearly a year rolled round, and another told us of his case, gave his heart to God, and came for instruction and encouragement. Again did we bless God, and take courage. On the 11th of September last, these two were permitted to come to our cell for instruction in christian duty, and then for the first time did we

unite socially with other voices than our own in prayer and praise. We were full. We felt that the Lord had done great things. They continued to come on the sabbath, till our new warden took the place, and then the privilege of a prayer meeting was granted, which but few attended at first; but the number increased, as also did the interest, till one and another came out on the Lord's side. The work has gone on. Our cell has for some time been crowded with anxious sinners and converts, to whom we have preached 'Jesus, and him crucified,' with great joy. The number who now unite with us in prayer, and in telling what God has done for them, is upwards of *twenty*. Give God the praise. The work is his alone. His be the glory."

So, you observe, those who were sent to the penitentiary for attempting to aid the slave to the possession of civil freedom, are honoured of God as the instruments of guiding enslaved souls into the liberty of the sons of God. We had a similar work of grace in our own state prison something more than a year since. Some notoriously hardened offenders were hopefully renewed and reclaimed, and have gone, or will go out to society new men in Christ Jesus—clothed, and in their right mind. Wishing you all success in diffusing revival views, revival intelligence, and above all, the revival spirit among your readers, I am, your's truly,

AN AMERICAN.



ESSAY ON REVIVALS—*continued.*

*(By Rev. Dr. Goodrich, of America.)*

IN 1740, revivals commenced anew at Northampton, Boston, and many other places, very nearly at the same time, and spread within eighteen months throughout all the English colonies. For some time, this appears to have been, to an unusual degree, a silent, powerful, and glorious work of the Spirit of God. An eye-witness states, under the date of May, 1741, that from Philadelphia to the remotest settlements beyond Boston, a distance of nearly five hundred miles, there was in *most* places more or less concern for the soul. "Whole colleges are under conviction, and many savingly converted. Our minister, (Mr. Pemberton of New York,) being sent for to Yale College on account of the many distressed persons there, in his going and coming preached twice a day on the road, and even children followed him to his lodgings, weeping and anxiously concerned about the salvation of their souls." At a later period, however, some were unhappily betrayed into intemperate zeal, which called forth opposition, and produced great excitement and contention. Mr. Edwards came forward with his usual ability to defend the work, and at the same time repress undue excesses. One hundred and sixty of the most respectable ministers of New England, New York, and New Jersey, joined in a public attesta-

tion to its genuineness and purity in most places, while they united with Mr. Edwards in condemning the improprieties which had occurred in too many instances. But a spirit of jealousy and strife was engendered, which is always fatal to the progress of a revival. It therefore terminated in 1743. Notwithstanding these unfortunate admixtures of human imperfection, the work as a whole, was most evidently shown by its results to have been of God. Those who had the best means of judging estimated the number of true converts, as proved by their subsequent lives, at 30,000 in New England alone, at a time when the whole population was but 300,000 ; besides many thousands more among the Presbyterians of New York, New Jersey, Pennsylvania, and the more southern settlements.

It will interest the reader to know, that about this time there was an outpouring of the Spirit upon one of our Indian tribes, corresponding exactly in its character and effects to the widely extended work of grace among the tribes.

In June, 1745, DAVID BRAINARD, who has been so extensively known for his piety and missionary zeal, began to labour among a small collection of Indians in New Jersey. For the first six weeks, they manifested such entire indifference and stupid unconcern that he was about to leave them in despair, when he was somewhat encouraged by the conversion of his interpreter. The interest with which this man now entered into the subject, and

the warmth and unction with which he translated Mr. Brainard's discourses, struck the Indians with surprise, and arrested their attention. "On the eighth of August," says Mr. Brainard in his journal (which I slightly abridge), "I preached to the Indians, now about sixty-five in number. There was much visible concern among them when I discoursed publicly ; but afterwards, when I spoke to one and another particularly, the power of God seemed to descend upon them like 'a mighty rushing wind.' Almost all persons of all ages, were bowed down with concern together, and were scarcely able to withstand the shock. Old men and women, who had been drunken wretches for many years, and some children, appeared in distress for their souls. One who had been a murderer, a *powow* or conjuror, and a notorious drunkard, was brought to cry for mercy with many tears. A young Indian woman who, I believe, never before knew that she had a soul, had come to see what was the matter. She called on me in her way, and when I told her that I meant presently to preach to the Indians, she laughed and seemed to mock. I had not proceeded far in my public discourse when she felt *effectually* that she had a soul ; and before the discourse had closed was so distressed with concern for her soul's salvation, that she seemed like one pierced through with a dart." Such scenes were repeated in a number of instances during the following eight weeks. Some months after, in reviewing the

events of this revival, he says : "This surprising concern was never excited by any harangues of terror, but always appeared most remarkable when I insisted on the compassion of a dying Saviour, the plentiful provisions of the gospel, and the free offer of divine grace to needy sinners. The effects have been very remarkable. I doubt not that many of these people have gained more *doctrinal* knowledge of divine truth since I visited them in June last, than could have been instilled into their minds by the most diligent use of proper and instructive means for whole years together without such a divine influence. They seem generally divorced from their drunkenness, which is the 'sin that easily besets them.' A principle of honesty and justice appears among them, and they seemed concerned to discharge their old debts, which they have neglected, and perhaps scarcely thought of for years. Love seems to reign among them, especially those who have given evidence of having passed through a saving change. Their consolations do not incline them to lightness, but on the contrary are attended with solemnity, and often with tears and apparent brokenness of heart." After some months of probation he baptised forty-seven out of less than one hundred who composed the settlement. Surely we may unite with him in saying, "I think there are here all the evidences of a remarkable work of grace among the Indians which can reasonably be expected."

The fifty years that followed were years of war, and civil commotion ; first in a conflict of nearly twenty years between the English and French, for ascendancy in North America, and afterwards in a struggle of the colonies for independence, and the formation of a federal government. During this long period the country was kept in a state of perpetual agitation, under the influence of passions hostile to the progress of spiritual religion in any form, and peculiarly hostile to the prevalence of any extended work of grace. Revivals, however, did not wholly cease, as might reasonably have been expected. On the contrary, I have been struck with surprise in looking over the accounts of that widespread work of grace which soon after commenced, to see in how many instances they point back to some preceding season of spiritual refreshing during those fifty years of war and civil strife.

The period just referred to of increased influence from on high, commenced at the close of the last century, and has often been styled the *era of modern revivals*. Owing to its importance in this character, I shall dwell upon it somewhat more fully, and then shall turn to other topics which demand our attention.

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## RIVERS OF PALESTINE.

THE KISHON, ZERKA, KANAH, &c.

A little to the south of the Belus, and flowing into the same bay of Acre, occurs that "ancient river, the RIVER KISHON." It is a much more consider-

able stream than the Belus; and it has been immortalized by the song of Deborah and Barak: "The kings came and fought, then fought the king of Canaan in Tanaach, by the waters of Megiddo; they took no gain of money. They fought from heaven; the stars in their courses fought against Sisera. The river Kishon swept them away, that ancient river, the river Kishon." Jud. v. 19—21.

This river issues from numerous sources. The more remote are in Mount Tabor; but the nearer, and, at the same time, more copious, are in Mount Carmel. The former drying up during the summer, while the latter are perennial, the river, according to the season of the year in which it is regarded, will appear sometimes to originate in one of these mountains, and at other times in the other: and this may account for the different statements which have been made by different travellers, as to its rise. Its banks are very sandy, as are also the shores of the bay into which it flows. Hence, the interception of its waters, when low, by the sand thrown up at its mouth, whereby, instead of passing to the sea, they form a small lake near Caipha. This obstruction is of course overcome in the rainy season. During this season, the increase in the quantity and force of its waters is so great, that serious accidents have occurred in attempts to cross it. Mariti relates, that the English dragoman and his horse were drowned in such an attempt, in the month of

February, 1761. And it was doubtless in a similar attempt, at the same season, that the host of Sisera was swept away.

Of the streams which flow from the hills of Samaria, two only deserve notice, the ZERKA, and the KANAH. The former flows into the sea, about three miles north of the ruins of Cæsarea. It is an inconsiderable brook, except in winter, and is remarkable chiefly for its supposed identity with the crocodile river of Pliny. The latter flows into the sea about twelve miles south of Cæsarea, and was the ancient boundary line of the tribes of Ephraim and Manasseh.

About ten miles south of this, and nearly the same distance north of Joppa, is another small river—shallow, and easily forded near its mouth, even in January. It is called NAHR-EL-ARSOUF, and is noted chiefly for the celebrated castle of the same name, which stood near its mouth at the time of the Crusades.

little before we reach Joppa, we cross the NAHR-ABI-PETROS, over which there is a bridge, and on whose border stood the ancient city Lud, or Lydda.

About twelve miles to the south of Joppa, is the NAHR-EL-RUBIN, over which is an old Roman bridge, one of the arches of which, and part of another, still remain, overgrown with bushes and weeds. Above the bridge, the water was nearly dry, when crossed by Irby and Mangles in October, and filled with wild flowers and rushes. Below it these travellers noticed a handsome wind-

ing sheet of water, the banks of which likewise were covered with various water flowers, and many black water-fowl were swimming on its surface.

Ten miles to the south of this, and about a mile and a half south of Ashdod, is a rivulet, which appears to be the scripture SOREK.

Between Askelon and Gaza, are two small streams, of which we have no historical account.

Between two or three miles to the south of Gaza, is a rivulet called Wady Gaza, which seems to answer better than any other to the BEZOR, of which mention is made in the history of David.

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### DIVINITY IN THE SOUTH SEA ISLANDS.

MR. EDITOR,—I submit the following sketch of a conversation held, on one occasion, at the above Island. It is from the pen of the late eminent missionary, Mr. Williams. ‘Whether,’ says his biographer, ‘such discussions were the best adapted for a people of their immature state of knowledge,’ the reader must judge. At any rate it displays an amount of scriptural knowledge, and a power of reasoning, that might put many a christian in our own country to the blush.

Yours, &c.,

*February, 1844.*

R.

[Extract.]

“I will now give you a specimen of numerous other meetings of the same kind which I have held with the people; the meeting was held last night. It is not a selection of the best, but one which I thought would be interesting to you.



The meetings are always opened by prayer. I preside as a matter of course :—state the subject, propose a question, start an objection, or throw out a remark, as circumstances may dictate. The subject was the divinity of Jesus Christ.

‘I firmly believe,’ said the first speaker, ‘that Jesus Christ was God as well as man.’ ‘Are you not mistaken,’ was the reply. ‘I believe,’ rejoined the first, ‘that Jesus was really man, for he had the body and soul of a man ; but he was God as well as man, for he took on himself the form of man. If he had been only man, he could not have died for sinners.’ ‘Is not that a proof,’ asked another, ‘that he is not God ? If God, why die ?’ First speaker : ‘His dying only proves him to be man ; his rising again proves him to be God.’ ‘And if,’ added another, ‘he was only man, why so much ado about his death ? Many have died cruel deaths ; Paul was beheaded, and Peter was crucified, but there is not so much said about their deaths.’ ‘Ah but,’ another rejoined, ‘lately Tuihe died among us, and there was a great ado about his death ;—what he said, and how happily he died.’ ‘But stop,’ cried one, ‘did the sun hide himself in darkness at Tuihe’s death,—did the rocks rend at Tuihe’s death—did any exclaim at Tuihe’s death, *Truly this was the Son of God?*’ ‘But, did not Jesus eat food when on earth, and will God eat food ?’ ‘I say,’ was the answer, ‘he was man as well as God—therefore did he eat food.’ ‘Give us some

other proof that he was God,' said another. 'The various miracles that he wrought,' was the reply, 'But did not Peter, and all the apostles work miracles?' 'Yes, but they did their miracles with borrowed power; and when they returned, did they not tell Jesus that they did all in his name, and not in their own; and that they had even cast out devils in his name?' Another said, 'Is not the star which led the wise men from the east a proof of the divinity of Jesus?' 'But, if really God, would he have been laid in a manger?' 'Yes,' said another, 'for did he not humble himself, and lay aside his glory as God? If he had come in his glory, would not man have exceedingly feared? We know what Moses said.' Another added, 'When Jesus was baptized by John, did not God say from heaven, *This is my beloved Son*—did not the Spirit descend upon him—did not the heavens open? and what is all this but proof that he really was God?' 'But have not others been spoken to from heaven? Paul was addressed from heaven,—Peter was addressed from heaven.' 'True,' but did God say to Paul *Thou art my beloved Son?*' Another, 'Could any man feed five thousand with a few loaves and fishes?' Another, 'Angels attended at the birth of Christ; a great company. Angels also attended about John. An angel brought the message to Zecharias, but angels did not attend at his birth, and sing, *Glory to God, &c.*' Another, 'If he had been only man, he would have been in the cave to

the present day.' Don't you know that his disciples stole him away?' 'Was he stolen?—that's a lame tale. If the soldiers were asleep, how could they know he was stolen?' 'Well, how can you prove he is gone to heaven? was he not seen on earth after he rose? did not he ask meat of his disciples, and converse with them?' 'Stop, friend,' one replied, 'is it general with dying men to rise again, and go about, and ask meat, and converse with their friends?' 'You talked about miracles; does not our missionary cure the lame, the halt, and the blind?' Answer, 'How many did Jesus bleed,—to whom did he give medicine? Our missionary cures by giving medicine; Jesus did so by his voice only.' 'Stay, did he not mix clay with spittle, and anoint the eyes of the blind?' 'But is that medicine? *You* take clay, or sand, or coral, and anoint the eyes of Taeva, (a blind man,) and see what a miracle you will make of it.' 'Is it a godlike action to pray? is there not something *ungodlike* in praying?' 'For you, the prayerless, did he pray.' 'How is it that he took other people's corn on the sabbath-day?' 'Don't you know that he is Lord of all,—made the sea, and all that is in it—the earth, and all that is in it? besides, they were hungry, and God loves mercy better than sacrifice.——' (Here the thread of the discussion was lost for a short time.)

Another said, 'he believed he was God, because he said, *I and my Father are one*; and *I am the Alpha and Omega*; and because the Father ad-

dressed him saying, *Thy throne, O God, is for ever and ever: a sceptre of righteousness, &c.*' Another believed it, 'because he fully satisfied the justice of God, and when cast off by his Father on the cross, yet bore the weight of man's guilt by himself. He also is to judge the world, and, therefore, must be God.'

Another said, 'He himself has promised, *Where two or three are gathered together in my name, there am I in the midst of them*; and, *I will be with you always, even unto the end of the world.* Now, how can he fulfil these promises? While *we* are gathered here to worship and pray, *others* are gathered in distant lands, some in Britain; and how can he be with them all, if he is not God?' "

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## VOICES TO THE SPIRIT.

BY REV. HUGH WHITE.

WE live in a world of many voices. Memory hears the voice of the past; Hope listens to that of the future. Earth speaks to us of our mortality; Heaven offers us eternal life. The scenes of temptations are full of alluring words; and the heart that will listen will find that the scenes of salvation are filled with the sounds that attract us to holiness.

### THE VOICE OF HOLINESS.

Often before had God lifted up his voice, yea, and that awful voice, to proclaim the hatefulness of sin in his sight; but how faint were all his previous proclamations, compared with that which

pealed from Calvary's trembling top. Not all the waters of the deluge, which drowned a guilty world, declare Jehovah's hatred of sin as fearfully as one drop of the blood that was shed upon the cross—not all the wailing of the lost, proclaim it as appallingly as the cry, "My God, my God, why hast thou forsaken me?" Yes, it is not when I look upon earth, which sin has made like the prophet's roll, full of lamentation and mourning and woe; no, nor is it when I look into hell, where sin has kindled the unquenchable fire, the remorse, the anguish, and the despair that live for ever; *it is*, when I look to Calvary, trembling with convulsions, and shrouded in darkness, and see through the gloom, One crowned with thorns, and hanging on a cross, and remember who that crucified one is; it is then that I shudder to think how God hates sin! It is then that I learn what an accursed thing sin must be, if no blood can expiate its guilt, no death procure its pardon, but the blood, the death of him who was God manifest in the flesh!

#### THE VOICE OF LOVE.

Here is the glory of the cross! The mystery of redeeming love there displayed is God's own plan for winning back the alienated affections and confidence of an apostate world. "God so loved the world that he gave his only begotten Son as a propitiation for our sins." What volumes this speaks; it seems to place that love on some lofty eminence, from which a voice is heard saying;

“Come up hither!” and at the sound, the spirit seems, like Paul, caught up to the third heaven, to hear things touching the love of God, which it is not lawful to utter. It is as if the everlasting Father, pointing to the cross, addressed to each of us the question: “What could I have done more to prove my love?” It assures us that we may be as certain that God loves our world as we are that He loves his Son. Is it any wonder that when John wished to prove his sweet assertion, “God is love,” he turned to the cross! Yes, though we live in a world literally teeming with proofs of the love of God, written in celestial characters on every work of his creation, every dispensation of his providence—though in that unwearied love, “day unto day uttereth speech, and night unto night sheweth knowledge,” though all the host of heaven might have been appealed to, and all with one voice would have answered, “God is love,” need we wonder that he who had leaned on the bosom of the Saviour, should turn away his eyes from all these manifestations of the love of God, and fixing them exclusively on the cross, should in grateful and adoring rapture exclaim—  
*“Herein is love.”*

#### THE VOICE OF MERCY.

There is one verse, shining with pre-eminent splendour amidst a constellation of bright promises, written as with sunbeams in the book of the everlasting covenant, which more persuasively than ten thousand arguments, rebukes every dis-

trustful suspicion, and silences every unbelieving fear: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Believer, is not that verse worth ten thousand worlds to you? What unnecessary suffering will he inflict, who to save you from everlasting suffering, spared not his own Son? What real good will he withhold, who withheld not his own Son? What blessing will he not freely give, who delivered up his own, his only, his well-beloved Son to death, even the death of the cross, to purchase salvation for you! Precious, most precious verse! How many weary pilgrims to Zion has it already refreshed; and it is at this moment a spring of consolation as fresh and as full as ever!

#### THE VOICE OF GRACE.

Come to him in whom there is plenteous redemption through his blood, even the forgiveness of sins; Though your sins are as scarlet, they shall be white as snow! There are those now walking in white with the Lamb, whose robes were once as deeply stained as yours: but they washed their robes, and made them white in the blood of the Lamb, therefore are they before the throne! That blood can now wash out the deepest dye. Intreat the Holy Spirit to lead you to the fountain open for sin. Come, wash and be clean! God says, Come! Jesus says, Come! The Spirit says, Come!

## INTELLIGENCE.

**COLERAINE—IRELAND.**—On Wednesday Nov. 29th, the Rev. H. J. Heathcote (formerly of Spring-hill College, Birmingham,) was ordained to the pastorate of the Independent church. On the preceding Sabbath a discourse preparatory to the solemn engagements of the week was delivered at the Congregational chapel, by the Rev. J. W. Heathcote; and, on the two following evenings, meetings were held for special prayer for a blessing on the church and pastor, and for the divine presence throughout all the subsequent proceedings; that on Monday, in the adjacent town of Port Stewart; and that on Sunday, in Coleraine. On Wednesday morning the ordination took place. The service was opened by the Rev. P. Finan, of Newtown Limarady, who read and expounded 1 Tim. iii., and offered prayer. In the absence of the Rev. Noble Sheppard (who was expected to perform the duty), the Rev. W. Urwick, D.D., then entered upon a defence of Congregational principles. The questions were proposed by the Rev. J. Hodgins, of Belfast; and the ordination prayer was offered by the Rev. Samuel Shaw, of Moy. The Rev. Dr. Urwick then proceeded to deliver the charge, which was founded on the words, "In their set office they sanctified themselves in holiness." (2 Chron. xxxi. 18); after which, the Rev. J. D. Smith, of Newry, preached to the people. The Rev. Messrs. A. Bell (of Ballycraigy), W. S. Eccles (Baptist), R. G. Jones (Wesleyan), and J. W. Heathcote, took other parts of the service. On Thursday evening, Nov. 30, a tea meeting on behalf of the Congregational Home Mission, was held in the Town Hall; when John Boyd, Esq. M.P., took the chair. About two hundred individuals were present. The meeting was addressed by the Revds. W. S. Eccles, T. Hodgins, W. M'Gill (Presbyterian), R. G. Jones, Dr. Urwick, J. D. Smith, S. Shaw, and H. Porter (Presbyterian), in a succession of speeches full of deep and impassioned interest. On



Friday evening, Dec. 1, a sermon was preached in the Congregational chapel, by the Rev. J. D. Smith, in aid of the funds of the Congregational Home Mission; and on the following Sabbath, the Rev. T. Hodgens delivered three discourses; one in the morning, at the Independent chapel; one in the afternoon, at the Town-hall; and one in the evening, at the Baptist chapel. Seven years ago there were no Independents in Coleraine or its vicinity. About that time, the Rev. Jephson Potter, M.D., who was then in connexion with the Irish Congregational Union, in the course of his itinerating labours along the north-east coast, came in contact with a few pious individuals who were anxious to connect themselves with a church more pure and scriptural than they conceived to be any of those with which they had hitherto been acquainted. Upon examination of the principles of Congregational dissenters, as presented to them by the above-mentioned gentleman, they came to the unanimous conclusion, that the form of church-government adopted by the Independents is most in accordance with the word of God; and resolved, at whatever cost, they would stand by their principles. A church was accordingly formed, whose number at first scarcely exceeded a dozen persons. That church, under the auspices of the Irish Congregational Union, invited the Rev. Dr. Potter to become their pastor—an office which he held for nearly six years with remarkable success. By the blessing of God upon his labours, the church now includes about fifty members, and above twenty more have emigrated to different parts of the world. A chapel was erected, the entire expense of which was, at the same time defrayed. Just at this period, when Providence was smiling upon the efforts of their esteemed pastor, his health, which had suffered from manifold labours, rendered it necessary that he should altogether relinquish his post. His departure was the occasion of the deepest grief to every member of his church; and long will he live in the memory and affections, not only of

those placed immediately under his care, but of all with whom he was brought in contact. By no means the least interesting feature of the late services, was the harmony and good feeling which exist among the various bodies of evangelical christians at Coleraine. The meeting on Thursday evening, on behalf of the Congregational Home Mission, was addressed by Presbyterians, Wesleyans, and Baptists, as well as Independents. The spirit of bigotry was banished, and the only rivalry was as to who should do most in honour of their common Lord. Coleraine is a missionary station. Ireland is a missionary country. It urgently demands our sympathies, our efforts and our prayers. At this juncture in the affairs of this country, it is of the greatest importance that the Congregational body should be in a position to exert an extensive and powerful influence upon the minds of its inhabitants. It is a period of agitation; and it is in such times that truth is elicited, prejudices are dislodged, and errors, formerly held with tenacity, are relinquished. Let but the christians of Great Britain promptly respond to the appeals of their friends on this side of the Channel; let them send men and money,—men of the right sort, and money in sufficient amount; and, above all, let them bear Ireland in affectionate remembrance before the throne of heavenly grace,—and a blessing will descend upon the land, Ireland will be evangelized, antichristianism will be expelled, and immortal souls will be saved.

**PENRITH.**—Special religious services have recently been held for three weeks in Ebenezer chapel, Penrith, conducted by the Rev. E. Cornwall, of Jedburgh, and the Rev. J. A. Coombs, of Ambleside. Though, for the first week or ten days, the aspect of things was discouraging, owing partly to the time of the year, the attendance afterwards was considerable, even on the darkest and wettest evenings, and the attention of the people was remarkably sustained, night after night, to a late hour. Almost the whole of the congregation,

after listening to two sermons, usually remained to hear the more familiar address; and many, from time to time, lingered behind for conversation with the ministers. Several of the young and middle-aged have been brought to the knowledge and enjoyment of the truth; but scarcely any of those who are far advanced in life. In addition to prayer-meetings in different parts of the town, a prayer-meeting was conducted throughout the whole of the time, at seven o'clock in the morning, by the pastor of the church, the Rev. W. Brewis. Just as the period originally fixed upon for holding the meetings was drawing to a close, the impression upon the congregation became so strikingly visible, and the state of feeling in the town so strongly marked, that it was thought most desirable to continue the services a few days longer. This arrangement was attended with the happiest results, and, at length, the chapel was scarcely large enough to accommodate those who sought admission within its walls; and, now that the opportunity is passed, not a few in the town and neighbourhood are deeply regretting that they turned a deaf ear to the earnest and repeated invitations to attend the services. There is reason to believe that a considerable number of persons, belonging to various denominations of professing christians, will have, both in time and throughout eternity, to acknowledge their obligations to the great Head of the church, for the privilege of attending the Penrith special religious meetings in the month of November, 1843.

**WATERGATE CHAPEL, BRECON.**—A quarterly meeting was held at the above place of worship, on Tuesday and Wednesday, the 13th and 14th instant; service commenced on Tuesday evening at half past 6 o'clock, by Mr. Thomas Lewis, Cwmdwr, when the Rev. William Richards, Pen-yr-heol, and Thomas Williams, Cwmdwr, preached. On Wednesday morning at 10, the Rev. John Williams, Pont-y-celyn, Benjamin Price, formerly of Newtown, and David D. Evans, Pontrhydyrhyn; and in the afternoon at half-past two, Rev. John Ed-

wards, Brynmawr, and B. Williams, Merthyr Tydfil, preached. At 6 o'clock several addresses were delivered in order to call the attention of the church to their duty to souls, and the hearers to their duty of immediate obedience to the commands of Jesus Christ, by becoming his followers. Several prayers were offered up for a blessing upon the means employed. Each service was well attended, and it is hoped that the labours of God's servants were not in vain in the Lord.

At the close three persons came forward as candidates for church membership.

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### Brief Reviews of Books.

*The Morning of Life ; a Contribution towards the Advancement of Youthful Piety.* By a Country Pastor. London : J. Snow, Paternoster Row.

This neat little volume contains the substance of several lectures delivered by the author to the youth of his congregation. The delivery of them seems to have been rendered useful to several, and the author, thus encouraged, has yielded to the solicitations of his friends, and aimed at more extensive usefulness by publishing. We thank him for this act of judicious kindness. The addresses are creditable to his head and his heart ; they are well arranged and well written. The book contains six lectures to young men ; an address to youthful members of the female sex ; a sermon on an affecting instance of mortality which occurred in the author's circle ; and a very excellent and judicious address to christian electors. The last address we very much admire ; and we are persuaded, that christian pastors would " do the state some service," if they would imitate the conduct of our author by instructing the people of their charge on the privileges and responsibilities of christian citizens. We recommend the volume to the early attention of all classes of our readers, and shall be glad to find it securing a large portion of public favour. It will be a most appropriate present for young men.

*The Teacher's Companion ; designed to exhibit the Principles of Sunday-school Instruction and Discipline.* By B. N. Collins. Houlston and Stoneman.

It is not easy to form too high an estimate of the importance of Sunday-school instruction. When we consider the numbers who are brought under its influence, and that this influence is brought to bear upon them at an age when the mind is comparatively plastic, and when principles and habits are still to be implanted and formed, its importance is too obvious to require proof. We think it must also be admitted, that sufficient attention has not been directed, either to the qualifications of teachers, or to the best mode of instruction ; although many useful books have been written, and many improvements have been suggested. There can be no doubt that piety is the *first* requisite, where the object desired is to lead the youthful mind to a saving knowledge of the truth of God ; and without this, intellectual attainments would be of little value. But it is most desirable that to piety there should be added an acquaintance with the human mind, and a facility in communicating instruction. "The Teacher's Companion" we consider a valuable practical work upon this very important subject, and have much pleasure in recommending it to the diligent perusal of Sabbath-school teachers. They can scarcely study it without profit. The remarks upon the importance of teachers making exertions to call forth and foster the faculty of attention, are especially deserving of consideration. Without this, the mere repetition of lessons is not likely to produce important results. The chapter upon rewards is also one worthy of careful attention. We are fully persuaded of the danger attending pecuniary rewards : the spirit of emulation ought never to be encouraged in schools for religious instruction. The improvement which proceeds from the mere hope of reward, and the desire of distinction, will cease when these stimulants are withdrawn ; while the envious and selfish dispositions which they have fostered will remain through life. We are glad to see

that the 'Teacher's Companion' has reached a second edition; such a work, extensively circulated, must be a blessing to Sabbath-schools.

*Sacred Biography, illustrative of Man's threefold state, the present, intermediate, and future.* By. J. Smith, M.A. London: J. Snow. Glasgow: G. Gallie.

This excellent volume is from the pen of an esteemed young minister in Scotland. It is appropriately dedicated to Dr. Wardlaw, who superintended the theological studies of the author. The volume is very creditable to the writer; the style is clear and vigorous; the illustrations are happy and judicious; and the doctrinal sentiments are evangelical. The author has the happy art of seizing on little incidents, and turning them practically to good account. Those who purchase the volume will thank us for the hearty commendation we now give to the work.

### Christian Treasury.

CHRIST is the bright and *morning star* in the day dawn of the soul; but in the noon of grace, he is the *Sun* of righteousness.

RICHES.—He who would have all his happiness to be concentrated in riches, let him remember, that, there are as many miseries *beyond* the grave, as there are on *this side* of them.

FAITH.—Faith keeps the soul in Christ, and Christ, bless his name! keeps faith in the soul.

HYPOCRISY.—Hypocrisy would rather desire to *seem* good, than *really* to be so.

AFFLICTIONS.—Let us always remember, that, in the midst of *all*, and *any* trials, there is *much* of God's goodness *laid out*, but he has given us the privilege of prayer, whereby we may supplicate an increased portion of that goodness which is *laid up*! Lord help us!

DIVINE WRATH.—It is much better to *have* an example of God's judgment, than to be *made* an example of it.

T. CHURCH.

## REVIVAL CONVERSATIONS.—No. II.

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BY THE REV. H. HUMPHREY, D.D., PRESIDENT OF  
AMHERST COLLEGE.

*Pastor.* Good morning, my young friend,—please to be seated.

*Inquirer.* I am sorry to intrude so early upon your retirement; but I have had a restless night—I have slept very little.

*P.* What has kept you awake?

*I.* Your last evening's conversation has been ringing in my ears ever since we parted. I think you must be right; for my conscience is on your side, and was then, even in spite of myself. But some of my old difficulties still remain, and new ones are springing up in my path.

*P.* How have you spent your restless night? In prayer—in pleading with God to have mercy upon you as a lost sinner, and in pouring out tears of penitence before him?

*I.* How could I *pray* without a deeper sense of my spiritual wants? And then, supposing I felt my need of pardon ever so deeply, what would such prayers as I can offer avail? The Bible says that the sacrifices of the wicked, by which I suppose it means their prayers, are abominations to the Lord. Were I to pray in my present state, it would be no better than solemn mockery. I must wait till God gives me a heart to pray.

*P.* My dear young friend, does this excuse satisfy your conscience? You admit that you are a

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sinner, that you need pardon, and that God alone can pardon you; and yet you will not ask him to do it, because wicked prayers will avail nothing. He does not require you to offer such prayers; but to bring the sacrifice of an humble and contrite heart. "My son, give me thy heart." This is imperative; and who ever gave his heart to God without prayer? Restraining prayer is with you, it seems, almost a matter of religious principle. You are afraid of provoking God by offering up impenitent prayers; but you are not afraid of displeasing him by withholding such prayers as he requires and can accept.

*I.* Certainly it must be more criminal to pray wrong, than not to pray at all. I am sure you will admit, that it were better for a sinner as I am, not to open his mouth at all, than to pray insincerely.

*P.* I cannot admit what I do not know to be true; and what, so far as I can find, has no warrant in the word of God. If it is sinful to pray with an impenitent heart, it is just as clearly so not to pray at all. Which is *most* sinful, to pray wrong, or not to pray, I cannot tell. I have no scale by which to measure the degrees of guilt. Both are criminal; and no sinner can be certain, that by refusing to call upon God he is not even more guilty, than he would be were he to cry for mercy while yet impenitent. It is one of those cases in which he can neither go forward nor stand still without increasing his guilt. If he



prays with the heart of a rebel he sins, and if he closes his lips in sullen silence he sins. It is sin, and nothing but sin, till his heart melts, and he becomes a true penitent. One thing, my dear young friend, seems to be certain: if you do not pray—if you do not cry, God be merciful to me a sinner—you will be lost. It were the height of presumption and madness to expect pardon without asking for it.

*I.* I know the Bible is full of commands and exhortations to *Christians* to pray; and if I were a Christian I should feel no difficulty: but I am not—and where can you point me to such a command, addressed to an impenitent sinner?

*P.* This, then, is your plea of justification for refusing to pray, that you are not a Christian!—Why are you not a Christian? Is it not your duty to be one? Has it not been your duty from early childhood? If it is a great sin not to be a Christian, with such advantages as you have enjoyed then you plead one great sin as an excuse for living in another. Surely, “the bed is shorter than that a man can stretch himself for it, and the covering is narrower than that a man can wrap himself in it.” But you ask for a command requiring an unconverted man to pray.—Turn then to Acts, *eighth* chapter, and read on from the *eighteenth* verse: “And when Simon saw, through laying on of the apostles’ hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands

he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent, therefore, of this thy wickedness, and *pray* God, if, perhaps, the thought of thy heart may be forgiven thee; for I perceive that thou art in the gall of bitterness, and in the bond of iniquity." Who more wicked than Simon Magus, and yet who was ever more earnestly called upon to pray?

*I.* I am constrained to acknowledge, that I cannot answer your arguments, nor justify myself in the neglect of prayer; but my heart is so hard that it will not feel any thing, nor yield even to the authority of God. O that it would bow! O that it would melt! But here it is, a rock of adamant in my bosom, and what can I do?

*P.* You think, then, that your heart is wickedly obstinate, and ought to yield at once?

*I.* O yes, I have no doubt of it—I feel it—I wish it would relent and submit.

*P.* I am afraid, my young friend, you are unconsciously making a *distinction* where there is no *difference*, and trying to excuse yourself by throwing the blame upon your hard and stupid heart. It is just in character with a heart that is deceitful above all things, and desperately wicked, to beguile and quiet you if possible just in this way. But remember, that your *heart* is *yourself*.

It is not one moral and accountable being, and you another, so that you may be *good*, while your heart is *bad*—you may relent while your heart refuses. It is your heart which is the source and seat of all blameworthiness. Let your heart be right, and you will be right; or to transpose the terms, be right yourself, and your heart will be right. When, therefore, you complain that your heart is stupid, hard, obstinate, and the like, it is the same as to say, that you yourself are stupid and obstinate, and therefore criminal—is this your real meaning? When you tell me that your heart lies as a great rock in the way of your repentance and submission, do you mean that your own total depravity is in the way, or that it is something else over which you have no controul?

*I.* I confess you have given me a new view of the subject. I fear that I *have* quieted my conscience by throwing the blame upon my *heart*. I see now, that this is a mere subterfuge, and I wonder I have not seen it before. I ought to take all the responsibility and guilt home to myself, and this discovery sinks me still deeper in the mire. O, what shall I do?

*P.* Will you do it, if I tell you?

*I.* If I can, I will; for I am sure there is nothing which I so much desire as an interest in Christ.

*P.* Then I will tell you—Repent, and believe the Gospel.

*I.* O, I have heard that a hundred times. I

thought you would tell me something *new*. Do point out the way, a little plainer, if you can.

*P.* "I cannot go beyond the word of the Lord, to say less or more." You must repent, or perish. Repentance towards God, and faith in Christ, are essential to salvation.

*I.* Will you tell me, then, what it is to repent? I think I understand the general meaning of the term; but I want to have it exactly defined. I am sure I want to repent, and will repent if possible.

*P.* True repentance is *sorrow* for sin, as committed against an infinitely holy God, and as the abominable thing which he hates. Or to be more particular, the essential demands of saving repentance are *conviction of sin—sorrow for sin—hatred of sin—and turning from sin*. Leave out either of these elements, and repentance is not genuine. This I believe to be the true scriptural meaning of the term; and I now call on you to repent, and to "do works meet for repentance." Cast yourself at once upon the mercy of God in Christ, "and you shall be saved." "To day, even to day, after so long a time, if you will hear his voice, harden not your heart."

*I.* I want time to think of these things.

*P.* Time to think of them! How many long years have you had to think of them already, without coming to any decision, and how much more time do you want? A week—a day—an hour! Time is not mine to give, nor yours to 'aim.

"*Now* is the time—he bends his ear,  
And waits for your request ;  
Come, lest he rouse his wrath and swear,  
You shall not see my rest."

*I.* I will try to follow your advice ; and may I trouble you by calling again, if I should find myself in doubt and perplexity ?

*P.* Certainly. But let me warn you not to put off repentance till we meet again. Life is too uncertain. The hazard is infinitely too great. Your grave may be opened across your path, either in coming or going, and then it will be too late.

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### EVERY-DAY RELIGION.—No. I.

Religion is more wounded by the daily little sins of its professors, than by their flagrant crimes ;—for the crime seldom occurs, and is at once made a matter of discipline, and the offence is removed ; but the little sins of daily life come in swarms, and are in the church like dead flies in the apothecary's ointment.

I propose to offer a few directions on this topic : and my remarks will be continued in several numbers, for *little sins* make a *large subject*.

*I. Aim at having the feelings right.* If the heart loves sin, there can be no goodness ; the tree is corrupt, and cannot bear good fruit. True virtue can flow only from love to God. Without

this, there can be no acceptable love to man. There may be compassion to the suffering, but there will not be forgiveness and the love of enemies. There may be sensibility, love to family, party, country, but there will be no love to man, wherever and whatever he is.

It is not enough that *conscience* be set against sin. For "though conscience disallow it, yet if the heart approve, the man is no saint. The longing heart will find ways to elude the opposing conscience. Conscience will try to hold us from sin, as the cable of the anchor holds the ship; but if desire rages like a tempest, the cable may part, and the ship drive before the wind. There is no safety but in having the heart right. Heavenly and holy desires, like a fair breeze, will waft us on our way.

And *spurious affections* are not enough. There may be much joy, much distress, much Jehu-like zeal for God; and yet it may not restrain sin. False affections say, "I go, sir," but alas! it must be added "they went not." Young converts often have a vain-glorious confidence in the *strength* of their feelings, as security against sin, without sufficiently considering the *quality* of their feelings, and so they fall.

Religion brings into the soul something of God's goodness to hate sin, and something of his power to oppose it. "Christ," says Edwards, "is not in the soul as in a sepulchre, or as in a dead Saviour, that does nothing, but as in his temple,

and as one that is alive from the dead."—It is only by the continued exercise of the gracious affections which Christ imparts, that we can conquer sin. Therefore, *seek from Christ, and continually exercise, a lively hatred of sin, and love to holiness, and so by faith have Christ always in the heart, that his aid may give you the victory.*—S. H.

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### POLYCARP'S DECISION.

When he appeared before the pro-consul, the latter said to him, "Swear, curse Christ, and I will set you free!" The old man answered, "Eighty and six years have I received only good at his hands! Can I then curse him, my King and my Saviour!" When the pro-consul continued to press him, Polycarp said, "Well then, if you desire to know who I am, I tell thee freely, *I am a Christian!* If you desire to know what Christianity is, appoint an hour and hear me." The pro-consul, who here showed that he did not act from any religious bigotry, and would gladly have saved the old man, if he could silence the people, said to Polycarp, "Only persuade the people." He replied, "To you I felt myself bound to render an account, for our religion teaches us to treat the powers ordained by God with becoming reverence, as far as is consistent with our salvation. But as for those without, I

consider them underserving any defence from me."

And justly too! for what would it have been but throwing pearls before swine, to attempt to speak of the gospel to a wild, tumultuous, and fanatical mob! After the governor had in vain threatened him with wild beasts and the funeral pile, he made the herald publicly announce in the circus, that Polycarp had confessed himself a Christian. These words contained the sentence of death against him. The people instantly cried out, "This is the teacher of atheism, the father of the Christians, the enemy of our gods, who has taught so many not to pray to the gods, and not to sacrifice!"

As soon as the pro-consul had complied with the demand of the populace, that Polycarp should perish on the funeral pile, Jew and Gentile hastened with the utmost eagerness to collect wood from the market-places and the baths. When they wished to fasten him with nails to the pile, the old man said, "Leave me thus, I pray, unfastened. He who has enabled me to abide the fire, will give me strength also to remain firm on the stake." Before the fire was lighted, he prayed thus: "O Lord, Almighty God! the Father of thy beloved Son, Jesus Christ, through whom we have received a knowledge of thee! God of the angels, and of the whole creation, of the whole human race, and of the saints who live before thy presence! I thank thee that thou hast thought me worthy, this day and this hour,



to share the cup of thy Christ among the number of thy witnesses!"—NEANDER.

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## REVIVALS IN AMERICA.

THE era of modern revivals was preceded by a spirit of prayer and deep solicitude among Christians, on account of the growing tendency in our country to infidel principles. For this a preparation had been made by the crimes and vices of a long protracted war; and the breaking out of the French revolution had given to the enemies of religion the most confident expectations of a speedy triumph. The minds of multitudes had become unsettled. Wild and vague expectations were every where entertained, especially among the young, of a new order of things about to commence, in which Christianity would be laid aside as an obsolete system. The people of God, under these circumstances, were driven to the throne of grace with redoubled fervour of supplication, that "while the enemy came in like a flood, the Spirit of the Lord would lift up a standard against him." Another subject of solicitude was the religious wants of our new settlements, which began at this time to spread abroad in the wilderness to an unparalleled extent. There was every reason to fear that, if left to themselves, in the rapidity of their progress they

would leave behind them the institutions of the gospel. This gave rise to a missionary spirit in the older States, which has been the salvation of that growing part of our country. Massachusetts and Connecticut, especially, from which emigrants by tens of thousands were going forth every year, entered into this cause with the liveliest interest. Large contributions were made from time to time by the churches, and as regular missionaries could not be procured in sufficient numbers, many of the settled clergy were induced, from the exigency of the case, to leave their flocks under the care of the neighbouring pastors, and perform long tours of missionary labour in the new States.

The spirit thus awakened of more fervent prayer to God and more active zeal in his service, was followed by the divine blessing. A number of churches in the interior of Connecticut and Massachusetts were favoured, in 1797, with an outpouring of the Holy Spirit, which gradually spread into many of the neighbouring towns. The utmost care was taken to guard, from the first, against any recurrence of that spirit of intemperate zeal which had brought reproach, to some extent, on the revival of 1740. These efforts, most happily, were attended with complete success. Rarely, if ever, has there been a series of revivals in our country more calm, more pure, more lasting and salutary in their effects. As one means of extending the work, mi-

nisters who had enjoyed the presence of God among their own people were selected by some ecclesiastical body, and sent forth, generally two together, on preaching tours among the neighbouring churches. The expectation of their coming drew large audiences wherever they preached. They came with that fervour of spirit, and that close and direct dealing with the consciences of men which a preacher gains during the progress of a revival, and which he rarely gains to an equal degree under any other circumstances. The churches which they visited being in most cases prepared to receive them, by a previous season of fasting and prayer, and animated by their presence and labours to redoubled fervour of supplication, were in many cases favoured with an immediate outpouring of the Holy Spirit. Under these and similar influences the work of God spread into more than one hundred towns in Massachusetts and Connecticut, and into a still greater number of places in the new settlements of Vermont, New Hampshire, Maine, and New York, which had but recently formed a wide-spread field of missionary labour.

In the meantime our Presbyterian brethren, already mentioned, entered into the work with equal zeal and effect, and carried the spirit of revivals west of the Alleghany mountains. In Kentucky, lying in the centre of these new States of the West, a revival commenced in the year 1801, which spread over the whole State, and within

the two following years extended to the north and south, throughout a tract of country six hundred miles in length. Owing to the rude state of society in those new settlements, there occurred in these revivals some irregularities, which threw a suspicion upon them for a time in the views of Christians in the eastern States. Some undoubtedly of the vast multitudes who were then awakened were wrought upon merely by the excitement of the occasion.

But as to the character of the work in general, we have the following testimony from one of the most enlightened Presbyterian clergymen of Virginia, who visited the scene of those revivals, for the sake of forming for himself a deliberate judgment on the subject. "Upon the whole, I think the revival in Kentucky among the most extraordinary that has ever visited the church of Christ. And, all things considered, it was peculiarly adapted to the circumstances of the country into which it came. Infidelity was triumphant, and religion on the point of expiring. Something extraordinary seemed necessary to arrest the attention of a giddy people, who were ready to conclude that Christianity was a fable, and futurity a delusion. This revival has done it. It has confounded infidelity, and brought numbers beyond calculation under serious impressions."

*(To be continued.)*

## PORTRAIT OF A GOSPEL PREACHER.

He enters the house of God with a pious intention of preaching the unadulterated truth, and to present that which alone is useful and necessary, and not merely to delight the fancy of his hearers with human inventions, clothed in florid language. He disposes the matter of his discourse in a proper and natural order, and discusses it in a lucid and proper manner. He admonishes his hearers, and distinctly shows them how they may apply to themselves each truth. To impress it upon their minds, he employs clear and convincing argument, and illustrates it with appropriate examples, that every hearer may remember it well. He holds out motives, he rouses the feelings, he alarms them by denouncing the terrible threatenings of God, and awakens hope and confidence by the promise of his word. At one time he preaches the law, and then the gospel, and explains the difference between them in the clearest manner. At one time he only explains the scriptures, at another he addresses the heart and conscience vigorously—he excites the mind to activity, not by a mere sound of words, but by a solemn appeal to the affections. Such a preacher I knew well—it was Martin Luther.—MELANCTHON.

## ADDRESSES ON PRAYER.

## No. II.—QUALITIES OF PRAYER.

CHRISTIAN FRIENDS,—Allow me in the present paper to say a few words to you, in all sincerity, on the *qualities* of acceptable prayer. This is as needful as an exposition of the nature and obligation of prayer. If prayer be such as already described and if it be obligatory on us, how,—with what feelings, in what state of mind shall we address ourselves to this great duty? The enquiry is most important since in our supplications we draw near unto God, present ourselves before the Most High—a God of infinite majesty and holiness. What, then are the great characteristics of prayer?

It must be *believing* prayer—must be offered in *faith*. No other kind of prayer will prove acceptable to God,—no other kind will be heard. If any man lack wisdom let him ask it of God who giveth to all men liberally and upbraideth not, and it shall be given him;—but let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not *that* man think that *he* shall receive any thing of the Lord. (James i. 5—7.) Whatsoever ye desire when ye pray *believe* that ye shall receive it. (Mark ii. 24.) This language is very explicit,—there is no ambiguity in it.

The prayer destitute of faith will not be heard. The prayer of faith will. God has promised to give us every spiritual blessing, to bestow on us all "good things" if we ask them; hence we must trust his word. Distrust or unbelief is insult—it implies on the part of the petitioner, a suspicion of the divine veracity or goodness. How offensive to God. Surely while we insult God in the very act of prayer, we cannot hope that he will hear us. He cannot be a party to his own dishonour,—He cannot abet others in their practical impeachment of his character,—He cannot hear the faithless prayer. But "them that honour me I will honour," is his promise. Faith honours God, and God will honour faith. His truthfulness delights to fulfil the promises and to pour out blessings on those who pray in the exercise of humble faith in the word and character of God. The "prayer of faith" prevails with God.

But further; you must never forget that prayer to be acceptable, must be  *fervent*—proceeding from the  *heart*—the affections must be engaged. Prayer in which the heart, the soul, the affections are not engaged,—sincerely, earnestly engaged, is no prayer, it is mere "bodily exercise" which "profiteth little." The holy ardour of pious affections is the very spirit and essence of devotion. It is like fire to the incense offered in the temple. As fire causes incense to send forth a fragrant smell and to ascend toward heaven, so does the pious ardour of the soul cause our petitions to as-

cent and render them acceptable to God. In vain do we go through a routine of mechanical services, in vain we present the petition of the lips to God;—if the living spirit of devotion do not animate our prayers and cause our hearts to rise to God on the wings of holy desire, we had better be silent. Unless we pray with our heart we might as well erect praying machines, in the manner of the Tartars, and append to them our prayers written on old rags or pieces of paper, to be moved and turned by the wind. This were as good as to fall upon our knees and present to God a form of words destitute of the life and power of spiritual affections. In such a case we were no better than Tartar praying machines. The Lord banish all coldness and formality from our hearts. Oh! that we had the fervour of Moses, of David, of Daniel, of Paul, of Christ! then would our devotions, both in public and in private, glow with a holier fervency, and the throne of grace possess ten thousand more attractions for our soul. Besides, “the effectual fervent prayer of a righteous man availeth much.”

Again, I observe, that prayer, to be pleasing to God, must be *humble*. When we bow before God, we must remember the words of the preacher, that God is in heaven, and we upon earth. We must approach as creatures into the presence of their Creator,—as beings of yesterday before God who inhabits eternity,—as frail worms of the dust, liable to be “crushed by the moth” before



the almighty and infinite Spirit,—as ignorant creatures before the omniscient God,—as unholy wretches before Him who is glorious in holiness, irradiations of whose eternal brightness abash the pure spirits before his throne. Yes, we should approach into the presence of God convinced of our nothingness and sinfulness. Our position should be prostrate before the cross. There we should lie in humble expectation of spiritual blessings. We must not come to the throne of grace in the spirit of *claimants*,—no : however confident we are of our interest in atoning blood, however sure of acceptance with God on the ground of the propitiatory sacrifice of Jesus Christ, still we must remember that we can claim nothing ; that every blessing we receive is a gift, and that the spirit and attitude of beggars at the throne of grace most become us. Thus, while we come with “boldness,” with confidence and honest freedom of speech to the mercy-seat, to present our supplications to God, we must also come with humility of spirit, produced by the recollection of who and what we are, and of our entire dependence on sovereign grace for eternal salvation.

Prayer must also be *submissive*. A spirit of submission is nearly allied to humility. It springs from humility. The proud spirit will not submit. The spirit of submission has its special exercise in connexion with requests for temporal favors ; though it is also called into operation where the answer of prayer is delayed. We must learn to

confide in divine wisdom, and not become impatient or repine when our prayers are not answered where or in the manner we expected. "Not my will, but thine be done;" should express the feelings of our hearts. In regard to petitions for *spiritual* good. I see no room for the exercise of submission except in regard to the *delay* of an answer to those petitions. To profess to supplicate such mercies and yet not satisfied, saying, "the will of the Lord be done," while our prayers are unheard, were absurd. We should rather be alarmed at the thought that we had asked "amiss," else God would never have withheld one desire from us. In regard however to temporal things, we may freely sing:—

" Good when he gives,—supremely good,  
Not less when he denies,  
E'en crosses from his sovereign hand  
Are blessings in disguise."

Prayer must also be *reverential*,—reverential in manner, in language, in spirit. You will not unfrequently observe violations of this quality of prayer. Violence of language and gesture is not uncommon. A tone of authority towards God is frequently, though not intentionally employed. This is utterly unbecoming,—God must not be addressed in the way of command. Our manner should be solemn, calm, reverential, while deeply earnest. Our language the language of humble supplication. Our spirit should be subdued, and

awed by a sense of the greatness and holiness of God; and all our petitions, while full of energy should be meek and modest, suitable to our character as sinners before God. Energy in prayer does not consist in boldness of language, loudness of voice, or violence of gesture, and should exist without them.

But our prayers besides being modest and reverential should be *simple*. "Prayer is the simplest form of speech which infant lips can try." That which is most from the heart, whether in preaching or praying, is the most simple. In prayer there should be nothing metaphysical, nothing abstract, nothing obscure. Highly figurative expressions should be entirely avoided. We should never go out of our way to gather flowers to adorn our petitions. *Fine* language, instead of being sought after, should be carefully avoided. It is hateful to listen to prayer clothed in the garb of effected sublimity of phrase, or trimmed out in pedantic style as if designed to please fastidious ears. Let us pray rather with the heart, and clothe our petitions in the simplest and most unassuming language, as the best suited for expressing our wants, whether alone, or in concert with others; seeking to be heard neither on account of our much speaking, or of our fine speech, but simply for the sake of the atoning sacrifice of Jesus Christ.

But lastly, I remark, that prayer should be *persevering* and *importunate*. We must not give

over praying for an object when we have prayed once or twice. "Men ought *always* to pray, and not to faint,"—not to grow weary. The poor widow by her importunity prevailed on the unjust judge to grant her request. And will not God, infinitely just and good as he is, be prevailed on by the continued, believing supplications of his people, to grant their requests; and that, although he keeps them for a while in suspense? Doubtless he will—therefore continue instant in prayer,—pray without ceasing,—God has bid you pray,—He may try your faith by withholding an answer for a while; but don't be discouraged,—pray on. Be not faithless, but believing. In the end you will experience the power of perseverance in prayer, and have to rejoice in the reception of blessings innumerable from the source of all goodness and grace.

*Waterford.*

I. J.

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### A VILLAGE CHURCHYARD.

I shall never forget a visit I made, after a long absence to the graveyard of my native village.—It was a quiet Sabbath evening in June. The sun was setting behind the green hills—the lingering rays lighted up the heavens with a crimson glow, and dyed the clouds which hovered around the horizon with gorgeous hues.

\*The burial ground was situated upon an eleva-

tion overlooking the village scattered beneath it. Just below, a bright stream coursed along; and between this and the graceful hills which skirted along in the distance, was a most beautiful country, carpeted with rich fields and luxuriant forests, and dotted here and there with the neat farm houses and the sparkling lakes—all uniting to form a landscape of surpassing loveliness.

I seated myself upon a tombstone, and admired the beautiful scene spread out before me. All was still—not even a murmur disturbed the silence which reigned around, when suddenly a solemn knell burst forth from the neighbouring church. At the same moment a large funeral procession issued from a house in the village below. Slowly it advanced up the hill, and across the village green, and in a short time collected around a newly dug grave which was near the place where I was seated.

The bell now slowly tolled forth the age of the person about to be placed in the grave. Far and near its solemn tones told him who paused to listen, that an earthly pilgrimage of sixty years had ended.

I asked a bystander who it was they were lowering in the grave; he mentioned in reply the name of a widow in whose company I had passed many happy hours. She had one only child; he was engaged in business in a southern city, when he received a letter mentioning the dangerous illness of his mother. He hastened immediately

home, but before he arrived there death had done its work. In an agony of grief the son for a long time gazed upon the pale and lifeless form of his mother ; he printed one kiss on her cold forehead, but he heaved no groans, he spoke no word, his grief was too deep for utterance. No empty consolations were offered him—his sorrow was too sacred to be disturbed. He had been much in the world, and had learned from the selfishness of its busy throngs, a mother's true and disinterested kindness. He felt that he had lost his only friend, and that now he was *alone* indeed. The hope of being able soon to return to his widowed mother, and supply those comforts so much needed in her declining years, had animated him while toiling in a distant part of the land. He wished to acquire wealth, but it was only to place it at his mother's disposal. Just as his desire was about to be realized, death snatched from him the object of his exertions. The last opportunity of returning her kindness to him had now passed away for ever.

- Among the group beside the grave, I observed an interesting youth towards whom the crowd manifested a silent respect. It was the widow's son. He had followed her to the grave ; with an almost bursting heart, he saw the clods heaped above her narrow bed. The last act was soon over. He took one lingering farewell look at the grave, and overwhelmed with grief he hastened to his desolate home. Oh ! how dark and cheer-

less now appeared that once bright and happy home. She whose smile was its light had gone for ever. Here was the seat she used to occupy. Here her quiet smile greeted his return. Here he had made known to her sympathizing heart his future plans and present troubles. How invaluable were the consolations the encouragement, the disinterested advice he had here received. Alas! that seat is empty now, and she who was so often seated there lies cold and silent, and mouldering in the tomb.

Oh! how lovely, thought I, is filial piety. And does it go unrewarded? No! Although in this world sorrow and affliction will come; although here death may disappoint our holiest purposes still God never forgets the kindness of a child to a parent, and will certainly reward it either with temporal or spiritual blessings. How sweet now to the son was the thought that in days gone by he had cheered his mother's sorrowing heart, and caused it to beat with happiness! How sweet to know that even in death his kindness was not forgotten, and the remembrance of the prayers and blessings which came from his mother's dying lips was to him a full, nay a more than full recompense for all he had done for her.

All the villagers sympathized deeply with the bereaved son. Even light hearted children ceased their mirth in his presence, and seemed depressed with the sorrow felt by all. After the burial the villagers were scattered in groups about the grave-

yard, conversing either about the funeral which had just taken place, or reading the epitaphs on the tombstones around them. I noticed that a large group of young persons had collected together.—I joined them—I found they had assembled around a grave on which had been planted some delicate and fragrant flowers. This was the only grave that was thus decked. I asked who rested there. They told me that some time ago the village favourite had been buried there, and that the modest flowers I saw were emblematic of her who lay beneath. I asked her history. They told me that she was the pride of the village—that to extraordinary beauty were joined remarkable talents and the purest piety.

Alas ! the loveliest and best are always first to go. Just as her life began ; just as her attractive graces had filled each heart with love for her, she died. They laid her in this narrow cell ; they heaped the soft mould above her breast, and mourned to think what a breach death had made. The piety which was her source of happiness through life had cheered her on the bed of death, and with a calm trust in her Saviour, she looked forward to her dying hour with holy exultation and joy.—Her epitaph was this :

“ Oh ! what a precious Saviour Jesus is.”

MARY.

These were her dying words. Happy girl—who would not early choose a lot like thine !—



Who would not desire to return to his God "ere he had stained the plumage of his sinless years," and the cup of life had grown bitter to the taste—ere the sorrows and the selfishness of the world had dried up the generous emotions of youth.

"Oh, what a precious Saviour Jesus is." Comprehensive epitaph! Would that it might with truth be written over every grave. Would that every soul responded to its meaning—then, when called to part with those around whom our purest affections twine, the exalted faith which that sentence betokens, would cause our sorrow to be half removed; then knowing his own unworthiness, but trusting through the merits of the Saviour soon to meet his loved and lost in heaven, each christian mourner would bow with cheerful submission to his loss; then to the departing spirit, death would lose its sting, and each one would

"approach his grave,  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams."

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### OLD AGE.

"Age is dark and unlovely," says the old bard of Scotland, and so it sometimes is. But it need not be. Let your youth be spent aright, let the health of the body and the improvement of the mind be cared for—let the faculties of the soul be expanded and all its noble powers developed,

and we shall in the decline of life grow brighter and brighter, unto the perfect day.

For ourselves we love the aged. We love to draw out their stores of rich experiences in regard to religion, or to business, and we love to hear them speak in the rapture of faith of that "great ocean on which they are to sail so soon." One of the worst signs of the times is the growing want of respect which is manifested all over the country to those that have passed into "the sere and yellow leaf." The church has much to answer for in this respect, and she will never "rise and shine in her full beauty" so long as she prefers the ardour and vehemence of the young and inexperienced ministers, to that calm and sober wisdom which a long and constant walk with God alone can give. Let her call age "dark and unlovely," and she herself will soon become so!

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## RELIGIOUS INTELLIGENCE.

### RELIGIOUS STATE OF AMERICA, DURING 1843.

[We copy the following interesting communication from the *Christian Examiner* of this month; the writer is the President of a highly respectable College in New England, and enriches the pages of the above journal with articles of great interest and value.]

"The year which has recently drawn to a close, has in many sections of our great country, been a year of the right hand of the Most High. All along through the last winter and spring, the great Head of the Church was 'riding forth in the chariot of his salvation con-

quering and to conquer.' I have seen no estimate of the number of churches that have been visited with revivals, within the last twelve months, but they must have been many hundreds ; and in multitudes of them the Spirit of God wrought mightily.

"The labours of our Home Missionaries especially, have been greatly blessed in destitute parts of the land. A vast number of new churches have been planted in the wildernesses and upon the prairies of the west ; and others which were young and feeble have been greatly strengthened. It is 'the Lord's doing, and marvellous in our eyes.' You will rejoice to hear that the cause of Home Missions is taking a deeper and deeper hold, from year to year, upon the sympathies and contributions of our eastern churches. Under God these gospel agencies are to be the salvation of the vast and fertile regions of the West. It is, indeed, next to impossible for the heralds of salvation to keep up with the drifting tide of emigration, which is rolling on towards the going down of the sun ; but 'with God all things are possible,' and I am more than ever encouraged to hope, that the institutions which our Pilgrim Fathers brought with them in the *Mayflower*, and planted at Plymouth in the depth of a New England winter, are to take root downward, and bear fruit upward, from the Atlantic to the Pacific. Already has the vanguard of our teeming population reached the mouth of the Oregon. By the way, do you see the *Home Missionary*, the monthly organ of the American Society printed in New York ? It is an exceedingly interesting record of what the Lord is doing for our guilty land. We are far, however, from coming up to the standard of our duty, in providing for our own kindred, and for the multitudes of emigrants, whom God is sending to us from all the nations of Europe.

"The encroachments of Romanism from the Old World, afford just cause of alarm, especially in the new states and territories of our great republic. There can be no doubt, that the head of this great anti-christian

conspiracy, sitting upon the seven hills, is plotting to overthrow our free institutions, and to roll back upon us the dark ages, across the wide ocean. But we trust in God, that they will never reach us. Our fathers intended that this should be 'Immanuel's land,' and will he, who heard their prayers, and who has planted so many thousand Protestant churches here already, suffer the gates of hell to prevail against them? We believe he will not. We are sure he will not, if we watch, and pray, and give, and labour as we ought.

"You will probably expect me to say something before I close, about the spread of *Puseyism* among the Episcopal clergy of this country. On this subject, there have been some startling developments lately, particularly in the diocese of New York. I presume some account must have reached you, of the ordination of a young man by the bishop, whose popish sympathies, as they came out in the examination, would have startled even some of your Oxford Tractmen not a little. Two very respectable clergymen of the diocese, protested on the spot, and left the house. In the debates which followed before the Convention, the bishop carried matters with a high hand, putting down some of the most respectable of the lay delegates, in the most peremptory manner. This usurpation of power, as it was regarded by a majority of the laymen, if I remember right, and a large part of the clergy, created a great sensation at the time, and many 'doubt whereunto it will grow.' There is already a very serious schism in the Episcopal Church, which has boasted so much of its unity; and which must, ere long, as it appears to me, break out in open disunion.

"Some of the bishops having come out strongly against the Bishop of New York, on account of the ordination above alluded to, he has just demanded a prosecution and trial before the Episcopal Bench of the United States, and evidently the matter cannot rest where it now is.

Since I began this letter, an incident has occurred, in

connexion with the anniversary of the Pilgrims landing at Plymouth, by natives of New England, residing in the city of New York, which is likely to bring on a fuller and abler discussion of the *jure divino* of the Protestant hierarchy, than has ever been had in this country. The orator of the day, in speaking of the Puritans who fled from England to Geneva, before they resolved to seek a home beyond the Atlantic Ocean, happened to say, that in Switzerland, "They found a state without a king, and a church without a bishop!" This gave such mortal offence to Dr. Wainwright, one of the most prominent of the Episcopal clergy in New York, that, at the public dinner which followed, he threw down the gauntlet, and pledged himself to show that there can be no church without a bishop, in opposition to any one who might choose to debate the question. Dr. Potts, the pastor of one of the Presbyterian churches in the city, promptly accepted the challenge, and the discussion has now been going on more than a month in the secular, as well as religious newspapers. Dr. Potts, finding it impossible to bring his opponent to close quarters, on the merits of the question, has just announced his intention to leave Dr. Wainwright to his own evasions, and discuss the subject without any further reference to him. The bold and positive assertion, that *there can be no church without a bishop*, has produced an astonishing excitement. Many are now rushing into the arena, and I suspect, that after the dust and smoke of the conflict have cleared away, even those high churchmen who agree with Dr. Wainwright, will see abundant occasion to regret that he did not remain quiet in his own comfortable quarters.

REVIVAL IN PRINCETON.—*Princeton, March 11th, 1844.*—This winter has not been as remarkable as was the last for the outpouring of God's blessed Spirit, but I am happy to see by an occasional announcement in your paper, that amidst the general drought there are a few churches which have been watered from on high. Among these favored churches you may place our own

—in this seat of learning and piety, and high religious privilege. We are in the midst of a revival which has been in progress for the last month, and has gone forward thus far without any undue manifestation of excited feeling, and without anything to disturb the harmony of the brethren. The only means used have been the regular administrations of the word, accompanied with pastoral visits, and *frequent neighbourhood prayer meetings*.

The first fruits of this revival were gathered yesterday, when about *forty* united with the church, and there is every prospect at present of a more abundant harvest.—All we want is more faith, and more prayer; we must open our mouths wider if we would be filled. Let other churches, who have long been parched up and withered with the drought, ‘go and do likewise,’ and the windows of heaven will soon be opened upon them.

I had neglected to state that this church is, and has been for a long time, under the pastoral care of Rev. Dr. RICE, formerly of the Pearl-street church, New-York.

REVIVAL IN MEDINA, OHIO.—The Rev. J. T. Avery writes as follows: “Early in January, I commenced my labours with the Presbyterian church in Medina, Ohio. Rev. Mr. Baldwin, the pastor, was taken sick and died in a week. This sad providence tended to help on the work. A great searching of heart, repentance, and reconciliation of long existing and aggravating divisions in the church, preceded as great a turning to God among those out of the church. Many scores of souls gave evidence of being born of God. Among whom are many husbands of praying wives, young men and women, and children. The moralist, the bitter infidel and Universalist, rich and poor, noble and ignoble—all now speak ‘in their own tongue the wonderful works of God.’ The work is still progressing with interest, and the adjoining societies and towns are sharing in the blessings.

"Upwards of one hundred have given in their names as probationers among the Methodists, who have also held a meeting part of the time I was there. Some thirty-seven united with the Presbyterian church last Sabbath, which was communion day. Many others doubtless will come forward."

AT SPRINGFIELD, MASS.—A correspondent writes us from Springfield, Mass., as follows:—"We have here during the past winter experienced a time of refreshing from the hand of God, and, as I have seen no account of it published, I have attempted a brief sketch of it, thinking that it may encourage the hearts of those who pray for the revival of God's work. For years the heavens have been here like brass, and the earth like iron—no dew of grace has here descended to make glad the people of God. But the Lord has visited the churches here with his presence and encouraged the hearts of his people. As early as November last, it was evident that God was in our midst. Many of the members of the church began to come up to the help of the Lord, and think it time to make special efforts for the salvation of sinners. The impenitent began to inquire what they must do to be saved. The interest increased, meetings became more frequent, and inquirers were numbered by scores and hundreds. It has indeed been a time of interest, such as we shall never forget here, and such as we have never before seen. The three congregational churches, Dr. Osgood's, Mr. Porter's, and Mr. Russell's, have had continuous meetings for weeks; and we hope that many who have been called, have been called of God, and become heirs of his grace. From the commencement of this interest, a Young People's Union Meeting has been held, on Sunday evening at 5 o'clock, which has been greatly blessed—and which has been the main-spring of all the interest. It was in this meeting the work began."

### Brief Reviews of Books.

*A Sermon on the Death of the Hon. J. R. Morrison.* By Rev. S. R. Brown. London: W. H. Allen, and Co.

This is an excellent 'sermon, and will be read with deep interest. The sudden and unexpected removal of Mr. Morrison was a mysterious event, and loudly says to us—"Be still, and know that I am God." That event is well improved in this very appropriate discourse. It contains also an interesting biographical sketch of Mr. Morrison's short, but useful life, and a graphic delineation of his personal character. We rejoice to know, that his life was so holy, and his death so happy. We cordially recommend the sermon as one deserving patronage.

*The Piedmontese Envoy; or, the Men, Manners, and Religion of the Commonwealth.* A Tale. By Prothesia S. Goss. London: Ward and Co.

This is emphatically a tale *for* the times. The design of the excellent and gifted writer she thus explains—"The design of this tale is to present as faithful a picture of the men, manners, and religion of the Commonwealth, as the writer's knowledge and imagination permitted; and also to illustrate those principles, temptations, and errors, which should be manifested or avoided, at all periods." Such was the purpose of the fair writer, and nobly has she succeeded in accomplishing it. We were deeply interested in the tale the moment we understood the period and the circumstances in our national history on which it is founded, and we cheerfully confess that the perusal of each succeeding page tended to deepen that interest. We know of no volume from which an individual previously unacquainted with our history during the eventful era of the Commonwealth, may obtain such minute and accurate ac-



quaintance with the men, the manners, and the religion of that age; while we record this as our deliberate opinion, that there is no tale in our language containing, in the same compass, so many enlarged and enlightened views on social morality and on public liberty. No mind, unless deeply imbued with a love of equal, just, and impartial liberty, could produce such a volume. We are disposed to think, that Miss Goss has been eminently successful in her delineation of the personal character and the public policy of the heroes of the Commonwealth. She has certainly confirmed us in our opinion, that "there were giants in those days." She has our best thanks, and her volume has our warm recommendation.

*Narrative of a Visit to Christian Brethren in Hamburg, Copenhagen, &c.* By James Hoby, D.D.  
London: Houlston and Stoneman.

This little volume details the particulars of the author's short but eventful visit to the places specified in the title-page. We say eventful, for he was summarily required to leave Denmark by the judicial authorities. We rejoice in the publication of this fact; for it must tend, first, to make us thankful for the measure of liberty we enjoy in these lands; while, second, it should lead us to labour for the extension of liberty all over the world. The volume is well-written, and will both interest and instruct.

*Lectures on the Book of Revelation.* Nos. 1, 2, 3, and 4.  
By Rev. G. Rogers. London: J. Snow.

It would be unwise to pledge ourselves to a work of this kind, from a perusal of the lectures, which are avowedly merely introductory. We merely intimate our opinion, therefore, that, judging by the specimen before us, Mr. Rogers has more than ordinary qualifications for his difficult task. He appears to us to have a mind well balanced and finely cultivated—to have his judgment free from the influence of system—and a

heart filled with profound reverence for the authority of God. His style we very much admire. It is pure, clear, classic in the true sense of the word—always elegant, and often very eloquent. We can have no hesitation in saying, that if all the lectures equal those now before us, he will confer, by their publication, a valuable boon on the churches.

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### Christian Treasury.

CONFESSION.—Let believers not be ashamed to confess Christ before men *on earth*, for if *Christ* confess us *God* will never disown us !

PROFESSIONS.—It is a sad spectacle to behold in what is called the "*religious* world" so many who *appear* righteous, and who, alas, are only *righteous* in appearance !

PROCRASTINATION.—Though the sinner may continue in sin, with the supposition, that *whenever* he goes to God, he will not be denied. Yet let him recollect that God will sooner or later visit him with his wrath, for giving only the *bran* of his old age to his service, while he gives the *fine flour* of his youth and energies to Satan !

CONTENTMENT. — Christian contentment is a bird which can sing as well in the *winter* of adversity as in the *summer* of prosperity !

CONSOLATION.—It is gratifying to the believer to know, that though we are called to *great trials* in this world, yet we may reckon on *great triumphs* in that which is to come !

PASSION.—Passionate persons are like those individuals who may stand on their heads, they *both* are *sure* to see everything the wrong way.

DIVINE MERCY.—If we have not *faith*, we are not fit to *desire* mercy ; and without *humility* we are not fit even to receive it.

T. CHURCH.

## REVIVAL CONVERSATIONS.—No. III.

(By Rev. H. Humphrey, D.D.)

*Inquirer.* I am almost ashamed to trouble you so often, but I hope you will bear with me a few moments this evening, if your engagements are not too pressing.

*Pastor.* Not a word of apology, my young friend. My door, you know, is always open, especially at such a time as this, when many are asking what they must do to be saved. I have been hoping you would call for two or three days, and I hope you have come, to “declare what God has done for your soul.”

*I.* I wish I could; but I fear I have made little or no progress since our last interview. I have tried again and again to pray, but it is mere empty breath. My prayers do not go up at all. They freeze upon my lips, and roll back upon my heart like ice. Such prayers can never do any good.

*P.* Certainly not; but why offer such prayers? Why not pour out your supplications warm, from a humble and contrite heart?

*I.* Because my heart is not humble and contrite.

*P.* Whose fault is it, God’s or your’s?  
June, 1844. R

*I.* You have asked the very question which I want you to solve. You tell me that I am a sinner: by nature a child of wrath, entirely destitute of holiness, wandering and loving to wander; and I believe it all. But I did not bring myself into being. I did not make my own heart. If I am a sinner, I have always been one from the cradle, and how can I help it? How can I pray, how can I repent, or do anything which implies a right state of heart?

*P.* You cannot help being the child of apostate parents, nor can you help anything that is past. But when you say you have always been a sinner, I take the meaning to be, that however you came so, you have always acted out your sinful nature, and that you have done it freely. If a man is a sinner he *sins*, and if he has been a sinner twenty years he has been *sinning* twenty years; and if he has sinned twenty years, or one year, or one moment, he ought to repent. It is utterly unavailing for him to go back six thousand years and say, I am not guilty of Adam's sin, and how can I be to blame? Who says he is to blame for Adam's sin? But he cannot deny that he is to blame for his own sins.

Your excuse is entirely invalid, by your own showing. We will not stop to dispute about the moral state of infants. We should only be wasting your precious time. You are every hour in danger of being lost. Flee to the strong hold, and we will try to settle that question about na-

tive depravity at our leisure, when you are once safe. You are not an *infant* : you are a *man*, with mature mental and moral faculties, and these faculties you voluntarily devote to the service of sin. You cannot pray and you cannot repent, because you are a sinner by nature, totally alienated from God, and have no heart to pray, no heart to repent. Thus you plead your long and extreme and inveterate sinfulness, as an excuse for not repenting. What a position ! A man hates his brother without cause, with perfect hatred, and cannot help it, and therefore is less criminal, if criminal at all, than if he hated him but a little ! A child of pious parents has been so utterly perverse and disobedient from the very nursery, that he *cannot* be sorry for it, *cannot* love and reverence them, and it is wrong to require impossibilities. Is this what you mean ?

*I.* [After a pause]. I do not see but it amounts to this, though I have not viewed it in the same light before. My own heart, I acknowledge, condemns me. I see that I have no excuse ; I know that I ought to repent and love God, and that my being born in sin, furnishes no reason for continuing in sin. But still there is a difficulty. You teach, I believe, both publicly and privately, that repentance is the gift of God, and that no one ever can repent without the special agency of his Spirit.

*P.* Did you ever hear me say, that no sinner *can* repent ? I “affirm constantly” that no one

ever *will*, if left to himself; but I am not aware of having said no one *can*. I purposely avoid the use of this term: because, however true it may be in a moral sense, it is liable to be misunderstood. I do believe and teach, as you say, that repentance is the gift of God, and that no pressure of danger, no fear of punishment, no conviction of sin even, is sufficient without a divine and special agency, to bring a sinner to the foot of the cross. But I hold and teach at the same time, and with equal explicitness, that the difficulty is wholly of a *moral* nature—that every sinner *might* repent and believe, if he would. “*Ye will not* come to me, that ye might have life.” I believe that the only obstacle to repentance lies in the desperate wickedness of the heart. God moves the sinner, not because he is unable to move himself, but because he *will* not. God does what he is under no obligation to do, and this is one exhibition of his infinite mercy.

The true state of the case, my young friend, is just this: You have within you that “carnal mind, which is enmity against God.” This enmity, nothing but his Spirit can subdue; and the more inveterate it is, the greater your guilt. If the opposition of your heart to God and the claims of his law were but slight, your criminality would be comparatively small. Its being so fixed and obstinate, is what makes the power of God necessary to overcome it. You are guilty in proportion to your helplessness. God

is under no obligation to slay the enmity of your heart; he has bound himself by no promise to do it, and it is entirely uncertain whether he ever will. If he does, it will be an act of free grace. If he does not, you will certainly perish; and it will be just as much owing to your voluntary refusal to be saved, as it would be were you under sentence of death for some great crime, were the prison doors thrown open, and pardon offered you on condition of a full and hearty confession, and were you to refuse either to confess or to come out.

*I.* Do you think, then, there is no hope, and that the gate of heaven is for ever shut against me?

*P.* I cannot tell. You find so many difficulties in the way of repentance, and have so many excuses to offer, that your case seems to be extremely discouraging and critical. If your case is hopeless, it is your own refusal that makes it so. If heaven is shut, it is your own wicked hand that has shut it. Among all your difficulties this is the greatest, that you have never yet seen the "plague of your own heart." Could you be made to feel your own exceeding sinfulness—to despair of helping yourself, and to feel that it would be perfectly just in God to cast you off for ever as a wilful rejecter of the "great salvation,"—I should have hope of you. But remaining as you are, I do not see how you can possibly be saved. You will neither flee from the wrath to come yourself,

nor are you prepared to accept of deliverance, as an act of sovereign and boundless grace.

Inquirer makes no reply, but retires in great agitation.

*A subsequent interview.*

*P.* I did not expect another call from you so soon, but I am no less happy to see you on that account.

*I.* O, my dear Sir, I have come to tell you what a change has taken place in my feelings since our last conversation. God is right, and I am entirely wrong. Strange, astonishing, that I did not see it before! It would be perfectly right, if he were to banish me from his presence for ever. I wonder he has not done it long ago. I have broken his law, I have rejected his overtures of mercy, I have resisted his Holy Spirit. Dreadfully true indeed have I found it, that my "heart is deceitful above all things, and desperately wicked." It is amazing to me that God can bear with rebels as he does.

*P.* When did this change in your views and feelings take place?

*I.* Last evening, as I was trying to pray, I found myself shut up by high mountains on every side; the angry heavens seemed ready to fall upon me, and the pit to be opening its mouth to devour me; when that passage came into my mind, from the eighteenth Psalm, "In my distress I called upon the Lord, and cried unto my God; he



heard my voice out of his temple, and my cry came before him, even into his ears. He sent from above, he took me, he drew me out of many waters." I felt relieved—why, I cannot tell—and I have found it impossible to bring back the distress which weighed me down before. I am sometimes afraid the Spirit of God is leaving me, and I am becoming stupid. But I have nothing to say. Whatever God may do with me, he is righteous—his law is holy, just, and good, and must be approved of by every good being in the universe.

*P.* Do I understand you right? Do you mean to say that the justice of God would be perfectly vindicated in your eternal condemnation.

*I.* I do. I have no doubt of it—I am so great a sinner—I have sinned so long, against so much light and knowledge.

*P.* But how is this? It was only yesterday you could not see how you were so very criminal for remaining in the state in which you were born, and were strongly inclined, as I thought, to throw the blame upon Adam.

*I.* Ah, that was my folly—my guilt, rather. I wanted some excuse for holding out against God, and was ready to take up with any thing I could find. I now see, as plain as day, that I was totally wrong. What have I to do with Adam's sin, in the settlement of this great controversy between God and my own soul? It is for my *own* sins that God threatens to punish me for ever

and ever, and I have come to the conclusion that it will be time enough to trouble myself about being condemned for Adam's sin, when I have none of my own to be troubled about, and to repent of.

*P.* I rejoice to hear you express yourself as you do; but remember, my dear young friend, that conviction is not conversion. Have you repented? Do you loathe and abhor yourself as a sinner? Feeling your own ruin and helplessness, have you cast yourself upon Christ as an all-sufficient Saviour? Do you renounce all dependance upon your own merits, and your own doings, for pardon and justification? These are great questions, and it is infinitely important that they should be rightly settled. "He that believeth shall be saved, but he that believeth not shall be damned."

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### I MUST PRAY MORE.

I HABITUALLY feel this necessity, but the other day the conviction came to my mind with strange power, and I said with greater emphasis than ever, *I must pray more*. It struck me with indescribable wonder that so little time should be employed, and so little energy expended in prayer, even by those who are prompt to acknowledge its dignity as a privilege, and its efficacy as a means of obtaining good. It is not now as it

was in patriarchal times. We do not pray as Jacob did. He wrestled until the breaking of the day. Yes, his praying was wrestling, and it lasted all night. We put forth no such power in prayer, and we do not allow the repose of our nights to be interrupted by it. It is not because our wants are all supplied that we are so feeble and brief in prayer—nor is it that God's bounty is exhausted. We are as poor as creatures ever were, and He as rich and munificent as ever. His hand is not shortened, neither his ear heavy.

Only think how small a portion of each successive day is spent in prayer. I wonder if any Christian ever thought of it without being so dissatisfied as to resolve that he would spend more time in praying the next day. Just add together the minutes you daily occupy in supplication, and the kindred exercises of devotion, scriptural reading and meditation, and see to what it will amount. Will the sum total be *one hour*? What! less than an hour a day in devotion?—not one twenty-fourth part of time! And is this all which can be afforded?

Is there anything attended by a purer pleasure than prayer? One who knew, said, "It is good for me to draw nigh to God," and again, "It is good to sing praises unto our God; for it is pleasant and praise is comely." All the exercises of devotion are as full of pleasure as they are abundant in profit.

But prayer is not only a means of getting good.

It is such a means of doing good, that I wonder our benevolence does not lead us to pray more. We are commanded, "as we have opportunity," to do good unto all men. Now prayer affords us the opportunity of being universal benefactors. Through God we can reach all men. We can make ourselves felt by all the world, by moving the hand that moves it. In no other way can we reach all. Prayer makes us, in a sense, omnipresent and omnipotent. It prevails with Him who is both.

The world needs your intercessions. It lies in wickedness. Zion needs them. She languishes because few pray for her peace; few come to her solemn assemblies. Whose family needs not the prayers of its every member? Who has not kindred that are out of Christ? With such a call upon us for prayer, so urgent and from so many quarters, I wonder we pray no more.

I must pray more, for then, I shall do more—more for God, and more for myself; for I find that when I pray most, I accomplish more in the briefer intervals between my devotions, than when I give all my time to labour or study. I am convinced there is nothing lost by prayer. I am sure nothing helps a student like prayer. His felicitous hours—his hours of most successful application to study, are those which immediately follow his seasons of most fervent devotion. And no wonder. Shall the collision of created minds with each other produce in them a salutary ex-

citement, and shall not the communion of those minds with the infinite intelligence much more excite them, and make them capable of wider thought and loftier conceptions.

I must pray more, because other Christians, whose biography I have read, have prayed more than I do.

God is disposed to hear more prayers from me than I offer : and Jesus, the mediator, stands ready to present more for me.

If I pray more I shall sin less.

*I will pray more.* The Lord help me to fulfil this resolution.

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## ESSAY ON REVIVALS—*continued.*

*(By Rev. Dr. Goodrich, of America.)*

IN the year 1802, in answer to long-continued and fervent prayer, the Holy Spirit was poured out in a remarkable manner on Yale college, then under the presidency of the Rev. Timothy Dwight, D.D. As a work of this kind, in a seat of learning, will naturally be regarded with peculiar interest, I shall here transcribe (with some slight abridgement) an account of this revival, drawn up at the request of the writer, by the Rev. Noah Porter, D.D. who was then a member of the institution. "The grace which some of the students had witnessed, and of which they were all informed, in churches

abroad, they longed to see in the college. That God would pour out his Spirit upon it was an object of distinct and earnest desire, and their fervent and united prayers. For many months they were accustomed to meet weekly "in an upper room," and "with one accord," for prayer and supplication. Those meetings are still remembered by survivors who attended them, as seasons of unwonted tenderness of heart, freedom of communication, and wrestling with God. Early in the spring of 1802, indications of a gracious answer to their prayers began to appear. It soon became obvious that quite a number were especially impressed with divine truth; that a new state of things had commenced in the seminary; that God had indeed come to it in the plenitude and power of his grace. Some who, not knowing that there were any to sympathise with them, had concealed their convictions, were now encouraged to speak out, and others, anxious to share in the blessing, joined them; so that in the last ten days of the college term, not less than fifty were numbered as serious inquirers, and several, daily and almost hourly, were found apparently submitting themselves to God. These were truly memorable days. Such triumphs of grace, none, whose privilege it was to witness them, had ever before seen. So sudden and so great was the change in individuals, and in the general aspect of the college, that those who had been waiting for it were filled with wonder as well as joy, and those who knew

not "what it meant" were awe-struck and amazed. Wherever students were found—in their rooms, in the chapel, in the hall, in the college yard, in their walks about the city—the reigning impression was, "surely God is in this place." The salvation of the soul was the great subject of thought, of conversation, of absorbing interest. The convictions of many were pungent and overwhelming, and the peace in believing which succeeded was not less strongly marked. Yet amidst these overpowering impressions, there was no one, except a single individual, who, having resisted former convictions, yielded for a time to dangerous temptations, in whose conduct any thing of a wild or irrational character appeared. But the vacation came, and they were to be separated. This was anticipated with dread. It was to be feared that their dispersion, and the new scenes and intercourse attendant on their going home, would efface the incipient impressions of the serious, and break up the hopeful purposes of the inquiring and anxious. Such, however, was not the result. It may even be doubted whether the number of sound conversions was not greater, as well as more good done to the cause of the Redeemer generally, than would otherwise have been the case. Wherever they went, they carried the tidings of what God was doing for this venerated seat of learning; they engaged simultaneously the prayers and thanksgivings of the church in its behalf; and many of them came directly under

the guidance and counsel of deeply affected parents, ministers, or other christian acquaintances. By epistolary communications and personal visits to each other, also, as had been agreed on at their separation, special means were employed to sustain the feelings which had been excited, and to conduct them to a happy result; and it was so ordered by God, that when they again assembled, the revival immediately resumed its former interest, and proceeded with uninterrupted success. It was generally understood at the time, that out of 230 students then in college, about one-third, in the course of this revival, were hopefully converted to God."

During the forty years which have since elapsed, there have been fifteen similar works of grace in the institution, one of them more extensive, and the others less so, than the one here described. At a later period, Princetown college, which belongs to the Presbyterians, was favoured with one of the most extraordinary effusions of the Holy Spirit ever experienced by any of our seats of learning. The younger colleges have also shared richly in these visitations of divine grace. The consequence has been, that the number of pious students has been very greatly increased. In Yale college, not long before the revival of 1802, there were only four members of the church among the under-graduates; for some years past they have exceeded 200, being more than half the entire number. In other colleges there has



been a correspondent increase ; though in all these cases it is to be ascribed, in no small degree, to the general advance of spiritual religion in our churches.

From the period we have now reached, it is unnecessary, and indeed impossible, to trace distinctly the progress of our revivals. They have become, if I may so speak, a constituent part of the religious system of our country. Not a year has passed without numerous instances of their occurrence, though at some periods they have been more powerful and prevalent than at others. They have the entire confidence of the great body of evangelical christians throughout our country. There exists, indeed, a diversity of opinion as to the proper means of promoting them, some regarding one set of measures, and some another, as best adapted to this end. But, while these differences exist, as to what constitutes a well conducted revival, all, or nearly all, agree that such a revival is an inestimable blessing : so that he who should oppose himself to revivals, *as such*, would be regarded by most of our evangelical christians as, *ipso facto*, an enemy to spiritual religion itself.

( *To be continued.* )

## AN ANECDOTE OF D'AUBIGNE.

DR. SEWALL, in his late tour in Europe, in company with an Unitarian clergyman from New England, paid a visit to the justly celebrated writer of the history of the Reformation, Merle D'Aubigné. Soon after their introduction, D'Aubigné inquired of the clergyman to what denomination of christians he belonged? With some little hesitancy he replied that he was an Unitarian. A cloud of grief passed over the face of the pious historian—and all was as before. The hour passed pleasantly, and the moment of parting came. D'Aubigné took the hand of the Unitarian, and fixing a look of great earnestness upon him, said, "I am sorry for your error—go to your bible—study it—pray over it—and light will be given you—*God was manifest in the flesh.*"

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## HUMILITY.

THE root of piety is humility. The sacrifices of God are a broken spirit; a broken and a contrite heart, He will not despise. This lies at the bottom of all godliness in its earlier exercises; this must remain there during the whole time of its growth. Not that humility carries in itself

any inherent life-giving power. It is the root which draws nourishment from the proper substances, and supplies it to the tree ; it sustains the soul by drawing to it spiritual nourishment from the Lord Jesus Christ through the Holy Spirit. As a tree, though possessing a robust trunk, and spreading branches, heavy foliage, and beautiful bloom, is worthless if the root is cut-off, and feels through all its branches any injury there ; the most splendid show of religion, however imposing to the view, can be nothing without humility, and even when godliness may have made fair developments in the soul, these will wither and shrivel under any injury to this vital grace. But as the root alone, small though it may be, and without any bloom, branches, or trunk, will grow to the largest tree ; humility alone in the heart, bathed in the waters of the Holy Spirit, will swell into the fulness of the stature of a perfect man in Christ Jesus. There must be a vital principle ; the dead root is fit only for burning ; the vital element of humility is faith wrought by the Holy Spirit.

“ None but a living faith unites  
To Christ our living head.”

Nothing but this radical principle, thus enlivened, can grow into a tree of righteousness ; and the more vigorous the growth of our pious virtues, the deeper will the roots of humility spread over the soul.

G. S.

## CONSOLATION ON THE DEATH OF FRIENDS.

FROM THE LATIN OF JOHN GERHARD.

LET thy thoughts always dwell on Christ thy Saviour, and thou shalt not fear the terror of death. If the violence of death dejects thee, the power of Christ may then comfort thee. The Israelites could not drink the waters of Marah for bitterness, but God showed Moses the wood which, cast into the waters, made them sweet. If thou art made afraid at the bitterness of death, God shows thee the wood which changes it into sweetness, the "Branch" sprung from the root of Jesse. That branch is Christ, whose words if any man keep, he shall not see death. Life is full of bitterness; sweet, therefore, to the departed, is the alleviation of their sorrows. The wretchedness of a christian, not the man himself, dies. The journey which we consider death, is not an eternal separation, but a passing over to a better state. We do not lose our friends, but send them before us: they precede us, they are not withdrawn, not separated from us: it is not a decease, but rather a departure. The removal of the pious by death is a renovation of life. Our friends die: understand by this that they cease from sin, cease to be afflicted, cease to be unhappy. They die in faith: by this understand that they depart from the shadow of life that they may pass away to a life in reality; from darkness, to light; from men,

to God. Life is a voyage ; death is the haven of perfect security ; let us not therefore grieve that our friends have died, but rather rejoice that they have come safe into harbour from a tempestuous sea. This life is the prison of the soul, death is the release ; therefore did Simeon exclaim, on the borders of the grave, " Lord, let now thy servant depart in peace." He desired to depart from the toils of the prison-house of the body : therefore should we rejoice that our friends have been released from this prison, and attained true liberty. The apostle also asks to be dissolved, as though confined by this earthly body in wretched slavery : should we therefore be disconsolate because our friends have struggled into freedom from these chains ? Shall we put on for them the dark habiliments of mourning, when they have received white robes ? For it is written, that to the saints are given white robes, as emblems of purity, and palms in their hands as tokens of victory. Shall we exhaust ourselves in tears and lamentations for them, when God has wiped away all tears from their eyes ? Shall we mourn for them, and create difficulties for ourselves in our grief, when they are where neither sorrow nor crying is heard any more, and they rest from their labours ? Shall we be consumed with immoderate grief for their decease, when they are enjoying true and substantial happiness in the fellowship of angels ? Shall we raise our voice in grief, when they are singing the new song, having harps and golden

vials? Shall we grieve that they have departed from this world, when they are congratulating themselves on their departure? Our Saviour shows what advantage it is to leave this world, in saying to his disciples, when sad from hearing of his departure, "If ye loved me, ye would rejoice." If on a voyage on a dark and stormy sea, the waves, roused by the winds of a mighty tempest, should threaten shipwreck, would you not swiftly seek a sheltering port? Behold the world is tottering, and ready to fall, and gives proof of its ruin, not from old age only, but also from the end of things; and do you not give thanks to God, do you not rejoice for your friends, that by an earlier departure they have been withdrawn from the impending wreck and ruin, and taken away from threatening calamities? In whose hands can the welfare of your friends be more safely placed than in the hands of Christ? Where will the souls of your friends dwell more securely than in the kingdom of paradise? Hear what the apostle says concerning the dead, "Death is gain." It is gain to escape the increase of sin, gain to flee from heavier ills, gain to pass to a better life. If those whom thou hast lost by death were very dear, let God be dearer, who wished to lead them away to himself. Be not discontented with God; he has taken away nothing but what he gave; he has taken back again what was his own, not taken away what was thine; he has received only what he had lent. God alone fore-

seeing coming evils, wished to make provision for thy friends, that they might not be involved in impending misfortunes. They who die in the Lord, rest sweetly in their graves, when those who survive are suffering heavily in the very courts of his kingdom. If thou hast lost by death those who are dear, feel that thou shalt hereafter receive them still dearer. A short space of time separates thee from them ; a blessed and undisturbed eternity will reunite thee with them. In reliance on an unfailing promise, we hope that when we remove from this life, whence we have sent departing friends before us, we shall attain that life where they will be as much dearer as they are better known, and loved without any apprehension of disagreement.

The shades of ages past, of coming years,

Shall in that heavenly temple find repose ;

Each loved of earth, long lost, there reappears,

And hails us welcome where our sorrows close,

Where parting is unknown, and death, and tears ;

Nor round that festive day cold eve its shadows throws.

Let thy view rest, therefore, not only on the time of their leaving thee in death, but contemplate also the time of their being restored to thee in the resurrection. To those who have an unshaken belief of the resurrection, death bears the appearance of repose. The whole creation is a mirror of the resurrection. The fading light of evening, flames forth again in the morning sky ;

the herbage that dies in winter, revives in spring ; the seasons begin where they end ; the fruits of the earth perish and re-appear ; seeds do not spring up in greater fruitfulness, without decomposition and decay ; all things are preserved by perishing, all things are formed anew from decay. Must it then be supposed that God has set all these emblems in nature before us in vain ? Shall nature be more powerful than God, who promises the resurrection of our bodies ? He who quickens the dead and decaying seeds through which your life is sustained in this world, will much more raise yourself and your friends from the dead, that you may have a reunion with them throughout eternity. God has called his chosen ones to rest with him : deny them not, I entreat you, their undisturbed repose : short is the time till the resurrection. Perhaps you hoped that your friends would be, before their death, useful members of the church militant, but it pleased God they should be members of the church triumphant : let your will acquiesce in the will of God. Perhaps you hoped that your friends would, before death, make advances in various kinds of knowledge ; but it pleased God that they should learn wisdom in the academy of the skies : let your will acquiesce in the will of God. Perhaps you were hoping that before death your friends would be raised from their low estate to a rank with princes ; but it pleased God they should be made associates of the heavenly princes, the holy angels : let your



will acquiesce in the will of God. Perhaps you hoped that before death they would acquire great riches; but it pleased God they should be made partakers of the delights of his heavenly kingdom; let your will acquiesce in the will of God. Holy Father, thou hast taken away what thou gavest; blessed be thy name for evermore.

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### Portry.

BY JAMES MONTGOMERY, ESQ.

THE following lines, from the pen of James Montgomery, Esq., record a fact, as nearly as possible in the very words of the child. The circumstance itself is so beautiful and touching, that to embellish were to profane it. A flake of snow falling upon an infant's cheek, is not more pure, delicate, and inconvertible, without damage.

### A SUNDAY SCHOLAR'S DYING WORDS.

"Mamma!" a little maiden said,

Almost with her expiring sigh,

"Put no sweet roses round my head,

When in my coffin dress I lie."

"Why not, my dear?" the mother cried,

What flower so well a corpse adorns?"

"Mamma!" the innocent replied,

"They crown'd my Saviour's head with thorns."

## TRANSLATION OF THE RELICS OF ST. JANVIERE, AT MONTREAL.

[We copy from a Canadian journal the following graphic description of an act of gross superstition recently performed in the City of Montreal. How sad to reflect, that in this age, and in a part of our own empire, such scenes should take place—and under such sanction! We trust that all Evangelical Protestants will be stimulated by the sad recitals, to labour more energetically, and pray more fervently for the overthrow of Romanism.]—EDIT.

*(Translated from the Melanges Religieux.)*

THE exercises of a *neuvaine*, superintended by the Lord Bishop of Montreal, was continued for nine days in the Church *de la Providence*, where they had transported the shrine of St. Janvier on the morning of the 10th. The last three days of this *neuvaine*, had been days of retreat for a great number of pious ladies of the city, who, in order to pass their hours of prayer more retiredly, lived in apartments adjoining those, which their charity had procured for thirty poor persons of their sex. The Rev. Father Hanipaux had given instructions regularly twice a day, and this church, which contains in its bodies and galleries between 700 and 800 persons, had been constantly filled with a crowd of hearers, eager for pious emotions. Each morning different priests (strangers) celebrated the holy mysteries in the presence of the

sacred relics, and the communions were numerous. This, however, was only a religious preparation to the great solemnity which was to be accomplished on Sunday, the 19th inst. Seeing the season was so far advanced, it was to be feared the weather and roads would be unfavourable on that day, the more so as it had rained heavily the night before. But prayer had been made to the Saint to obtain favourable weather to solemnize the triumph, and heaven heard her; and it was possible to go out in a procession for the removal of her holy body. Grand Mass having been pontifically chaunted by the Lord Bishop of Juliolis, assisted by Messrs. Brassard and Beau-regard, who performed the duties of Deacons of Honour; and the Grand Vicar Kelly, that of assistant priest, under the insignia of Honorary Canon, which he had received the same morning. The numerous clergy (comprising over and above the priests of the Cathedral, many neighbouring priests, all the members of the Seminary of St. Sulpice, and the Rev. Jesuits) formed themselves silently in marching order, and walked towards the place where were deposited the venerable remains of a Saint, martyred in the first ages of the Church. It was to the *Asylum de la Providence* that this pious convoy resorted; it was there where the sacred bones reposed, which had been recently confided to the care of the new daughters of St. Vincent. The crowd of people (and it was an extraordinary one) was concentrated at the gates

of the asylum, the clergy alone entered the interior of the establishment, where those who had retreated here were praying with torches in their hands. Before going to this sanctuary, the officiating bishop pronounced, from the steps of the principal gate, the benediction of the tapers, which were to be used at the ceremony. In the same place he chaunted the *oraison*, pointed out by the Pontifical to be read at the entrance of the altar (*reposoir*), then the two Bishops approached the sacred deposits, to which they offered veneration (*ils le venererent*), immediately all the torches were lighted, the joyful songs were heard, and the eight persons who carried the incense presented their censors, the pontiffs, (*pontifes*) took the incense and blessed it. The musicians attached to the Temperance Society, and who had formed part of the retinue, then sang a triumphal march, and all the congregation, putting themselves in the order of procession, slowly walked towards the Cathedral Church.

At the head was the banner of St. James, then the children of the schools, forming two separate bodies, and carrying hundreds of flags; the members of the Temperance Society, decorated with their medals, pressed round their superb standards; afterwards came the cross, the clergy, the great and petty sacred officers, and lastly the bed of honour where reposed the precious bones, objects of this august pomp. It was truly a magnificent spectacle, the long file of priests, young Levites,

virgins, old men, children, christians of all ages and conditions, forming the retinue of a young saint they honoured the more devotedly because they knew that she had given her blood for the confession of the faith. On the way they repeated the hymn of the virgin martyrs, *Jesu, Corona Virginum, &c.*, and this verse, so simple but so pathetic, *Sancta Januaria, ora pro nobis*. Then the band of musicians commenced again their loud and most melodious strains. In this manner the procession came to the cathedral, passing through St. Catherine Street, which had been decorated with evergreens and wreaths of flowers.

The shrine was carried by four canons, escorted by the two bishops. This shrine, which is five feet long, two high, and a foot and a half broad, is an object quite new in this country. All the interior except the front, which is of glass, is ornamented with mirrors, where are reflected and multiplied almost infinitely the objects which it contains. The largest bones are ingeniously arranged on cushions of red velvet, intermingled with gold spangles and flowers. Even the name of the saint is written there with her bones. The rest are disposed in different symbols, such as palms, crosses, &c. This exquisite we owe to our skilful grey sisters. In the middle is a superb crystal urn enclosing a little vase of the same material, which contains the smaller particles of the bones of the saint. At the bottom of the urn

is a fragment of mortar, in which there is a considerable part of the vial which contained the blood, the sign of the martyrdom of our saint. The outside was surmounted by a canopy covered, as well as the shrine, with precious stuffs, and ornamented with garlands and wreaths of lilies and roses. These ornaments are, in part, gifts offered beforehand by the faithful, and partly the work of several pious persons in the neighbourhood of St. Jacques. During the whole march eight ecclesiastics came, two by two, to offer incense (*en censeur*) by turns to the holy relics, while the air resounded with concerts of music. The entrance of the cathedral, above all, presented a transporting spectacle. One might say that it was a picture of the triumphant entrance of the saints into heaven. The lustre of a thousand lights, brilliant as the faith of the faithful, the decoration of the altars, the sound of the voices and instruments, and the harmony of the organ, all united to increase the splendour of this triumph. The shrine was placed upon an altar raised and ornamented for the purpose, in the middle of the choir, in the sight of the people. Then the songs of great joy and praise were redoubled. The earth seemed to have approached the skies, to celebrate with the heavenly Jerusalem, the glory and magnificence of him who crowns his saints. The songs and concerts being ended, the two prelates with united heart and voice supplicated the

Most High to continue to spread his most abundant favours on this religious assembly, in singing together the words of the Pontifical benediction.

The crowd could hardly retire, so great was their emotion ; in like manner, they were eager to return back to assist in the service of the evening, which was as well attended as that of the morning. The bishop of Juliopolis chaunted the vespers. The whole was terminated by the evening prayers of the holy sacrament, and the chaunt of the *Te Deum*. Then were delivered some instructions appropriate to the occasion, which were given at the morning service, by the lord bishop of Montreal ; and at that of the evening, by the reverend father Martin.

Since the shrine has been placed upon the altar by the side of the pulpit, prepared especially for it, public prayers have been said at six o'clock in the morning and evening, before this venerable tomb. The exercises continued during the whole week.

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## RELIGIOUS INTELLIGENCE.

DR. BRADLEY IN THE BAZAAR AT BANGKOK.—On the 31st August, Dr. Bradley writes, that the panic which had existed in reference to the circulation of Tracts and Books in Siam, had nearly or quite subsided, and the people were surprised to learn that the missionaries had still the friendship of the King. "Persons from all parts of the kingdom" were calling on him

"at the Tract House," and the people manifested "more confidence in him as a teacher, and were more ready to sit down and talk with him about Christ than formerly." He adds,

"It is not improbable that the constant exercise of my preaching abilities in a foreign tongue has increased these powers, and made them more effective in getting and holding the attention of my hearers. Be this as it may, it is quite certain I have more quiet, orderly, and attentive audiences than before.

"I aim to be on the ground punctually at a certain hour, on four days of every week. It is seldom that I fail of doing this. I then endeavour, as a settled plan, to preach very briefly, yet distinctly, the divinity of Christ; that he is the Maker and sustainer of all things; that he, seeing the world ruined by sin, came in human nature, and suffered and gave himself a sacrifice for man; that he rose from the dead on the third day, that he ascended to heaven, and now reigns Lord over all; that he has commissioned his servants to go every where preaching, saying, 'He that believeth and is baptized shall be saved, but he that believeth not shall be damned.'

"When I have preached this short sermon of five or six minutes, if I perceive a hearing ear, I enlarge upon the topics; but if the audience is noisy, and the demand for books is strong and impatient of delay, I consider it an indication that I should dispense the word by distributing Tracts and printed portions of the Bible, enjoining it on every one to read for the life of his soul, and practice what he reads. When this company have retired, and others come in, I preach substantially the same sermon again, endeavouring to make all hear and understand so much of the Gospel that the blood of their souls cannot at last be found in my skirts—so much, that not one of them can say at last, that he never had an opportunity to learn that Jesus Christ is the true Lord, and is able and willing to save every penitent sinner; in a word, I try to fulfil my commission as I read, in Mark xvi. 16.



"I often ask questions, and awaken attention in this way. I hesitate not to tell all classes that they are believing a lie, and must be condemned to all eternity, unless they repent and turn unto Jesus. Some appear to listen to such announcements with astonishment. Others seem to lay them up in their hearts, and say one to another, '*It is probably true.*' Others again are enraged, and loudly curse the preacher and his adorable Lord, and if they have a Tract they will as likely as not tear it to pieces before his eyes and scatter the fragments in the street. Scarcely any thing is so painful to me, which is of frequent occurrence, and still I am constrained to think that it tends directly to make Christ known to the people, and induces others to come in to hear what the 'babbler' saith, and finally take books, that would not otherwise do so."

The work of the American Tract Society abroad, is to strengthen the hands of such labourers as Dr. Bradley, and to aid all our foreign missionaries and evangelical labourers on the continent of Europe, by tracts and books, to be used wherever adapted to gain access to the minds of the people. Many thousands of dollars are yet needed to fill up the Society's appropriations for the year now drawing to a close.

**REVIVAL IN OHIO.**—The history of genuine revivals of religion is full of instruction to the christian. It may therefore be interesting to your readers to know what the Lord has done for the Presbyterian Church in Kingston, Ross County, Ohio.

In January and February, God in great mercy visited this Church with His reviving power. For three months previously there had been increasing interest in the means of grace. The Church was revived. There was more humble fervent prayer—more reliance on the Holy Spirit, and more desire to know and do the will of God. About the last of January, it became evident that the Holy Spirit was indeed present. Sinners were trembling, and Christians were wrestling at a throne of grace. The entire month of February was a season of

deep interest. The second Sabbath in March, we received into the Church 26 individuals as fruits of the revival. These, with 11 more received within a year, have materially increased our strength. A few who have indulged hopes during this work, have united with other churches, and others have not yet made a public profession.

This work was manifestly wrought by the power of God, and to His Name be *all* the glory. The work was characterised throughout with stillness and solemnity. There was less animal excitement than is common in such seasons. A stranger might have entered the sanctuary during the deepest interest, without discovering any thing peculiar, except the marked attention to every word that was uttered. A close observer might have seen the tear standing in many eyes, and heard occasionally a suppressed sigh. The simple means employed in promoting the work was the clear exhibition of doctrinal and practical Bible truth from the pulpit, in the enquiry meeting, and at the fire side, accompanied with prayer, without any resort to anxious seats, or any effort to excite the passions. The preaching, which was necessarily more frequent than in ordinary circumstances, was performed by the pastor, with but little foreign aid.

The cases of conviction were generally clear and pungent. Almost the invariable course pursued in conversing with inquirers was an effort to deepen conviction. Duty was then plainly presented, and its immediate performance urged.—The sinner was shown his weakness and dependence on the Holy Spirit, in connection with his obligation to act as God requires. The great point which seemed to press most deeply on awakened sinners, was the fact that they had sinned against a Holy God, and rejected a Saviour's love. Seldom are sinners more deeply agitated with anguish of spirit, yet on seeking the cause, the pastor did not in a single instance find it produced apparently by the fear of punishment; neither is he aware of a single case of apparently

real thorough conviction, that did not result in hopeful conversion. Among those who have made a public profession, are persons of all ages, from the man of grey hairs to the youth of fifteen. Of the 37 received within a year, 20 are heads of families.

Hitherto we have felt nothing of that painful reaction sometimes witnessed after seasons of refreshing. The church is still in a revived state—sinners are still anxious to hear the word.

Within a year, four other churches in (Columbus) Presbytery, have enjoined seasons of revival.—The Columbus, Truro, Circleville and Welsh Churches. About one hundred individuals have been added to those four churches, as the fruits of these revivals.

Yours respectfully,

TIMOTHY STEARNS.

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### Brief Reviews of Books.

*Memoirs of David Nasmith: his Labours and Travels in Great Britain, France, the United States, and Canada.*  
By Rev. John Campbell, D.D. London: John Snow.

Another volume from Dr. Campbell! Yes, and one of the best he ever wrote. Let not our gifted friend ascribe this judgment to the "partiality" of friendship: it is our calm, deliberate, unbiassed decision. In a well-written preface, he does us the honour of intimating, that to our "partiality" he owes it, that he undertook the work of becoming the biographer of David Nasmith. We gratefully accept this compliment, but with this qualification: It was not our "partiality" which induced us to recommend an application to Dr. Campbell. We acted under a deep persuasion that he was the *only* man in England qualified to do full justice to the character and memory of our lamented friend. David Nasmith we knew; and we were aware that he

had peculiarities which it required a master mind to delineate. We thought that ordinary writers could not do justice to these peculiarities; that they would either pass them over, and thus lead those who knew him intimately to conclude that the portrait was not faithful; or, that they would so represent them as to detract from, or seem to detract from, the sterling excellencies of his personal character. We thought, in a word, that no writer who was not profoundly versed in the science of human nature, could do substantial justice to the character of the man. We believed then, and we believe now, that Britain contains few men, if indeed there be one, who had studied that science more profoundly than our honoured friend; and hence, in recommending that *he* should be the biographer, we acted under the commanding influence of a sense of duty. Our highest hopes are realised, and more than realised. The volume is one of thrilling interest. It is constructed on the new principle—a great improvement in biography—on which Dr. Campbell acted so successfully in his “Martyr of Erromanga.” The chapters are presented in the form of addresses to eminent individuals; those chosen, however, not arbitrarily, but because of some associations existing between them and the topics discussed. Thus the volume will secure interest and attention in every circle in which Mr. Nasmyth moved, yes, and in every land through which, in his career of benevolence, he travelled. We need scarcely say, that we deeply regret our want of space to follow our author through his deeply interesting details. There is one feature in the volume on which we must offer a remark. We refer to the happy tact displayed by the writer in connecting with the record of some little incident the annunciation of some great comprehensive principle of Christian ethics, or the delineation of some mighty plan of christian usefulness. As a christian philosopher, Dr. Campbell is second to no writer of his age, at least so we think, in the ease with which he can educe salutary lessons from apparently insignificant events. His works, even in this aspect

alone, are an unspeakable blessing to the church and to the world. We would do violence to every conviction of our judgment did we not call the special attention of our readers to his masterly delineation of Mr. Nasmith's character. That delineation of character none but a "master in Israel" could produce; and we are free to confess, that high as was our estimate of the giant powers of our friend,—strong as was our conviction that he most profoundly studied books and men, we never had so high an opinion of his powers as since our cursory examination of this invaluable work. A perusal of the volume will convince every mind, open to evidence and free from prejudice, that David Nasmith, was an eminent christian philanthropist, and that John Campbell, is a profound christian philosopher. Such is our verdict.

*A Church without a Prelate. The Apostolical and Primitive Church, Popular in its Government, and Simple in its Worship.* By Lyman Coleman. *With an Introductory Essay,* by Dr. Neander, of Berlin. London: Ward and Co.

There are few men, on either side the Atlantic ocean, capable of producing this volume. It is very able, and very learned. It evinces cool research, rich and various learning, historical accuracy, and abounds with concise and conclusive arguments. The author had already made himself advantageously known by his learned and elaborate work on "Christian Antiquities," and the publication of his present work will greatly extend his well-earned reputation. The volume is divided into fourteen chapters, and the following is a brief analysis of their contents:—The first contains a summary view of the subject—Chapter II. The primitive church formed after the model of the Jewish synagogues—III. The independence of the primitive churches—IV. Elections (of officers) by the primitive churchess—V. Discipline by the churches—VI. Equality and identity of bishops and presbyters—VII. The rise of episcopacy—VIII.

The diocesan government—IX. The metropolitan government—X. The patriarchal and papal government—XI. The prayers of the primitive church—XII. The psalmody of the primitive church—XIII. Homilies in the primitive church—XIV. Apostolical benediction; its origin, and superstitious perversion. Such are the varied and interesting topics discussed in this volume; and we can assure our readers that they are discussed, not superficially, but elaborately and profoundly. We know of no volume in our language in which the scriptural parity of ministers is more ably argued, more satisfactorily proved. No minister of any denomination ought to remain without this volume for a day. From it alone he can obtain arguments more than sufficient to overturn the petulant heresy of the age. The whole community are deeply indebted to Messrs. Ward and Co. for this beautiful reprint, for the despatch with which they have brought it out, and especially for their considerate kindness in placing it within the reach of all classes.

### Christian Treasury.

**TRUTH.**—Nothing is *more* important than truth. Sir T. Brown said, that even devils do not *lie* one to another! Truth is necessary to *all* societies whatever. The society of hell *could not* subsist *without* it!

**RESURRECTION.**—In the resurrection of Christ, is the ground of the christian's hope. In the *new-birth* (conversion) is the *evidence* of our interest in it!

**PREACHING.**—The preaching of the cross of Christ to perishing sinners, would be attended with greater and still greater success, if every preacher was more desirous of being *understood* than *admired*!

**TROUBLES.**—If christians under troubles and trials were not so prone to look at these things through a *magnifying* glass, and their mercies and blessings through a *diminishing* one, they would not be so *miserable* under their *present* distress, and so *ungrateful* for *past* favours!

T. CHURCH.

## REVIVAL CONVERSATIONS.—No. IV.

(By Rev. H. Humphrey, D.D.)

*Pastor.* (In the inquiry room.) What progress have you made, my young friend, since I last saw you? Have you given your heart to God?

*Inquirer.* I cannot say that I have; but I hope I have made some progress. I have taken up the subject with the determination to seek till I find. I used, you know, to indulge in some bad habits. From these I have entirely broken off. I never used to pray, nor hardly ever to read the Bible, nor to attend any sort of religious meetings, except on the Sabbath. But now I read the Scriptures regularly, and pray morning and evening, and I do not mean to be absent from a single meeting, if I can help it. In short, I mean to perform every duty, to do all *I* can, and I hope in this way to conciliate the divine favour.

*P.* I am glad to hear that you have forsaken your old companions in sin, that you pray and read the word of God, and punctually attend on the means of grace. All this is right and necessary; but, according to your own account, it is merely *preparatory* work. You are not yet a Christian, but using means to become one; you

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are not *in* the ark of safety, but going *towards* it. Now suppose you should die before you get there, or in other words, while you are taking what you seem to regard as the preparatory steps to repentance? What would become of you? Could you go up to the bar of God, and plead that when arrested by the stroke of death you was doing "many things," and even *trying* to repent? Would such a plea avail any thing? "God *now* commandeth all men every where to repent;" but when and where has he said, that all or any of them must *try* to repent? It is very true that no one can expect to be saved so long as he neglects the Bible, and restrains prayer; and no one can repent till he *tries*. But however much, or however long he may try, mere *trying* falls just as far short of repenting, as trying to speak does of speaking, or trying to walk does of walking. When God requires you to do a certain thing as a condition of pardon, it is in vain to think of putting him off with something else, as either *preparatory* or *collateral*. You must do the *very* thing, or you lose the blessing.

You seem to think, that although you are not yet a Christian, you are in a fair way to become one: you have set out, and are a good deal nearer the kingdom of heaven than you was a month ago. Now supposing this were really the case, it would be madness to linger as you do, when the brittle thread of life may be cut at any moment. Why, if you should be within one step of repen-



tance when you die, you would as certainly perish, as if you had been ever so far off. The drowning mariner who only *almost* reaches the plank that was thrown over to save him, sinks to rise no more. The man-slayer who only *almost* reached the city of refuge before the avenger of blood overtook him, might as well have been cloven down a hundred miles off. But, my dear young friend, what makes you think you are growing better in the use of the means of grace, while you still withhold your heart from God?

*I.* Is it not better to pray than not to pray; to read the Bible than to neglect it; to attend religious meetings than not to attend them?

*P.* It certainly is; for there is no probability that a sinner will repent and be saved, so long as he neglects these duties. But are you not herein "going about to establish your own righteousness instead of submitting yourself to the righteousness of God?" Do you not secretly flatter yourself in all this, that you are doing something to recommend yourself to the divine favour? And is salvation, of works, or of grace?

*I.* Of *grace*, certainly; and I fear it is true that I have been trusting in my prayers and other religious duties. But is there nothing good in them? Am I no better than I was before I began to inquire and read and pray?

*P.* If it is the state of the *heart* which constitutes moral character, in what *respects* are you better? You confess yourself to be still imp eni

tent. You do not love God. You have no faith in Christ. You are merely attending to a heartless round of religious duties. Is this the way to grow better? Living on in sin and rebellion from week to week, and yet flattering yourself that you are making progress towards religion, and are actually better than you was a month or a year ago! I once preached a sermon, in the height of a powerful revival, from that text, "She had spent all her living upon many physicians, and was nothing better, but rather grew worse." The object of the sermon was to show that whatever sinners may do, whatever means they may use, whatever medicine they may try, till they come to the great Physician, and as it were "touch the hem of His garment," they are "nothing better, but rather grow worse;" and I had reason to believe that, by the blessing of God upon that discourse, more than one fabric of self-righteousness was levelled to the ground.

Let me tell you, my young friend, and *prove* to you, that instead of being better, you are at this moment a great deal more sinful in the sight of a holy God, than you was when this revival began. You certainly have made no atonement for the sins which you had committed before that time. They will stand charged against you, just as if you had not bestowed a thought upon the subject of religion. Now the question is, have you since committed any sin? You will not, you cannot, answer this question in the negative

Your own conscience testifies, that you have sinned every day, and every waking hour. Now these sins are *added* to the long black catalogue in the book of God's remembrance—so that you are a greater sinner to-day than you was yesterday; and if it were possible for you to live a thousand years, and to spend the whole time in reading and prayer, without regeneration and without repentance, you would be vastly more sinful, and of course unworthy of pardon, than you are now.

Do you detect any fallacy or flaw in this statement? Do you believe in your conscience, that all your prayers, and all your reading, and all your striving, have made you any better in the sight of God, or that they ever can? If your sins stood at a million, or ten million, four weeks ago, is not the number still greater now?

*I.* (In a desponding tone). I suppose it is; but how discouraging! According to this view of the case, I might just as well have remained stupid to this hour. It is all lost labour.

*P.* Yes, all that you have ever done or can do to weave a robe of self-righteousness, is *lost* labour. "The bed is shorter than that a man can stretch himself on it, and the covering is narrower than that he can wrap himself in it." Salvation is a free *gift*, and not a *reward* bestowed. "Not by works of righteousness which we have done, but according to his *mercy* he saved us, by the washing of regeneration and renewing of the

Holy Ghost." God has infinite blessings to *give*, but none to *sell*. He has pardon for the penitent and believing, but he makes no compromises. He looks upon no other righteousness, save that of his beloved Son.

*I.* But is there not some inconsistency in urging a sinner to pray and read the Bible, and to strive to enter in at the strait gate at one meeting, and at the next to tell him, that so far from having merited any thing, he is more sinful than if he had done nothing at all?

*P.* Did I ever tell you, that heartless prayers and impenitent doings would avail any thing? In exhorting you to pray and to use the means of grace, have I not always told you that you must do it with a humble and contrite heart? If you have done it with an impenitent heart, as you admit you have, where is the inconsistency in telling you now, that you have been offering vain oblations? And as to the other point, I am sure you will not say that I ever told an awakened sinner, who had been "doing many things" for a month, or week, that he was *worse* than if he had folded his arms and done nothing. If you had not been excited to call upon God at such a time as this, your guilt in stopping your ears and hardening your heart would have been very great; and it is very great now, that when God commands, "My son, give me thy heart," you virtually reply, I will give you my prayers, I will give my time, I will give and do everything else

but my *heart* I cannot give. One thing is certain : just so long as you try to build up a righteousness of your own, you will be "nothing better, but rather grow worse."

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### THE CHEVALIER AND THE BIBLE.

On a Sabbath in the summer of 1835, while attending the French protestant chapel in the city of Paris, which with my family I was in the habit of frequenting when not occupied in preaching, a gentleman and his wife came in, and took seats immediately before me. My attention was soon called to the appearance and conduct of these persons. They acted at first, like those who had not been in the habit of attending a place of public worship. Every thing seemed strange to them. But when the service commenced, I remarked that they listened with deep attention. During the sermon, as well as the sweet hymns which were used on this occasion, tears in abundance rolled down their cheeks. The text was, "I have set the Lord always before me." The minister was the excellent pastor, Audebez, one of the best French preachers in Paris. Sabbath after Sabbath, they came to the chapel, until they could no longer forbear to speak to Mr. Audebez, and

ask him to visit them. He went, and they told him the following history of their lives.

Having a little property, they had lived with great simplicity in a retired part of the city, devoting much of their time to reading, and seeking such amusements as that great capital so abundantly furnishes to prevent men from thinking of their immortal interests. Year after year, thus passed away. They frequented no church, for their minds were imbued with the infidelity which prevails among so many of their countrymen.

One day, the Chevalier, as he passed through a street, saw a colporteur selling Bibles. Inquiring the price, he was struck with its being so inconsiderable. He resolved to purchase one. Carrying it home, he told his wife what he had done. "Why did you buy it?" said she. "Are you not aware that no one in France believes the Bible, especially in respectable circles?" "That is true," said he, "but as it was so cheap, I thought I would buy it as a piece of antiquity, *comme pièce d'antiquité*," as he expressed it. With this explanation his wife was satisfied, and they sat down to its perusal. On their progress through the first part of it they were greatly amused with the old stories which they found. But while reading the book of Psalms, they became awakened to a deep sense of their sins; and then they began to read with earnestness. They read it through and through—they prayed to God to have mercy upon them. Month after month rolled

away. At length they found peace in believing, and immediately commenced the worship of God in their family, for they were wholly ignorant of the religious world.

As soon as they had found Christ, they regarded it as their duty to inquire whether there were any in Paris who knew anything of this wonderful religion which they had found in their Bible. For this purpose they went to a Roman Catholic church in their neighbourhood. It was High Mass. They tarried till the service was about half concluded, when the wife said to her husband, "let us go home; these people do not know the Great God of our Bible." They went home, and for months seemed to have given up all expectation of finding any one who was acquainted with this religion.

At length the woman having occasion to enter a shop to buy some article, endeavoured to persuade the person who kept it to purchase a Bible. "Oh," said she, "the Bible is a beautiful thing, *la Bible est une belle chose.*" As she said this, a pious lady came in and added. "Yes, the Bible is a beautiful thing: but the preaching of the Gospel is another beautiful thing." "I can readily believe it," said the wife of the Chevalier, "but where can one find it in Paris?" "Oh," said the other, "if you will go to such a street," giving the name, "and to such a number, and ascend to the third story, you will there find a chapel, and may hear the preaching of the Gos-

pel." They went the following Sabbath, and there I met them under the circumstances just related.

How strikingly does this narrative illustrate the utility and importance of distributing the Scriptures! Here we find a family made acquainted with the great salvation by the perusal of the Bible. I have known an instance, in which one New Testament was the means, under the divine blessing, of the conversion of five individuals in a village in the eastern part of France. Who then that loves God's word, would not do all in his power, to place it in the possession of the millions who are destitute of it, in France and other Roman Catholic countries.

And what a convincing proof of the sufficiency of the sacred scriptures to enlighten, convert, and sanctify the hearts of men, when attentively read! here we have an instance, in which the reading of God's word without the aid of notes, comments, or "traditions of men," brought two souls to a clear knowledge of eternal life, and instructed them in the duties of a Christian family. What an illustration of the truth of the psalmist—"The entrance of thy word giveth light, it giveth understanding to the simple."—*Rev. R. Baird.*

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INTERESTING CASE OF INDIVIDUAL  
USEFULNESS.

ONE of the members of a branch of "the British and Foreign Young Men's Society," commenced doing good, by means of books and tracts, in consequence of reading a little work on the distribution of tracts. At first he gave them away only, but on presenting a tract to a female servant, she gave him a hint about lending them; afterwards, he was taken unwell, (previous to this, he saw one number of the Mother's Magazine), when he resolved, that if God would please to restore him, he would order a quantity of them, to lend, as tracts; after he recovered, he attended to the resolution. Besides the above Magazine, he lent the REVIVALIST, Sermons to the Aged, and tracts; also, he lent children's books, and magazines, to those parents whose children could read. Respecting this plan, he wrote a letter to the Religious Tract Society, which was published in the Tract Magazine, for October, 1836. Since then, that society published 128 tracts for the young; the last 32 are entitled Missionary Tracts for the Young. One person, previous to reading a piece, on Marrying in the Lord, in the Revivalist, for May, 1834, was undecided whether he would marry a professor or non-professor of religion; after that, he decided in favour of the former, and was afterwards married. Another person, after reading in another number,

respecting the benefit resulting from holding religious services during the races at a certain place, recommended and had a tea-meeting, in order to keep the children of the Sunday School to which she belonged from attending the races.

He thought of the following plans of doing good, after reading in the Church Missionary Gleaner, that the Rev. E. Bickersteth, on being restored to health, sent a donation of fifty guineas to the Church Missionary Society, as a Thanksgiving Offering to God for his recovery.

That (as God has overruled the late War with China for its spiritual benefit) every Church and Dissenting Congregation in the kingdom should have an Annual Tea-Drinking, the profits of which to be sent by each congregation to their respective Missionary Societies as a Thanksgiving Offering to God for the produce of the Tea Plant, in order to have missionaries and stations built for them, together with school rooms, in that great empire.

That the money spent in intemperance and extravagance, and in drink given by tradespeople to their customers at Christmas (which is like thanking the clouds for rain, instead of God who made both the clouds and the rain) and Easter, should be applied towards having Missionaries sent to those countries where there are none at present—as a Thanksgiving Offering to God for temporal blessings—the means of grace—but in particular for sending His Son into the world to redeem it, on which account these days are observed.

As God has ordained that the world shall be evangelized by means of, and through the instrumentality of the Church, in union with the Holy Spirit—in consequence of which union, christianity spread so rapidly in the time of the apostles—therefore he resolved to make an experiment for God, in order to have the same blessing again. For this purpose, (as this metropolis is an example to the whole world for good or evil) he lately sent 31,000 hand-bills on prayer, for the outpouring of the Holy Spirit; and 3000 tracts on the same subject, by the Rev. J. H. Stewart. Fuller, on Religious Declension. On the Unity of the Church, by the Hon. and Rev. B. W. Noel. What do ye more than others? by Dr. Watts; and, How to do good to the London City Mission, to be distributed in the six hundred places of worship in this city, as a Thanksgiving Offering to God for His blessing when on a visit from home last year, and a legacy by means of which it was made.

In order to keep his soul spiritually alive, he finds much benefit under the blessing of God, by attending to the following rules, in addition to other means of grace.

First. To pray daily to be under the guidance of the Holy Spirit.

Second. In order to have a clear conscience—to confess every sin immediately, and pray for forgiveness for the sake of Jesus Christ, by means of ejaculations.

Thirdd. To oppose sin by practising the virtues

that are opposite the vices a person is addicted to, as recommended by Fuller, in his sermon on being led by the Spirit.

Fourth. Whenever two duties happen to be performed the same time, to attend to the principal first—in particular, a religious in preference to a worldly duty.

DODDRIDGE.

*Somers Town.—London, June, 1844.*

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### A WORD FITLY SPOKEN.

THE daughter of an English nobleman was providentially brought to a saving knowledge of the truth as it is in Jesus. The father was almost distracted at the event, and by threats, temptations to extravagance in dress, by reading, and travelling in foreign countries, and to places of fashionable resort, took every means in his power to divert her mind from “things unseen and eternal.” But her “heart was fixed.” The God of Abraham had become “her shield and her exceeding great reward,” and she was determined that nothing finite should deprive her of her infinite and eternal portion in Him, or displace Him from the centre of her heart. At last the father resolved upon a final and desperate expedient, by which his end should be gained, or his daughter ruined so far as her prospects in life were concerned. A large company of the nobility were invited to his house. It was so arranged, that

during the festivities, the daughters of different noblemen, and among others, this one, were to be called on to entertain the company with singing and music on the piano. If she complied, she parted with heaven and returned to the world ; if she refused compliance, she would be publicly disgraced, and lose, past the possibility of recovery, her place in society. It was a dreadful crisis, and with peaceful confidence did she await it. As the crisis approached, different individuals at the call of the company, performed their parts with the greatest applause. At last the name of his daughter was announced.—In a moment all were in fixed and silent suspense to see how the scale of destiny would turn. Without hesitation she arose, and with calm and dignified composure took her place at the instrument. After a moment spent in silent prayer, she ran her fingers along the keys, and then with an unearthly sweetness, elevation, and solemnity, sang, accompanying her voice with notes of the instrument, the following stanzas :

No room for mirth or trifling here,  
For worldly hope or worldly fear,

    If life so soon is gone :  
If now the Judge is at the door,  
And all mankind must stand before  
    Th' inexorable throne.

No matter which my thoughts employ ;  
    A moment's misery or joy !  
    But oh ! when both shall end,

Where shall I find my destined place ?  
Shall I my everlasting days  
With fiends or angels spend ?

Nothing is worth a thought beneath,  
But how I may escape the death  
That never, never dies !  
How make mine own election sure,  
And when I fail on earth, secure  
A mansion in the skies.

Jesus, vouchsafe a pitying ray,  
Be thou my guide, be thou my way  
To glorious happiness !  
Oh ! write the pardon on my heart,  
And whensoever I hence depart,  
Let me depart in peace !

The minstrel ceased. The solemnity of eternity was upon that assembly. Without speaking they dispersed. The father wept aloud, and when left alone, sought the counsel and prayers of his daughter for the salvation of his soul. His soul was saved, and his great estate consecrated to Christ. I would rather be an organ of communicating such thoughts in such circumstances, and aid in the productions of such results ; I would rather possess wisdom thus to speak as occasion requires, than to possess all that is finite besides. What hymn, what thought in the universe could be substituted for the one then uttered ? The time, the occasion, the thought ex-

pressed, the hallowed and "sweet manner" of its utterance, present full realization of all that is embraced in our idea of fitness. That surely was "a word fitly spoken."

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### A MOTHER'S INFLUENCE.

BUT I wish more particularly to speak of the influence a mother may have over the growing character of her children, by bestowing a little attention to the choice of their playthings; for I am convinced that tastes are often acquired, and habits formed, which exist through life, that may be distinctly traced to the apparent trivial toys of childhood. This fact cannot be too indelibly impressed upon the minds of all who sustain the responsibility of educating children. The first plaything ever given to Napoleon Buonaparte was the model of a *brass cannon*. And who can tell the influence that that warlike toy exerted on the whole life of that celebrated chieftain? Who will say that the little brass cannon was not the indirect cause of the butchery of millions of our fellow-creatures; of the groans and tears of widows and orphans that filled the land, and more than all, of the eternal loss of myriads of immortal souls? But for that toy, and instead of a hero wading through the blood of his countrymen to the attainment of his ambitious purposes, we might have seen, for aught we know, a power-

ful minister of Christ, a second Paul ; one who, by the superiority of his mind, in the hands of God, might have created a new era in the civil and religious history of the world. Truly, we may here see " great effects resulting from little causes."

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### FAMILY PRAYER.

THERE is not on earth a scene more interesting than a family thus bending before the God of heaven :—a collection of dependent beings, with tender feelings, with lively sympathies, with common hopes, fears, joys, blending their bliss and their woes together, and presenting them all to the King of kings, and the Great Father of all the families of mankind. There is not on earth a man more to be venerated, or that will be more venerated, than the father who thus ministers at the family altar. No other man, like that father, so reaches all the sources of human action, or so gently controuls the powers, yielding in their first years, and following the direction of his moulding hand, that are soon to controul all that is tender and sacred in the interests of the church and state. No Solon or Lycurgus is laying the foundation of codes of law so deep, or taking so fast a hold on all that is to affect the present or future destiny of man. We love, therefore, to



look at such venerable locks, and to contemplate these ministers of God which stand between the rising generation—feeble, helpless, and exposed to a thousand perils—and the Eternal Parent of all. They stand between the past and the coming age—remnants of the one, and lights to the other; binding the past with that which is to come; living lights of experience to guide the footsteps of the ignorant and erring; to illuminate the coming generation—to obtain for it blessings by counsel and prayer, and then to die. And if the earth contains, amidst its desolations, one spot of green on which the eye of God reposes with pleasure, it is the collected group, with the eye of the father raised to heaven, and the voice of faith and prayer commending the little worshippers to the protecting care of Him who never slumbers nor sleeps.

The inimitable language of Burns, on this subject, is not fiction. In hundreds of families you might witness all that is pure and sublime in the scene contemplated by the Scottish bard:—

They chant their artless notes in simple guise:

They tune their hearts, by far the noblest aim;

Perhaps *Dundee's* wild warbling measures rise,

Or plaintive *Martyrs*, worthy of the name:

Or noble *Elgin* bears the heavenward flame,

The sweetest far of *Scotia's* holy lays;

Compared with these Italian trills are tame;

The tickled ears no heart-felt rapture raise;

Nae unison hae they with our Creator's praise.

The priest-like father reads the sacred page,  
How *Abram* was the *friend of God* on high ;  
Or *Moses* bade eternal warfare wage  
With *Amalek's* ungracious progeny ;  
Or how the *royal bard* did groaning lie  
Beneath the stroke of heaven's avenging ire ;  
Or *Job's* pathetic plaint, and wailing cry ;  
Or rapt *Isaiah's* wild, seraphic fire ;  
Or other holy seers that tune the sacred lyre.

Perhaps the *Christian volume* is the theme,  
How guiltless blood for guilty man was shed ;  
How *He*, who bore in heaven the second name,  
Had not on earth whereon to lay his head ;  
How his first followers and servants sped ;  
The precepts sage they wrote to many a land ;  
How *he* who lone in *Patmos* banished,  
Saw in the sun a mighty angel stand ;  
And heard great *Babylon's* doom pronounced by heaven's command.

Then kneeling down to heaven's eternal King,  
The *saint*, the *father*, and the *husband* prays ;  
Hope "springs exulting on triumphant wing,"  
That *thus* they all shall meet in future days ;  
There ever bask in uncreated rays,  
No more to sigh, or shed the bitter tear ;  
Together hymning their *Creator's* praise,  
In such society, yet still more dear ;  
While circling time moves round in an eternal sphere.

## BENEFIT OF A SINGLE TRACT.

IN attempting to cross a river in America, Dr. Coke missed the ford, and got into deep water, but by catching hold of a bough, reached dry land in safety. After drying his clothes in the sun, he met a man who directed him to the nearest village, telling him to inquire for a good lady's house, where he received all the kindness and attention she could show him. The next morning the Doctor took leave of his kind hostess, and proceeded on his journey. After a lapse of five years he happened to be in America again. As he was on his way to one of the provincial conferences, in company with about thirty other persons, a young man requested the favour of being allowed to converse with him; and on asking him if he recollected being in such a part of America about five years ago, he replied in the affirmative. "And do you recollect, sir, in attempting to cross the river, being nearly drowned?" "I remember it quite well." "And do you recollect going to the house of a widow lady at such a village?" "I remember it well," said the Doctor, "and never shall I forget the kindness showed me." "And do you remember, when you left, leaving a tract at that lady's house?" "I do not recollect that," said the doctor, "but it is very possible I might do so." "Yes, sir," said the young man, "you did leave there a tract, which

that lady read, and the Lord blessed the reading of it to the conversion of her soul ; it was also the means of the conversion of several of her children and neighbours, and there is now in that village a little flourishing society." The tears of the good doctor showed something of the feelings of his heart. The young man resumed, "I have not, sir, quite told you all. I am one of that lady's children, and owe my conversion to God to the gracious influence with which he accompanied the reading of that tract to my mind, and I am now, Dr. Coke, on my way to conference to be proposed as a travelling preacher."

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### THE PIOUS MAID-SERVANT.

MR. INNES says, "I will mention a very pleasing instance of a single blessing accompanying the consistent conduct of a maid-servant, who was placed in a family, the members of which were strangers to the influence of true religion. Several young ladies were the objects of her charge. Frequently in the evening she proposed to read to them, when they retired to rest, a portion of the word of God ; and though they had no taste for such an employment, yet as she was a great favourite with the family, on account of her uniformly amiable temper, and accomodating manners, they were willing to listen to her. For

a long time they heard what she read with much indifference. At length, however, she was taken ill and died in the family, eminently supported by the faith of the gospel, and animated by the hope of eternal life. The wonderful consolation she experienced on her death-bed recalled the recollection of the young ladies to the truths she used to read to them from the word of God. They then began to see the importance of these truths; and from one step to another the greater part of the family, formerly gay and thoughtless, embraced the gospel, and were eminently distinguished for living under its influence." Let none then imagine, that their situation is so obscure as to exclude them from usefulness, even of the most important and exalted kind. Let us bear in mind, that "those who honour God he will honour."

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### THE WIDOW'S MITE.

WHAT our Lord designed to be held up to all succeeding generations, as an example of the purest benevolence, has been perverted into a justification of the most heartless penuriousness. Nothing is more common than for the niggardly, to cover up their pitiful contributions under the plea that they offer the "widow's mite." He that gives one dollar, when he knows

he might and ought to give a hundred, presents it as the widow's mite, and thus, if he does not blind his own conscience, attempts to blind others, by taking to himself the commendation which the Lord designed for a different sort of person. The memory of the ancient widow is thus dishonoured by a forced association with the acts of modern penuriousness. What were the circumstances of the case? The rich were ostentatiously casting their gifts into the treasury, but our Lord turning away his eyes from these, fixed them intently upon a woman who modestly slipped in two coins of inconsiderable value. He singled her out from the mass, and made her the subject of his beautiful commendation. The amount of her contribution was small, but in the estimation of Christ it was more than all the gifts of the rich. Why? she was a widow, and probably afflicted and friendless; she was very poor, and under these circumstances might have considered herself rather as an object than a giver of charity; and yet voluntarily and cheerfully she contributed her two mites, less than a penny, but in doing this she gave all she had, yea, all her living. This constituted the excellence of the gift, that she gave all; that she probably denied herself the little loaf, her living for that day, that she might show her attachment to the cause of religion, and her profound respect for the ordinances of God. It was a small gift in the eyes of the world, it was great to the view of God. Her ex-

ample has been recorded to stimulate our generosity ; it is of a pure and exalted character, and no one should say, as no one can say with truth, that he gives the "widow's mite," unless he has the widow's spirit of self-denial and is ready at the call of God to give up to Christ all that he is, and all that he has. At least we are very sure that that is not the widow's mite, which bears the proportion of one to a hundred of a man's income.

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### **PRAY FOR YOUR MINISTER, IF YOU WISH TO OBTAIN A BLESSING FOR YOUR OWN SOUL.**

The following hints may suggest some suitable subjects for frequent and fervent prayer.

1. For divine grace : renew, quicken, and preserve him as a vessel unto honour, sanctified and meet for his master's use.
2. That the Holy Spirit may so apply his studies, that he may ever be a learner, and always a teacher.
3. That the Lord would so order and sanctify his experience, and direct and bless him in the use of his talents, as to prove that he was sent, and is owned of God.
4. That he may always be faithful as a PREACHER : diligent as a PASTOR ; and exemplary as a PATTERN.

5. That he may never trifle with the word of God, the souls of men, or the delusions of Satan.

6. That he may be preserved from diminishing his usefulness by a political, a worldly, or a careless spirit.

7. That he may be watchful to discover, and labour to improve opportunities of usefulness.

8. That his hands may be strengthened; by God's providence restraining the wicked — His grace renewing and comforting penitent believers — and his power preserving his spiritual children in truth, righteousness, and peace.

9. That his principles and conduct may invariably be regulated, by the commands and example of Christ.

10. That he may realize and diffuse such an unctional spirit, as may be most salutary to himself, and profitable to others.

11. That God may dispose him to ascribe the success of his labours to the divine purpose, mercy, and power.

12. That he may be blessed with such encouragement in his work, as may prove a constant stimulus for renewed exertion.

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Remember that the most enlightened, faithful, talented, and consistent minister is but a man! And pray for your minister, as the apostle exhorted the Romans to pray for him.

“Now I beseech you brethren . . . that ye strive together with me in your prayers to God



for me: that I may be delivered from them that do not believe, and that my services may be accepted of the saints."

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### THE BETTER CHOICE.

A QUAKER, residing at Paris, was waited on by four workmen, in order to make their compliments, and ask for their usual New Year's gifts. "Well, my friends," said the Quaker, "here are your gifts; choose fifteen francs or the Bible." "I don't know how to read," said the first, "so I take the fifteen francs." "I can read," said the second, "but I have pressing wants." He took the fifteen francs. The third also made the same choice. He now came to the fourth, a lad about thirteen or fourteen years of age. The Quaker looked at him with an air of goodness. "Wilt thou take these three pieces, which thou mayest attain at any time by thy labour and industry?" "As you say the book is good, I will take it and read it to my mother," replied the boy. He took the Bible, opened it, and found between the leaves a gold piece of forty francs. The others hung down their heads, and the Quaker said he was sorry they had not made a better choice.

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## Poetry.

Lines suggested by hearing a person mingling in gay society, say that she had felt the importance of religion, but had never experienced its consolations.

I've been at the fountain where pleasures do flow,  
Where the worldly, the gay, the thoughtless do go;  
I've tasted their waters which seemed to be pure,  
And fain would have thought my bliss was secure.

Midst the din of the hours of music, and dance,  
I only have thought my joys to enhance;  
And closing my eyes on a world that's unseen,  
I dreamed in my rapture my sky was serene.

How transient, how false, are all earthly delights,  
How better the moments reflection invites;  
In the whirlwind of fashion we seem to forget,  
That enchantments like these are food for regret.

I've heard of the pleasure that Christians enjoy,  
Of peace that endures without taint or alloy;  
I've heard that in transport their hearts often melt,  
But these are the things that I never have felt.

No fears can deprive their blest moments of rest,  
A glance at their Lord kindles joy in their breast;  
With grateful emotions their hearts overflow,  
Ah! these are the things that I oft longed to know.

When the sands of this life have ebb'd to a close,  
 They look to the grave as the Christian's repose;  
 And faith gently whispers, the Saviour was there,  
 But redemption, in triumph, he rose to declare.

Oh ! how can I rashly this Saviour deny,  
 And jeopard my title to mansions on high;  
 And go with the wicked in anguish to dwell,  
 From whence none return, their misery to tell !

Incline me to list to the whispers of love,  
 Proceeding from Jesus my Saviour above;  
 And bow to his sceptre with meekness, and say,  
 I yield, Oh ! I yield, without further delay.

E.

## RELIGIOUS INTELLIGENCE.

**REVIVAL OF RELIGION IN SCOTLAND.**—The committee on the state of religion have issued the following, and addressed the same to all the ministers of the Free Church, with a request to read it from their pulpits to-morrow :

### GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

*Deliverance regarding the Appointment of Special Religious Service, to be observed on Tuesday, the 18th of June, 1844.*

The committee on the state of religion, appointed by the Assembly at the close of the very solemn exercises and deliberations of Tuesday, the 21st of May, gave in their Report on Tuesday, the 28th; at the close of

which, after specifying, among other things, certain means to be adopted for the attainment of the great object in view, and in particular, the commissioning of some suitable ministers to visit different parts of the land, for the preaching of the gospel and the edifying of the churches, the committee "submitted that, before entering on such undertakings as these, it would be fitting and proper to appoint some early day when congregations would be assembled together for purposes of confession and prayer, and for giving themselves to God in the furtherance of this great work, each saying in effect, 'Lord, what wouldst thou have me to do?'"

Thereafter, the Assembly, with much earnestness and prayer, adopted the following resolution, viz :

"28th of May, 1844.—The General Assembly approve of the report, and direct it to be sent down to all the presbyteries of the church, earnestly and affectionately commending this great theme to the prayers and diligence of the brethren ; and enjoining them to take every opportunity, which God in his providence may afford, for devout consultation, whereby they may edify one another, as well as for solemnly appealing to the people in regard to their responsibilities in this matter. In particular, the General Assembly, in terms of the suggestion in the report, that a particular day should be fixed, on which ministers may hold special meetings for prayer among their congregations, in order that, by God's blessing, the solemn impressions which this assembly desire most devoutly and gratefully to acknowledge as having been made upon themselves, may be communicated to all under their charge ; appoint the third Tuesday of June next as the day on which the religious exercises suggested in the report may be observed : and further, re-appoint the committee, and empower them to carry into effect the practical measures contained in the report. Finally, the General Assembly, humbly recognising in the Lord's dealings with them at this time, the presence of that Holy Spirit who of old descended upon this church in days of suffering and trial, when once and again, yea, oftentimes, the Lord

returned to visit the vine which his own right hand had planted in this land, desire to thank God and take courage, while they would continue to wait patiently on Him, that He, having given grace to this church once more to be faithful in witness-bearing, may show what great work He would still do by her means, and by what way He would lead her as He led our fathers in the days of old."

The committee, having been thus re-appointed, deem it their duty to offer a few brief suggestions to ministers and congregations, in the prospect of the congregational meetings to be held on Tuesday, the 18th of June.

1. Although that day is not set apart as an entire day of religious observance, it is manifestly intended that there should be at least one full and complete service, in every congregation, in which all the people ought to make conscience of punctually joining. The season of the year makes the evening suitable in the country, and, from other circumstances, it is generally suitable in towns. Accordingly, it is suggested, that the evening should be the time of the solemn convocation, or assembling of the congregations; at six, or half-past six, in the country; and at seven, or half-past seven, in towns. On that occasion, it is recommended that there should be public worship, with special reference, in the devotional portion of it, to the confession of ministerial and congregational sins, and the imploring of the Divine blessing, in the pouring out of the Holy Spirit on the ordinary and stated means of grace, as well as on the preaching of the gospel by the deputations about to be sent forth; and with a discourse, bearing upon such topics as the sins whereby congregations, as well as ministers, may have been hindering the work of the Lord—the expectations of spiritual fruit which ought to be cherished,—the obstacles to that fruit being reaped,—the prospects of the removing of stumbling-blocks, and the revival of the Lord's work, which are now especially to be improved, together with such views of the prophetic and providential signs of the times, as may be fitted to mark out the character of the present season of

long-suffering patience, as a precarious, and therefore precious, day of visitation.

2. Whatever arrangements for the public service may be adopted, it is hoped that families and individuals who have it in their power to do so, will feel disposed to devote the whole day, or so much of it as they can spare from indispensable calls of business, to the exercises of devotion, in their households and in their closets; that, in every domestic circle apart, and in every secret chamber apart, there may be much searching of heart and turning to the Lord, that the causes of the Lord's Spirit being straitened, may be sought out; that personal, family, and public hindrances may be mourned over; and that, looking on him whom they have pierced, all, separately and collectively, may feel that bitterness of soul, which shall move them to have recourse anew to the fountain opened for all sin, while they give the Lord no rest until he make Jerusalem a praise in the earth.

3. Further, it is suggested that the office-bearers—ministers, elders, and deacons,—of every congregation may, if convenient, meet on Tuesday, apart from the congregation, for special confession and prayer, over the several topics embraced in the Committee's Report to the General Assembly, in so far as these may be regarded, as bearing particularly on the state of their own souls, and on the condition and prospects of vital godliness, among the people under their charge. An early hour in the morning, or an hour in the afternoon, before the congregational meeting, may be set apart for this purpose. And it is suggested, that the office-bearers, at this meeting, should freely and confidentially confer together, regarding the obstacles which may be hindering, and the means which might promote, the advancement of true religion in their several spheres of labour.

While suggesting these arrangements in detail, so that, on the day named, "things may be done decently and in order," and the appointment of the Assembly may be improved to the utmost, the Committee are deeply impressed with the conviction, that this whole matter is too high for the handling of man, and that it

belongs peculiarly to Him who can dash in pieces those whose instrumentality He may see fit for a time to employ, that he may make bare His own arm, whose might his own instruments may have been apt to overlook. Believing that it was by a divine influence that the recent Assembly was made so thoroughly "to stand in awe, and not sin,"—and feeling, still more, that in "doing the work of an evangelist," on which she now proposes extensively to enter, the Church is impotent herself, yet strong in her Lord, the Committee leave this great cause in the hands of the Lord, whose it is, and who is able,—as the exalted King, whose crown-rights this Church has been honoured, once and again, to maintain—to shed forth, in all Presbyteries, kirk-sessions, and congregations, the same Spirit which we have seen and heard, both now and in former days, as having been manifestly poured out on the solemn Assemblies of those who have received grace to bear a faithful testimony for Christ, and his truths.

By authority of the Committee, D. MACFARLAN.

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### Brief Reviews of Books.

*Polhill's Works. Ward's Standard Divinity. New Series.*  
No. 1. London: Thomas Ward and Co.

The valuable series, known to the christian public, as Ward's Standard Divinity, has been so often noticed, and so strongly recommended in our pages, as to render any further commendation unnecessary. The present valuable work, however, comes before the public under new auspices. It is published under the direction, and of course with the sanction of a large and influential committee of ministers, who have kindly undertaken to decide what works, in future, shall be admitted into the series. These gentlemen fairly represent the leading evangelical denominations throughout the United Kingdom, and will command the confidence of the christian

public at large. This will render a great improvement in the management of the library, as it will secure the introduction not only of none but valuable, but also of none but suitable books. Of the work now before us, we need say little. Its value has long been known by christian scholars; but by few, in our judgment, sufficiently known. It is a great work—and none but a mind of the first order could produce it. Edward Polhill was a gentleman of property at Burwash in Sussex, and though never engaged in the work of the ministry, yet was he a “master in Israel.” He had studied the science of theology very profoundly, and these volumes were the fruits of his investigation. The work includes his four principal works;—these are, *Some Divine Truths*; *The Divine Will considered in its Eternal Decrees, and Holy Execution of them*; *Precious Faith, considered in its Nature, Working, and Growth*; and, *Preparation for Suffering on an Evil Day*. We can assure our readers of no ordinary treat, if they are not yet conversant with these valuable works—in that case, they will thank us for our warm recommendation of them. The work on “*Precious Faith*” is, in our opinion, cheap at the price charged for the whole volume. We know few treatises of its class we should compare with it. We ought to add, that a new type, expressly cast for this work, has been used, by which great facilities are afforded to the aged. The volume is beautifully brought out, and reflects great credit on the printing establishment of Mr. G. H. Ward, Son of the respected and enterprising publisher.

*A Visit to my Fatherland; being Notes of a Visit to Syria and Palestine in 1843.* By R. H. Herschell. London: J. Unwin.

This is an exceedingly interesting little volume, and will be quite a favourite, especially with the young. It records all that was deemed interesting in the recent journeyings of the esteemed writer, and in his somewhat extensive intercourse with “his brethren and kinsmen



according to the flesh." We very much admire the judicious remarks on the subject of the mode in which we should seek to benefit the Jews : and also the candour with which the writer expresses his opinions on some of the existing questions of the day. The volume we can strongly recommend, and we shall be glad to find, that it speedily passes through several editions.

*A Voice from Germany. Protestant Prelacy inconsistent with the Reformation.* By Dr. J. F. Rohr, translated from the German, by the Rev. W. Brown, of Tubermore. London: Thomas Ward and Co.

This able pamphlet results from the proposed plan of the King of Prussia to introduce prelacy, in its higher forms, into his dominion ; an effort, which through the energy and zeal of the christian people of Prussia, did not succeed. The pamphlet is well written, the spirit is unexceptionable, and the reasoning cogent and conclusive. We thank Mr. Brown, who, amid many engagements as a minister of the gospel in Ireland, has found time to make himself master of the German language, and so often turns his knowledge of it to excellent account. The pamphlet is very cheap, only 6d., and is nearly out of print,—those therefore who desire to have it, ought to apply without delay.

*The Sleeping Church, and the Perishing World.* By H. Harrison. Belfast: H. Greer.

This is an admirable essay ; very solemn in its appeals, and very faithful in its delineations of the claims of Christ and of his people's obligations. We strongly recommend it.

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### Christian Treasury.

THE BEAUTY OF THE LORD.—There are moments in the life of every Christian, when the name and cause of Christ are more precious to him than gold ; when the divine character appears ineffably glorious ; whenec a

lestial beauty adorns the sacred page, and the everlasting truths of the gospel are sweeter to him "than honey or the honeycomb." He beholds "the beauty of the Lord" in everything. Wherever he turns, he sees some thrilling manifestation. Even the wickedness of the wicked suggests to him that God is holy, and will punish sin. If he looks upon the wonderful works of art, he experiences a thrill of delight at the diviner beauty which they image forth; thus beholding "the beauty of the Lord." If he glances at history, and gather in a single panorama all that the world ever called beautiful or great, in science or literature, still is he reminded of the great Creator and Upholder of all things. If he gazes at the sky when the meek stars are shedding their silver light upon the world, again does this utterance within him declare that all this is "the beauty of the Lord." But above all, when he looks into the works of redeeming love, and beholds the mighty workings of benevolence there,—when he stands on Calvary, and sees Him who hangs there, the just for the unjust,—when he sees the stone rolled away from the sepulchre, and the linen clothes lying, and the Saviour gone,—when he beholds the ascending Redeemer, and hears the man in white raiment saying, "this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven,"—then indeed he sees "the beauty of the Lord." And he sees "the beauty of the Lord" in all the ordinances of religion, in the Sabbath, in the gospel, the meeting for prayer, and the communion of saints. He no longer wonders at David for saying, "One thing have I desired of the Lord, and that will I seek after: that I may dwell in the house of the Lord all the days of my life; to behold the beauty of the Lord, and to inquire in his temple."—*New York Evangelist.*

## REVIVAL CONVERSATIONS.—No. V.

(By Rev. H. Humphrey, D.D.)

*Pastor.* As there is a good deal of interest on the subject of religion in your neighbourhood, and some are inquiring what they must do to be saved, in almost every house, I have called to converse with you a little, if you are willing, in regard to your own views and feelings.

*Caviler.* I am always glad to see you as a man and a friend, and am willing to talk on the subject, though I have no great faith, I confess, in the present excitement. The doctrine of *election* lies in my way.

*P.* Indeed! And what, my dear sir, do you understand by the doctrine of election?

*C.* Why, that God has from eternity determined to save some, and not to save others. This leaves me nothing to do. If I am elected, I shall be saved at any rate; if I am not elected, I shall be lost; and what good will it do, to trouble myself at all on the subject.

*P.* Your *definition* is substantially correct. Not so, however, your *inference* from the doctrine, that it leaves you nothing to do. But do

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you *believe* the doctrine of election? I had supposed that you did not, and shall be very happy to learn from your own lips that you do.

C. (With some hesitation,) No, I confess I do not believe it. It makes God partial and insincere in his offers.

P. Strange—passing strange! You do not believe in election, and yet it lies in your way—right across your path, and prevents you from taking a step towards the kingdom of heaven! Do explain yourself; for I cannot understand how any man can be hindered or discouraged by an obstacle, which he believes does not exist at all.

C. But don't you hold to the doctrine of election, and preach it, to the great dissatisfaction of many of your hearers?

P. What if I do? The present question is not what I hold, or preach, but what you *believe*. Whether I am right or wrong, if you do not believe the doctrine, or in other words, that there is any election of one man more than another, you cannot offer it as an excuse for folding your arms and doing nothing. Even if it were a real obstacle in the way of any one's salvation, it would be no excuse for your neglect, so long as you do not believe that God has thrown any such obstacle in *your* way.

C. You rather bewilder me, I confess; but why do you preach election at such a time as this? It is very discouraging, I am sure.

*P.* I preach it, because I find it so explicitly taught in the Bible, and because I dare not "*shun* to declare all the counsel of God."

*C.* Still, if it is true, it shuts many out of the kingdom of heaven; for how can they be saved, if they are not elected?

*P.* How does it shut them out? What is the object of election? What does it do? I have always understood the grand and glorious design of it to be, to *save* men, not to *destroy* them—to *help* them, not to *hinder* them. Do you, my dear sir, understand it differently? Election has saved thousands and millions, and never yet destroyed one. "All that the Father hath given me," saith our Saviour, "shall come to me, and him that cometh to me I will in nowise cast out." If you are not saved, it will not be because election cuts you off, but because, when Christ sends out his gracious invitations, you **WILL NOT** come to him that you might have life.

*C.* But supposing the doctrine of election to be true, I am afraid I am not one of the elect; and if I am not, how can I be saved?

*P.* Just as well as you could if there was no election at all. If I understand you, you do not *wish* the doctrine to be true. If it be true, it injures no one, as I have just proved. It does not touch the non-elect. It leaves them just where they were. It only leaves you, if you are not elected, where you wish all mankind to be left,

that is, to act as they please, without any election ; and surely you cannot complain of this.

*C.* I see there is some reason in your argument ; but after all, if I am elected to be saved I shall be saved, do what I will, and if not, I shall be lost, do what I can.

*P.* This objection is much older than you or I, and as it appears to be seriously made, it demands a serious answer. Do you believe God has determined how long you shall live, or, when you are sick, whether you shall die or recover ?

*C.* It may be so, and it may not—I have some doubts about it.

*P.* Do you believe he certainly *knows* ?

*C.* Yes, I must believe that, or deny that he is infinitely perfect.

*P.* Then if he knows the very day and hour of your death, is it any less certain than if he had decreed it ? To say that he knows it, and yet that possibly it may not happen at the very time, would be to affirm and deny in the same breath. It is saying that he knows, and that he does not know.

*C.* This is very true, but I do not see what it has to do with the question before us.

*P.* When you are hungry, do you say, if God intends I shall live ten years, or one year, I shall live whether I take food or not—eating or not eating will make no difference ? If in crossing a ferry you should fall into the water, would you

say, If I am to drown I shall drown, do what I can, and if I am not to drown I shall be saved; and then coolly wait to have the matter settled before making any efforts to reach the boat or the shore? When you are sick, and advised to call in a physician, do you reply, If I am to die I shall die in spite of all the doctor can do, and if I am to recover I shall recover, without any of his prescriptions or medicines?

C. Certainly no man would be so insane as to think of prolonging his life without the use of means. I should take food, and send for the doctor, and get upon a plank, or lay hold of a rope, if I could.

P. Still, when I exhort you to flee from the wrath to come, you very calmly answer, "If, according to your doctrine, I am to be saved, I shall be saved; and if I am to be lost, I shall be lost, do what I will or can." Now where is the difference? Why not say, "If I am to live five years I shall live, whether I ever take a mouthful of food or not," just as you say, "If God has determined to save me I shall be saved, whether I give myself any concern about it or not." The reasoning is precisely the same, and is exactly as good in one case as the other; or rather, it is good for nothing in either. In both cases, the means are just as much appointed as the end. God has no more elected some to be saved without faith and repentance, than he has elected

some to live a hundred years without food. Beware, my friend, that "What God has joined together," you do not rashly "put asunder."

That there may be no possible room for mistake on this point, let me refer you, for one moment, to Paul's shipwreck. In the midst of the protracted tempest, and when all on board were expecting every hour to be swallowed up, he assured them, by an immediate revelation, that there should be "no loss of any man's life, but of the ship only." And yet, when the mariners were about to take to the boats, he cries out to the centurion, "Except these abide in the ship, ye cannot be saved." Did the Roman officer reason as you do, "If it is determined we shall be saved, we shall be, whether the sailors stay by the vessel or not"? No—he instantly ordered the soldiers to cut the ropes by which the boats were suspended over the bow, and let them fall off. There cannot be a plainer case than this, and it perfectly settles that great principle in the Divine economy, that the *means* are as much fixed and pre-determined as the *end*.

And now, my dear sir, whatever view you can take of it, is the doctrine of *election* any longer in your way? If there is no election, it certainly cannot be. If there is, it may save, but cannot possibly harm you. There is no decree of election that can keep you out of heaven, if you truly repent and believe on the Lord Jesus Christ;



and there is none that can save you, if you do not repent. Those only will be saved, who "give all diligence to make their calling and election sure."

*C.* Why, then, if these views are correct—as I am almost convinced they are—why is the doctrine of election so much feared, opposed, and hated?

*P.* Some reject it from prejudice, and because they do not rightly understand it; and others because they have no proper sense of their lost and helpless condition, as sinners. Let a person once feel that he is totally depraved, and that if left to himself he never will repent and submit, and I cannot see how he can help clinging to the electing love of God, as the only hope of his salvation.

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## REVIVALS AND MISSIONS.

THERE are a few facts in reference to revivals of religion and missionary operations, to which, it appears to me, the attention of the churches ought especially to be called at the present time, and which should be considered by them with eternity in view.

It is a fact, that revivals and missions have been coeval—that as soon as the people of God began to awake to the interests of perishing souls

*abroad*, the Spirit of the Lord was poured out upon the churches *at home*, fulfilling the promise, that "He that watereth shall himself also be watered."

It is a fact, that last year was remarkably distinguished for revivals of religion in our own land.

It is a fact, that there has been a great falling off in the contributions of the people of God to the cause of missions since the last year; and

It is also a fact—a truth most solemn and momentous—that where much is given much will be required.

Brethren and sisters of the churches, will you weigh these facts as stewards of the manifold grace of God? Do you not know that multiplied blessings involve multiplied responsibilities? Are you grateful for the precious revivals of religion which you were permitted to witness in months past? But how do you manifest your gratitude?—by your stinted, *diminished* contributions for the promotion of the Redeemer's kingdom?

Is this the kind return?

Are these the thanks ye owe?

Have your neighbours, your near and dear friends, your children, your brothers or sisters, or parents, been made partakers of the grace of God, and have you no thank-offering to present to the Lord for these mercies? Do you think of the heathen

fathers and mothers, and brothers and sisters, with souls no less precious, who are fast sinking to the darkness of eternal death, having never caught even the least glimpse of the light that shines with so much profusion upon you ?

Young converts,—ye who have tasted the preciousness of redeeming love, who have consecrated yourselves to the Lord, with all you have and are, have you no sympathies for a world lying in wickedness, for undying souls hastening to the realms of eternal night ? And have you nothing to give to send them that gospel, which, by divine grace, will prove to them, as it has proved to you, to be the power of God unto salvation ? Nay, will not some of you also come forward and consecrate *yourselves* to the work of preaching this gospel ?

O that christians at the present crisis had an adequate view of their responsibilities ! Can we expect that God will continue to bless us with these glorious “ refreshings from his presence,” if we permit the cause of missions to suffer for want of funds ? What is to be done ? Will the churches respond to the calls which God in his providence is making upon them ? Shall the heart of the missionary be broken, and his health and strength be impaired and ruined—shall missionary stations be broken up, and schools be disbanded—shall missionaries be detained at home, and the young men in our seminaries,

colleges, and academies, who have had the missionary field in view, and who would count it a privilege to preach among the heathen the unsearchable riches of Christ, be disappointed and discouraged, and all this, because the churches, which God has purchased with his own blood, and which he has refreshed from on high, fail to do what it is their highest privilege to do? "Forbid it Gethsemane, forbid it Calvary."

A FRIEND OF MISSIONS.

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### ANECDOTE OF LUTHER.

It is a painful reflection that, after all the ample and striking proofs which God has given of his willingness to hear and answer prayer, christians in general show so little practical confidence in his promises. And it is a want of strength and simplicity in the faith of christians at the present day, which makes the cause of Christ move so slowly, and the gospel of his grace to have so little of its legitimate and wonted power over the hearts and consciences of men. Let the friends of Christ then, test the faithfulness of God's promises and his readiness to hear prayer, and see if he will not pour them out a blessing on their children or friends, and on the church of God, larger than their hearts can find room for. The following anecdote, recorded by Luther, in his

journal, may serve to stimulate the faith of christians. It is a very remarkable instance of the prevalence of the effectual fervent prayer of faith:—

At a certain time, Dr. Luther received an express, stating that his bosom friend and co-worker in the reformation, Philip Melancthon, was lying at the point of death; upon which information he immediately set out upon the journey of some 150 miles, to visit him, and upon his arrival he actually found all the distinctive features of death; such as the glazed eye, the cold clammy sweat, and insensible lethargy upon him. Upon witnessing these sure indications of a speedy dissolution, as he mournfully bent over him, he exclaimed with great emotion, "Oh, how awful is the change wrought upon the visage of my dear brother!" On hearing his voice, to the astonishment of all present, Melancthon opened his eyes, and looking up into Luther's face, remarked, "Oh, Luther, is this you? Why don't you let me depart in peace?" Upon which Luther replied, "O no, Philip, we cannot spare you yet." Luther then turned away from the bed, and fell upon his knees, with his face towards the window, and began to wrestle with God in prayer, and to plead with great fervency, for more than an hour, the many proofs recorded in scripture of his being a prayer-hearing and a prayer-answering God; and also how much he stood in need of the ser-

vices of Melancthon, in furthering that cause, in which the honour and glory of God's great name, and the eternal welfare of unnumbered millions of immortal souls, were so deeply interested; and that God should not deny him this one request, to restore to him the aid of his well-trying brother, Melancthon. He then rose up from prayer, and went to the bed-side again, and took Melancthon by the hand; upon which Melancthon again remarked. "Oh, dear Luther, why don't you let me depart in peace?" To which Luther again answered, "No, no, Philip, we cannot possibly spare you from the field of labour yet." Luther then requested the nurse to go and make him a dish of soup, according to his instructions, which being prepared, was brought to Luther, who requested his friend, Melancthon, to eat of it; Melancthon again asked him, "Oh, Luther, why will you not let me go home, and be at rest?" To which Luther replied as before, "Philip, we cannot spare you yet." Melancthon then exhibited a disinclination to partake of the nourishment prepared for him, upon which Luther remarked, "Philip, eat, or I will excommunicate you." Melancthon then partook of the food prepared, and immediately grew better, and was speedily restored to his wonted health and strength again, and laboured for years afterwards with his coadjutors in the blessed cause of the reformation.

Upon Luther's arrival at home, he narrated to his beloved wife, Catherine, the above circumstances, and added, "God gave me my brother Melancthon back in direct answer to prayer;" and added farther, with patriarchal simplicity, "God, on a former occasion, gave me also you back, *Kata*, in answer to my prayer."

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### HOLY LIVING A MARTYRDOM.

MUCH is recorded in Scripture of the lives of holy men, and but little of their deaths. Their trials and their toils, their daily testimony and their occasional relapses, are related with a suitable minuteness for the instruction and consolation of the living; but their last moments are commonly dismissed with "he was numbered with his fathers," or "he fell asleep." This circumstance is good evidence that the criterion of character with God is a man's life, while his death is but a test of God's fidelity to His own promises.

No small quantity of false fire is often caught from glowing narratives of the conduct of martyrs at the stake; and one rife source of this base motive lies in the worldly character of the extraneous elements, which *may*, and often do enter into the composition of that fortitude which has been exhibited at scenes of execution. The pride of opinion and the glare of the spectacle, the honor

of sect and the reputation of time, present numerous and powerful incentives to the courage of the condemned man : and history is full of instances, where these motives have been sufficient to lend all the external appearances of courage and resignation to the last moments of the godless man, who seemed to the eye of faith to perish with blasphemy on his lips.

There is a better martyrdom, which is well pleasing in the sight of heaven, the martyrdom of the flesh and all its lusts. It is divested of the hollow show of pomp and circumstance ; it deals with the little in detail, silently but effectually consuming the dross and the stubble. To this martyrdom they that are Christ's are exhorted to come daily, and to approach the fiery ordeal with boldness, knowing that thence they receive the spiritual emancipation of regenerate men through a crucifixion of the flesh with the affections and lusts. It is told of the venerable Polycarp, when he was brought before the Roman tribunal, and was tempted by the pro-consul to renounce his Christian allegiance, and to save his grey hairs from the flaming faggots, that he answered, " Eighty and six years have I served Christ, and He hath never wronged me ; and how I can blaspheme my King who hath saved me ?" Thus should the penitent heart, when corruption would tempt it astray, hasten to the cross of Christ and exclaim, " Seventy times seven are the times, O



Saviour, in which thou hast enabled me to crucify the world unto myself. Help, Lord, that thy servant forget not whence his strength cometh."

"Be of good comfort, Master Ridley, and play the man," were the memorable and prophetic words of Latimer to his fellow martyr. The death of those noble witnesses kindled an unquenchable fire in England, but it is their holy living which nourishes the undying flame of their example. They "played the man" while death was yet afar off, and at the stake, when flesh and courage failed and they were but passive instruments and silent witnesses, the grace of God became their stay, and enabled them to play the saint.

The daily martyr has no false fire in his motives: he seeks no compromise with the divine terms of salvation by endeavouring to give God only the head when He asks the heart, or mere action when He asks submission to His will. The crucifixion of sin is to the Christian the precursor of resurrection to a holy life, and the incense of such a sacrifice is acceptable to God. It kindles a light about his pathway which honours the Father, it attracts by its essential beauties, and it is a living testimony before a gainsaying world to the vitality of our purifying faith, and the reality of godliness. Holy living is a daily crucifixion of self; but death is a passive yielding to the king of terrors: in the former, man is permitted to glorify his Maker; but in the latter, God glorifies Himself by verifying His own promises.

Holy living is the self-offered martyrdom of the faithful, the seed from which the church germinates and bears fruit: it has God, angels, and good men for its silent spectators, the cross of Christ for its stake, and the Holy Spirit to administer the baptism of fire. Its testimony is eloquent for the faith, and incontrovertible by the adversary: time is its race-course and heaven its goal; purity its immediate blessing, and eternal life its unfailing crown. **MATHER.**

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### WHO SHALL STAND WHEN CHRIST APPEARS?

**THERE** is a great day coming often spoken of in the Bible—the day of judgment—the day when God shall judge the secret of men's hearts by Christ Jesus. The Christless will not be able to stand on that day. The ungodly shall not stand in the judgment. At present, sinners have much boldness; their neck is an iron sinew, and their brow brass. Many of them cannot blush when they are caught in sin.—Amongst ourselves, is it not amazing how bold sinners are in forsaking ordinances? With what brazen face will some men swear? How bold some ungodly men are in coming to the Lord's table! But it will not be so in a little while. When Christ shall appear—

the holy Jesus in all his glory—then brazen-faced sinners will begin to blush. Those that never prayed will begin to wail. Sinners, whose limbs carried them stoutly to sin and the Lord's table, will find their knees knocking against one another. Who shall abide the day of his coming, and who shall stand when he appears? When the books are opened—the one, the book of God's remembrance, the other the Bible—then the dead will be judged out of those things written in the books. Then the heart of the ungodly will die within them; then will begin “their shame and everlasting contempt.” Many wicked persons comfort themselves with this, that their sins are not known—that no eye sees them; but in that day the most secret sins will be all brought out to light. “Every idle word that men shall speak, they shall give account thereof in the day of judgment.” How would you tremble and blush, O wicked man, if I were now to go over before this congregation the secret sins you have committed during the past week—all your secret fraud and cheating—your secret uncleanness—your secret malice and envy—how would you blush and be confounded! How much more in that day, when the secrets of your whole life shall be made manifest before an assembled world! What eternal confusion will sink down your soul in that day! You will be quite chop-fallen; all your pride and blustering will be gone.—*The late Rev. R. M. McCheyne.*

## VOLUNTARY HUMILITY.

**HUMILITY** is to religion, what Demosthenes says, action is to eloquence, the first, second, and third requisite. Christ "humbled himself." Without humility, no man can be a true disciple of Christ. The temptation to imitate any Christian grace will usually be much in proportion to the estimation in which such grace is held. As humility must always be in high reputation in the church, the temptation to imitate this grace must always be great. Its imitations are of two kinds. One may be called the humility of design. It has an object to accomplish. It is selected as the most available means to a desired end. It is the humility of a pope calling himself "servant of servants," that he may the more effectually tread on the necks of kings. But this grace may be imitated in a different way, and with far less hypocrisy. For the sake of distinction, this may be called the humility of the imagination. This imitation is much more sincere than the former; and requires much more of a self-sacrificing spirit. The humility of the imagination may induce a man to forego real advantages both of his happiness and usefulness, under the impression that they would foster pride. It may lead him to austerities uncomfortable both to himself and his neighbours. It may disorder his judgment about what is right

and wrong ; as well as about what is desirable or undesirable . It may urge him on to real degradation, and make him a real man-hater, under the delusive impression that he is doing God service. There is no better security against false humility, than the constant and careful cultivation of that which is true.

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### A BOLD PREACHER.

THE boldness of Samuel Davies (a qualification so important, that St. Paul requested the Christians to pray that it might be given him) will be illustrated by a single anecdote. When President of Princeton College, he visited England for the purpose of obtaining donations for the institution. The King (George II.) had a curiosity to hear a preacher from the "wilds of America." He accordingly attended, and was so much struck with his commanding eloquence, that he expressed his astonishment loud enough to be heard half way over the house, in such terms as these : "He is a wonderful man ! Why, he beats my Bishop " &c.

Davies, observing that the king was attracting, more attention than himself, paused, and looking his majesty full in the face, gave him, in an emphatic tone, the following beautiful rebuke : "When the lion roareth, let the beasts of the forest tremble ! and when the Lord speaketh, let the kings

of the earth keep silence." The king instantly shrunk back in his seat, like a boy that had been rapped over the head by the master, and remained quiet during the remainder of the sermon. The next day the monarch sent for him, and gave him fifty guineas for the institution over which he presided, observing at the same time to his courtiers, "He is an honest man; an honest man." Not one of his silken bishops would have dared to give him such a reproof.

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### A DYING THOUGHT OF SELDEN.

JOHN SELDON, distinguished for eminent learning, a few days before his death sent for Archbishop Usher and Dr. Langblaine, and, among other things, told them that he had surveyed most of the learning of this world—that his study was filled with books and manuscripts on various subjects—yet he could not recollect any passage out of infinite volumes that he could think of with half the satisfaction which attended his contemplation of the Sacred Scriptures. He pointed out one particular text, that greatly comforted and refreshed his spirit: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that

blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

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## NOT HEARERS, BUT DOERS OF THE WORD.

*(For the Revivalist.)*

THE present age abounds in hearers of the word. Not that we have no cause to lament over the numbers who never enter the sanctuary of God : alas ! we see them, on the day of sacred rest, hurrying from their homes to spend its sacred hours in seeking their own pleasure, or wasting them in indolence and sloth. But our motto reminds us, that many do hear the word, but are in danger of stopping there, as if in that consisted all their duty. They go to the house of God as His people go—they sit as his people sit—and perhaps the voice of the preacher is, even in their ears, as a lovely song ; but they retire, and the truths which have been solemnly urged upon their consideration, vanish from their minds, like a strain of music when it is passed. They forget the admonition, "Take heed *how* ye hear." Is it not very common, when leaving the house of God, to speak of the preacher ; of his excellencies, his defects, his manner ? Is it not too common to be pleased, when his subject has led him to dwell upon those doctrines which are peculiarly agree-

able or interesting to us, and to be less satisfied when he touches upon points which we do not understand, or which are not so interesting to us, though they are as clearly revealed in the word of God? Do we go to the sanctuary in a humble, teachable spirit, praying that our minds may be enlightened to understand the truth, and our hearts may be opened to receive it. When we are reminded of the truth, that "if any man love the world the love of the Father is not in him;" do we search our hearts to discover whether the spirit of the world may not be lurking there? When we are reminded, that our Saviour made obedience the test of love, "Ye are my disciples if ye do whatsoever I command you;" do we examine ourselves, whether our obedience is universal, habitual, cheerful? When we are directed to the example of Him who was meek and lowly in heart, do we try *ourselves*, whether these lovely christian graces adorn our lives? Do we retire thankful that once more the truths of the Bible have been laid before us? Do we return home humbled that our progress has been so small, that still we have so much to learn, and praying that those things which have been brought to our remembrance, may, through the divine blessing, sanctify our souls? Do we, at the close of the day of sacred rest determine that, depending upon the grace of God, the subjects which have engaged our attention in the house of



God on the Sabbath, shall be the subject of our meditation through the days of the week, and that we shall not only meditate upon them, but seek to reduce them to practice, so as to grow in grace? Do we, at the close of every day, examine what our conduct has been, how far we have *obeyed* the truth, fearing lest it should appear at last that we were among those who were only hearers, but not doers of the word?

*Hackney.*

C. C.

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### BIRTH-DAY REFLECTIONS.

[We have been kindly favoured with the perusal of the Diary of a Christian lady, who was greatly esteemed, while living, by an extensive circle of attached friends, and whose death, some years ago, that circle had reason to lament. The diary displays much of the fervour of personal devotion, and was evidently the utterance of a heart devoted, with more than ordinary consecration, to the cause of Christ. We present our readers with a single extract, and if permitted, we shall be glad to add another and yet another. They will agree with us in opinion, that reflections of this class must be interesting, and may be useful.]—EDITOR.

“MY heavenly Father! I am but a sojourner here below, a lonely fugitive, desolate and afflicted. O, remember me—guide me safely through the thorns and briars of my future path; be thou my shelter from the stormy blast, and my eternal home. Life’s evening tints are fast appearing, and the dark shadows of night will soon

close on this mortal scene. My soul, well examine thy condition, thy confidence, thy destiny; a delusion here would be most awfully dreadful; the hope of the hypocrite is a spider's web, which will soon be swept away with the besom of destruction. By nature I am alienated from my chief good; having 'a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin and death.' Sin cleaves to all I do, and often compels me to cry out in the energetic language of an apostle, 'O, wretched creature that I am, who shall deliver me from this body of death?' With him also will I 'thank God through Jesus Christ our Lord.'

'O forbid that I should boast,  
Save in the death of Christ my God;  
All the vain things that charm me most,  
I sacrifice them to his blood.'

The man of Nazareth, the despised Galilean is my confidence; he who was a man of sorrows, and acquainted with grief, whose sympathetic benediction, when on earth, was, 'Blessed are ye that mourn for ye shall be comforted.'—

'He, in the days of feeble flesh,  
Pour'd out his cries and tears,  
And in his measure feels afresh,  
What every member bears.

“Compassionate Saviour! let not all my hopes be vain; create my heart entirely new, which hypocrites could never attain, which false apostates never knew; give me to see what thy grace has wrought in me, and to what it will eventually conduct me. Take courage, my soul, and look to him who hath said, ‘Be steadfast, and do not fear—light is sown for the righteous, and gladness for the upright in heart;’ and though it may not grow and flourish in this unfriendly soil, it will surely bloom with immortal verdure in the paradise of God; for ‘he that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him.’ Awake ye, sing ye that dwell in dust, thy dew is as the dew of herbs, and the earth shall cast out its dead. Oh, for that sacred anointing, that teacheth all things, that will purify the heart, rectify the judgment, chase away the darkness of error and infidelity, and concentrate all the energies of my soul in the sweetest harmonies of devotion, gratitude, and love!”

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**SAFETY IN DUTY.**—If we are in the path of duty, and if our help and our hope is in the name of the Lord, we may confidently expect that he will uphold us, however faint and enfeebled we may seem to be to ourselves and others.—*Newton.*

**Poetry.****L I F E .***By H. W. Longfellow.*

Tell me not in mournful numbers,  
 "Life is but an empty dream!"  
 For the soul is dead that slumbers,  
 And things are not what they seem.

Life is real! Life is earnest!  
 And the grave is not its goal;  
 "Dust thou art, to dust returnest,"  
 Was not spoken of the soul.

Not enjoyment, and not sorrow,  
 Is our destined end or way;  
 But to act, that each to-morrow  
 Finds us further than to-day.

Art is long, and time is fleeting,  
 And our hearts, though stout and brave,  
 Still, like muffled drums, are beating  
 Funeral marches to the grave.

In the world's broad field of battle,  
 In the bivouac of life,  
 Be not like dumb, driven cattle!  
 Be a hero in the strife!

Trust no future, howe'er pleasant !  
Let the dead Past bury its dead !  
Act—act in the living present !  
Heart within, and God o'er head !

Lives of great men all remind us  
We can make our lives sublime,  
And departing, leave behind us  
Footsteps on the sands of time :

Footsteps that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again.

Let us, then, be up and doing,  
With a heart for any fate ;  
Still achieving, still pursuing,  
Learn to labour and to wait.

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### A MOTHER'S LOVE.

“ Happy is he who knows a mother's love.”

*What is so pure ?* The patriot expects fame, the friend sympathy, and the lover pleasure. Even religion, while she waters her faith with tears, looks forward to the best fruit of her love. But maternal

affection springs from the breast uninvoked by the touch of interest. Its objects are the weak and the woful. It haunts the cradle of infantile pain, or hovers near the couch of the faint and forsaken. Its sweetest smiles break through the clouds of misfortune, and its gentlest tones arise amid the sighs of suffering and of sorrow. It is a limpid and lovely flow of feeling which gushes from the fountain head of purity, and courses the heart through selfish designs and sordid passions, immingling and unsullied.

*What is so firm?* Time and misfortune, penury and persecution, hatred and infamy, may roll their dark waves successively over it, and still it smiles unchanged, or the more potent allurements of fortune, opulence, and pride, power and splendour, may woo her—and yet she is unmoved! Mother “loves, and loves for ever.”

*What is so faithful?* From infancy to age, “through good report and through evil report,” the dews of maternal affection are shed upon the soul. When heart-stricken and abandoned, when branded by shame, followed by scorn, her arms are still open, her breast still kind. Through every trial that love will follow, cheer us in misfortune, support us in disease, smooth the pillow of pain, and moisten the bed of death.

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## RELIGIOUS INTELLIGENCE.

**EXTRAORDINARY RELIGIOUS SERVICES AT MANCHESTER.**—At a late monthly meeting of the Independent ministers of Manchester and Salford, in Mosley-street vestry, reference was made to an able article in a recent number of the **CHRISTIAN WITNESS**, on "the more efficient dispensation of the Gospel," &c., which elicited a simultaneous expression of feeling as to the desirableness of resorting to other means besides the ordinary ministrations of the sanctuary, for proclaiming the glad tidings of mercy to the perishing multitudes; and it was at once agreed by the ministers of the Salford district, that an early meeting should be convened, for the purpose of making the necessary arrangements for special out-door services on the Sabbath-day, to be conducted by all the brethren. The result was, that a conference was held, at which it was resolved to procure a moveable platform, capable of containing twelve or eighteen persons; to issue placards announcing the time and place of service; to apply to the Commissioners of Police for permission to erect the platform on some eligible spots, which were specified; and to obtain the co-operation of influential friends connected with the several congregations. All this was done, and on Lord's day, May 26, the first of these services was held, on a vacant plot of ground opposite the Dispensary, and near the principal thoroughfares. About half-past one o'clock, the ministers and their friends ascended the platform, and a congregation was speedily gathered together, when the Rev. J. W. Massie gave out a hymn and prayed, after which the Rev. J. L. Poore addressed the assembly, from the words, "Him that cometh unto me," &c. Another hymn was sung, and the Rev. T. G. Lee, addressed the people from the text, "Will ye also be his

disciples?" The Rev. A. E. Pearce concluded the service by prayer. The ministers and their friends then adjourned to Chapel-street Chapel, inviting the people to accompany them there, which many did, and a large congregation was again addressed by the Revs. A. E. Pearce, and J. W. Massie.

On the following Sabbath, a similar effort was made, the service commencing at two o'clock, and being protracted, without adjournment to any chapel, till about four o'clock. On this occasion, three addresses, interspersed with prayer and singing, were delivered; the first by the Rev. J. W. Massie, from the words, "If any man thirst let him come unto me and drink;" the second by the Rev. A. E. Pearce, from "The kingdom of God is come nigh unto you;" and the third by the Rev. J. L. Poore, on "The common salvation."

The congregations, which on each occasion were large, were composed chiefly of persons who were not in the habit of attending a place of worship, and the writer has learned that several infidels and socialists were among them. The order and decorum were quite equal to what are exhibited in our places of worship. The people listened with great attention, and not a few were evidently under the influence of deep feeling. As the result of the experiment, the ministers are greatly encouraged, and purpose to continue the services during the summer.

**THE TEWKESBURY YOUNG MEN'S SOCIETY.**—Christian Friends,—The importance of this Society will easily be seen and appreciated by a discerning and religious public. It proposes, as far as human agency is concerned, the Christianization of our young men; thereby striking at the foundation of the cause and kingdom of Satan by the withdrawal of their example and co-operation:—blessing the cause of religion by their piety, influence, and zeal—raising our youth in society—aiding by them the cause of philanthropy and virtue—and spreading a salutary influence on all that is



deserving of Christian support, of Christian exertion.—Its influence will operate in the family, in the neighbourhood, in the world, in the church of Christ. It tends to the benefit of youth, in all situations and under all circumstances;—it will ennoble them as men—fit them for domestic relationship—prosper them through life—bless them in death—and we trust, be the happy means of their eternal salvation. God has been pleased in the most signal manner to declare his approbation, in the conversions which have taken place in the experience of six of our members—in the hopefulness of others, and in the general prosperity of the Society. It has tended and doth tend to restrain the vicious inclination—to establish and strengthen the weak and wavering judgment—to instil right principles into the mind and to eradicate error therefrom. Its object is not to seek to make proselytes but converts to the cause of Christ—not to stultify, by bigotry and party zeal, but to promote Christian unity in the love of the truth according to each member's conscientious view of it. Through the blessing of God this Society has prospered greatly, and in dependence upon God it is determined to go on and prosper more and more. We therefore very respectfully ask the Ministers of the Gospel to sanction and befriend it.—The Church of Christ to encourage and support it; by their prayers, their counsel, and their pecuniary contributions wherewith to circulate religious publications. It has proved and is proving a nursery for the church.—Parents and guardians of youth support it by placing therein your sons and the young men in your service.—Superintendents and Teachers of Sunday Schools support it, by recommending it to the attention of your senior pupils.—Young men support it—Christian young men, come and let your light shine here; lend yourselves to this great work. Ye who are as yet unconverted, join this Society and seek, with your fellow-members, the salvation of your soul. Young men of every class and cha-

racter attend the Society's meetings, and ultimately, if you cannot immediately, enrol yourselves as members. In conclusion, allow me to say that what has been written in commendation of this Society in this address is not my own testimony, or it would be vain and worthless, but the testimony of several ministers of the gospel and of many lay-members of Christian communities, much of which has been borne out in the history of the Society.

J. SMITH, JUN.

[We gladly insert the foregoing appeal. We wish all prosperity to the Society on behalf of which it is made; and we hope young men, in other places, will go and do likewise.—Editor.]

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### Brief Reviews of Books.

*The Position, Prospects, and Duties of that Body of Christians, usually denominated Independents or Congregationalists, briefly considered. The substance of a Paper read before an Assembly of Ministers, at Brighton, April 16th, 1844. By W. Davis, Minister of the Croft Chapel, Hastings. London: J. Snow, Paternoster-row.*

The estimable author of this able pamphlet has been long known to the christian public, and highly esteemed by all who knew him, both on account of his personal character, and for his important services to the cause of evangelical truth. His publications are highly valued by all evangelical christians who have perused them. In his present publication he appeals to the members of his own denomination, and furnishes them with some sound and salutary counsels, which they may ponder with much advantage. Having candidly admitted, that

in many things the churches of his own body, have come short of their duties—that they are not so simple and so spiritual as they might be, and ought to be; he then proceeds to enumerate the duties which specially devolve on them at all times, and emphatically at these times. Their duties, according to our author's enumeration, are the following:—To maintain our principles, so far as we believe them to be scriptural; to diffuse them; to confute, with the weapons of scripture and reason, those who oppose them; and to exemplify the practical part of our principles, by a holy, a peaceful, and a consistent life. Such are the admirable counsels which our excellent friend furnishes to all his brethren. On them he enlarges in a spirit of wisdom and love; and we do hope that his readers will “mark, learn, and inwardly digest” all that he says. We thank the ministerial brethren who most properly requested the publication of this pamphlet; and we thank Mr. Davis for his kind compliance. Though primarily intended for the members of his own denomination, we can assure our readers of all communities, that the pamphlet is fitted for general usefulness; and we feel assured, that all who read it in consequence of this notice, will thank us for our warm recommendation.

*The Spiritual and Financial Economy of Christ's Kingdom considered and explained.* By A. Gordon, M.A.  
London: J. Snow.

This is an admirable publication—full of correct and vigorous thought. The author has carefully studied the whole subject, and on every part of it his cultivated mind has poured a flood of light. We know not where to find so complete a manual on this most interesting question, and we are satisfied that all who read it with unprejudiced minds, will sympathize with this opinion. The book is composed in the form of a catechism, and we very cordially recommend it to general attention. Ministers will act wisely in promoting its circulation in the circles in which they move.

*The Hebrew Martyrs ; or, the Triumph of Principle.* By J. Waddington. London : J. Snow.

If this volume be—as we presume it is—the maiden production of the author, it is highly creditable to his taste and talent, and will be received by the reading public as a pledge of other and more elaborate works. The subject is very happily chosen ; it is a theme for the times. The noble conduct of the Hebrew martyrs is indeed a display of the power of principle, and of its triumph too. The principles which led them to suffer rather than to sin, are lucidly explained and faithfully applied. There is no mental reservation, no hesitancy, no compromise, about our author ; and for this we honour him. He has furnished christian people with an excellent manual, and we hope they will use it ; he has furnished them with salutary counsels, and we hope they will apply them. There never was a time in our nation's history, when firmness and high-minded decision were more requisite, and we thank the manly author who comes nobly forward to show ' Israel what they ought to do.' May christians of every name, and in every land, rise to the height of this, of this great argument, and study their ethics in the school where the lesson is taught, that it is our duty at all times, in all places, under all circumstances, to "obey God in preference to man." We thank the author for this seasonable guide, and shall be glad to meet him, soon and often, in the same honourable walk.

*The Useful Christian : A Memoir of Thomas Cranfield.*  
Religious Tract Society.

This little volume gives a striking proof of what may be done by a christian in humble life, to promote the glory of God, and the best interests of his fellow men. It is a melancholy fact, that many christians seem as if they forgot that one great end for which they were

themselves turned from darkness to light was, that they might shine as lights in the world, and hold forth the word of life to all around. Every christian has some means of doing good if he desire to do so, and is solemnly bound by his religious profession to do what he can. We cordially recommend this little narrative and hope it may rouse many inactive christians to zeal, and diligence.

*The Missionary Ship, John Williams.*—John Snow.

An interesting history of the missionary ship, the farewell services, and voyage down the river. All the young friends who contributed to this good cause will be delighted with the account of the sailing of the vessel, and many others may become interested in missionary labours by its perusal.

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### Christian Treasurp.

**A GROUND OF STEADFASTNESS.**—If I were not penetrated with a conviction of the truth of the Bible, and the reality of my own experience, I should be confounded on all sides—from within and from without, in the world and in the church.—*Cecil.*

**CHRISTIANITY.**—Christianity is not only a living principle of virtue in good men, but affords this further blessing to society, that it restrains the vices of the bad. It is a tree of life, whose fruit is immortality, and whose very leaves are for the healing of the nations.—*A. Fuller.*

**A LIGHT BURDEN.**—"My burden is light." A light burden, indeed, which carries him that bears it. I have looked through all nature for a resemblance of this, and I seem to find a shadow of it in the wings of a bird, which are indeed borne by the creature, and yet support her flight towards heaven.—*St. Bernard.*

**BODILY INFIRMITIES.**—Bodily infirmities, like breaks in a wall, have often become avenues through which the light of heaven has entered to the soul, and make the imprisoned inmate long for release.—*Dr. Watts.*

**USE OF AFFLICTIONS.**—Afflictions are the same to the soul as the plough to the fallow ground, the pruning-knife to the vine, and the furnace to the gold.—*Jay.*

**A GOOD CONSCIENCE.**—Speak not well of any unadvisedly—that is sordid flattery. Speak not well of thyself, though never so deserving, lest thou be tempted to vanity; but value more a good conscience, than a good commendation.—*Burkitt.*

**PRAYER.**—It is not the length, but the strength of prayer, that is required; not the labour of the lip, but the travail of the heart, that prevails with God. “Let thy words be few,” as Solomon says, but full, and to the purpose.—*Spencer.*

**A PIOUS WISH.**—When the flail of affliction is upon me, let me not be the chaff that flies in thy face, but let me be the corn that lies at thy feet.—*P. Henry.*

**PLEASURES.**—I see that when I follow my shadow, it flies me; when I fly my shadow, it follows me. I know pleasures are but shadows, which hold no longer than the sunshine of my fortunes. Lest, then, my pleasures should forsake me, I will forsake them. Pleasure most flies me when I most follow it.—*Warwick.*

**THE JESUITS.**—Boileau said of the Jesuits, that they were men “who lengthened the Creed and shortened the Decalogue.”

**A CHRISTIAN.**—A christian is like the firmament, and it is the darkness of affliction that makes his graces to shine out. He is like those herbs and plants that best diffuse their odours when bruised.

## REVIVAL CONVERSATIONS.—No. VI.

(By Rev. H. Humphrey, D.D.)

*Pastor.* (In the inquiry room). I am glad to see you here once more this evening, and hope you have come with a new heart in your bosom, and a new song in your mouth?

*Inquirer.* I wish I could say that I have; but I do not see that I make any progress at all. All my struggling and striving does not bring me a step nearer to the kingdom of heaven.

*P.* Indeed! I am more and more alarmed for you. You have held out a great while. The Spirit of God will not always continue to strive. Excuse yourself as you may, the sin lieth at your own door. And why, my dear young friend, will you not throw down the weapons of your rebellion, and submit unconditionally at once?

*I.* I have no power to submit, and how can I get the power?

*P.* Have no *power* to submit! What power does it require to *submit*—to leave off contending with God—to cast yourself down at the foot of his throne, as a perishing sinner? It is

September, 1844. c

the prerogative of power to *resist*, not to *submit*. What would you think were a garrison, when closely besieged and reduced to the last extremity, to use this plea for not surrendering the fortress—*we have no power to submit?* Thousands have had no power to hold out against a besieging enemy; but who was ever too weak to surrender at discretion? How strangely would it sound in your ears were a perverse and rebellious child, when under chastisement, to plead as an excuse for not confessing his fault and promising amendment, that he has no power to submit?

And yet, when God commands you to repent—to submit at the foot of the cross, as a poor sinner, you try to quiet your conscience by pleading that you have no power to *yield*! Why, the difficulty with you is, that you have *too much of power*, as you have hitherto used it. You have a power of *resistance* which is perfectly astonishing, and which nothing short of Omnipotence can overcome. You have held out day after day, and week after week, against motives which one would think must be enough to conquer a world;—against threatenings and invitations and promises, the most urgent and alluring, that were ever addressed to rebels under the curse of God's holy law. What you need is, to have this terrible power of resistance overcome, and not the new power to submit. All you want is the right disposition; is a "humble and contrite heart;" and that you lack this, is your own fault.



*I.* Well, it may be so—perhaps I have not used the right term. It does look absurd for one, I confess, when he is called upon to *give up*, to say he has not the *power*. But what should I say? I have tried and tried—I have done all I can, and yet here I am, without repentance and without hope.

*P.* Do you mean just as you express it, that you have *done all you can* to secure the salvation of your soul, and that you are yet “in the gall of bitterness and the bond of iniquity?” Pray tell me what you have done; for if you have done *all* you can, it is very remarkable indeed—I never met with such a case before.

*I.* I have broken off from all my bad habits and sinful companions—I keep the Sabbath strictly—I attend all the meetings, and listen to every thing that is said—I read the Bible more than I ever did in my life, and try to understand it—I pray much, and as well, and as earnestly as I can—I confess my sins before God every day, and plead for pardon through the blood of Christ. These are the very things which you have often told me I *must* do, or I could not be saved. I have followed your directions and advice, as exactly as possible, and what more *can* I do?

*P.* It is very true that I have exhorted you to break off from your sins, to pray and attend meetings, and read the Scriptures; but did you ever hear me say, that these external observances

would save you, or that you could do no more? Have I not always insisted, both in preaching and in conversation, upon the duty of immediate *repentance*? Did you ever hear me say or intimate, that reading and hearing and praying would save you, without "repentance towards God, and faith in the Lord Jesus Christ?" Never, never: and if I had, that would not have excused you—for it would have contradicted the Bible. You cannot deny that God *requires* you to do more than you have done, on pain of his everlasting displeasure. He commands you to repent, he commands you to give him your heart, and you acknowledge that you have not repented—that you have not given him your heart.

Do I then understand you correctly? What do you mean by saying that you have done *all you can*? Does God command, where there is no ability to obey? Dare you lay your hand on your heart, and appeal to Him, that you have done your utmost; that you can go no further; and that if after all you perish, your own conscience will acquit you? I know you dare not; for you cannot do it, without charging God with requiring impossibilities.

I. I cannot answer your arguments; but, although I begin to see the subject in a new light, it does still appear to me that I have been honest and sincere in trying to do all I can; and will not a God of infinite compassion pity my weakness, and make up the deficiency?

*P.* God will never give up his rightful claims. He will never cease to command, however you may refuse to obey; and if you die in your sins, he will justify the reasonableness of your condemnation before an assembled universe. Admitting the validity of your plea, there will be a great wonder in the day of judgment. You, of all the countless millions of the human family, will stand alone, as one that *did all he could* to comply with the conditions of salvation, and yet was not saved! No sinner ever *did all he could* before conversion. Every one who perishes, will be self-condemned. "Thou hast destroyed thyself," will ring louder and louder in his ears, as he sinks deeper and deeper in "the blackness of darkness for ever."

*I.* What more, then, *can* I do? I am sure I am willing to do every thing that God requires, cost what it will.

*P.* No, my young friend, you are not *willing*. Here lies the fatal mistake. You deceive yourself. You want to be saved. You shrink back from the bottomless gulf, upon the brink of which you are standing. You would doubtless give the world, if you owned it all, for the ransom of your soul; but you will not give your *heart* to God—you will not repent—"you will not come to Christ, that you might have life." If there is anything in the way but your own obstinate and wicked heart, do tell me what it is. Does God

stand in the way? Do I stand in the way? Do any of your christian friends? Do your sinful companions? They may try to dissuade, but they cannot hinder you from coming to the cross. The difficulty is within, and not without.

I. I think I see and feel it at last. I have been trying to throw off the blame from myself; but I will do so no more. O, how deceitful is my heart! O, how blind I have been! "God be merciful to me a sinner."

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### SHALL WE KNOW OUR FRIENDS IN HEAVEN?

PROBABLY few questions are asked with more frequency and earnestness than the question, Shall we know our friends in heaven?

The answer, as it seems to me, must of necessity be affirmative. In the present life we know our *friends* as being both corporeal and spiritual.

They can scarcely be called more than *mere acquaintances*, who are not better known to us by intellectual and moral attributes than by physical peculiarities. It can hardly be thought that our powers of apprehension and appreciation will be depreciated by the dissolution of this union of body and soul, when the scriptures, as well as our experience, point to the opposite conclusion.

There is a question more important, more truly interesting, than the question mentioned, which seems to me to be generally and unwisely overlooked, viz:—*How shall we regard our friends? what will be the measure of our affection for them, when we meet in heaven?*

Let two or three things be considered. When we, by the grace of God, arrive in heaven, we shall be presented before him, in Zion, *perfect men* in Christ Jesus. Errors of judgment, errors of every kind, will be left behind. When we see Jesus as he is, we shall see the saint as he is, and our friends among the rest. When we awake in His likeness, we shall love Jesus as he is, and for what he is. We shall love the saints by the same rule. The teachings of the Saviour warrant the proposition. "Whosoever," he says, "shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." In heaven we shall love the Lord our God conformably to that first and great commandment, never to be repealed, because we shall see Him as he is—because we shall perfectly apprehend his excellent glory, his transcendent loveliness. Our anthem will be, "*Worthy* is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing. And if we love the Lamb *because he is worthy*, shall we not love his followers on the same principle, and proportionately?"

It will be said by some—but surely you do not mean to question that husband and wife, that parent and child, that brother and sister will look upon each other with greater affection than upon strangers! I have already cited our Saviour's memorable answer to those who informed him that his relations, according to the flesh, desired to speak with him. Did he not intend to be understood as looking upon “whomsoever shall do the will of my Father which is in heaven” as brother, sister, and mother? If so, is it not fair to infer that such would be dear to him *in proportion* to their subservience to his Father's will? And can it be thought that there will be diversity of opinion between our Lord and ourselves on such a point?

It is not hence necessary to suppose, that our peculiar regard for christian relatives and bosom friends will be annihilated; but it seems impossible to doubt that it will be greatly modified. In heaven, the saints neither marry nor are given in marriage, but are as the angels of God. How the angels of God are, doth not as yet *fully* appear; but some of the great principles which obtain in their blessed abode are known to us, and may doubtless assist us to a rational conjecture. Thus, for example, God is holy, and wise, and good: He made man in his own image in these respects, and so also the angels, for nothing opposed to these attributes can enter heaven, although that

holy place is, by comparison, said to be unclean in His sight. Now, if we may reason at all upon such deep things, it is a necessary conclusion from these premises, that angels sympathizing with, and governed by these principles, esteem just men made perfect in proportion to the approximation to holiness, wisdom, and benevolence, made by them while yet on probation.

Again, we are assured, that the angels take an intense interest in the Saviour's work of redemption ; they desire to look into these things ; and can the office work of the Saviour be separated from its results ? Then must they look with the deepest interest upon those who have most perfectly lent themselves to its advancement. But this is not all. There is a principle in human nature leading man to demand, in order to any high degree of intimacy and affection, a sympathy in his absorbing and controlling pursuits. It is a principle in the nature of the Son of God ; " I would thou wert cold or hot." Devotion to the cause of God and the Lamb is valued in heaven ; does it not follow that they will be most valued who possess the most of it, and shall *we* or our *friends* be likely to hold other views than those of Jesus and his angels ?

It is then, I think, evident that our Saviour, being the immaculate and only model of excellence, being on this as (well as on other) ground the object of our supreme and perfect regard, all

other objects of affection must be graduated by the degree of resemblance to Him. It is equally evident that all attachments not graduated by this scale, must be disturbed by the transition from this imperfect and defective state to the exact discrimination of heaven.

Again, consider the impossibility rightly to aim and justly to endeavour for the things which are commended in the Word of God except we appreciate those things ; and, can any man appreciate the christian virtues in the abstract, and be insensible to them as embodied in the children of God? On the whole, I judge from the teachings of the Word of God, that he only can reckon upon an undisturbed complacency and satisfaction in the re-union of friends in heaven, who has elected and loved those friends on the basis of resemblance to the Lamb of God.

Vox.

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### BLACK HEARTS.

WHEN Whitfield was preaching to the negroes in Bermudas, he told them they had *black hearts*. One of his hearers expressed great surprise that he should say so ; when a black brother said to him, " Thou fool, dost thou not understand it? He means black with sin." Whitfield had no intention of insulting the poor negroes, as if their



black skin was evidence of a bad heart. He only meant by this means to fix attention upon an important truth. But let us put a case: suppose upon a given Sabbath, when our houses of worship were all full, the complexion of each one should suddenly change so as to become an exact index of the state of the heart, the greatest sinners in the sight of God being of the deepest tinge. What a change would come over the audiences! What confusion and mortification there would be! What dropping of heads and raising of handkerchiefs! The people would be afraid to look at each other, and a great deal of deception would be suddenly removed. Some who rode to church in splendid carriages, dressed in the most costly silks and broadcloths, and whose consequence had given them the uppermost seats in the sanctuary, might be seen turning quite *black*. Some, perhaps, in the church, of very solemn countenance and devotional posture, would be amazed at the extremely dark hue of their own skin. And, awful to think of, cases might occur in which the *minister*, with solemn words upon his lips, would take the sable hue of the African; and, on the other hand, some poor neglected ones, coarsely attired, and not feeling fit to be in the house of God, possibly even some away off in the negro pew, would be seen taking a very light complexion. But the reader must pursue the thought for himself.

What a pity it is that people do not care as much about their characters as their looks. The reason is, they care more to have the good opinion of men than of God, and they are quite content to have black hearts if they can have white faces. The time is coming when God will unmask us all, and nothing will be left to any of us but our *moral* complexion. That will be a day of awful discoveries; and let every one consider whether he had not better begin to think less of the outward appearance and more upon that state of the heart, which will be so much valued in the day of judgment.

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### THE ASCENSION GIFTS.—THE HOLY SPIRIT.

We are told in the Bible, that Christ, when he went up to heaven, after his resurrection, went up to receive gifts for men. He had by his blood purchased that of which we stood in perishing need, and now, after his sufferings and death, he went up to receive it for us. And what was the sum of these gifts? We are told in these words; "Thou hast ascended on high, thou hast received gifts for men, even for the rebellious, that the Lord God might dwell among them." God's *dwelling again among* those that had been rebellious and of course abandoned, is, then, the gift.

This either involves in itself, or carries along with it, all the gifts which Christ has purchased and received for his people. And how does he accomplish this indwelling by virtue of Christ's departure? Christ himself tells us—"I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth; for he dwelleth in you, and shall be in you." The Holy Spirit, then, to dwell in us, is the gift secured to us by Christ's going away into heaven.

This Holy Spirit to dwell in the church, is a gift purchased by Christ. One part of the curse which sin brought upon the world, was the withdrawal of the vital influences of the Holy Spirit. And the law of God forbade the return of those influences, without an atonement, as really as it forbade the unforgiven sinner to enter heaven.—Christ, in taking the mediatorial work, received the promise of the privilege of dispensing those influences, as a part of the reward of his obedience unto death; and when the Father signified his acceptance of his work, by raising him from the dead, he put into his hand the reward. Hence Peter, explaining the cause of the Pentecostal outpouring of the Spirit, said—"Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth that which ye now see and hear."

This purchased gift is a comprehensive and im-

portant one. The promise of the Spirit, holds about the same place in the New Testament, that the promise of the Messiah does in the Old. It is the sum and consummation of all the promises; it was a substitute, and more than a substitute, for Christ's actual presence. So when about to be lifted up out of the midst of his disciples, Christ, as the last thing, reminds them of this promise. And Peter made the same promise the subject of his Pentecostal sermon, under the very realizations of that promise. And from that time forth, the language of the Apostles makes the influences of the Spirit the great subject of the promise. They style the Spirit, "the Holy Spirit of promise," that is, the Spirit in whose agencies all the promises of God centre and consist.

All that is done in the great work of salvation by the Holy Spirit, all the outgoings of the sanctifying Spirit, and all the fruits and saving effects of it, are included in those gifts which Christ received for men. Every ray of the light of revelation, that glows on the sacred page—every miraculous gift, that authenticated the Divine word and qualified the first messengers of grace—were parts of these gifts. So were all the proper endowments of the ordinary ministry; and so is that Divine energy which goes along with the word, to make it effectual for conviction, conversion and sanctification—yea, that living, healing influence, which nurtures all the graces, and brings forward all the fruits of the Spirit.

And it is also a most *precious* gift. It involves the hopes of a world. Without it, there can be no salvation. Without it, all other agencies of redemption are useless. The atonement and the written revelation, without the Spirit, cannot impart that holiness, without which no man can see the Lord. It is a precious gift, because it gives efficacy and value to all other gifts. It is that by which the believer is sealed unto the day of redemption. It is that by which he is called with an effectual calling, in accents of constraining tenderness, into the way of life. It is precious, as the hand that lifts from an horrible pit, and gives a standing upon the rock. It is precious, as a thing bought, not with corruptible things, but with the precious blood of Christ. It is precious, as it is a gift which God reserves for his own. Treasures, honours, and thrones, are as so many baubles thrown out to those whom he lightly esteems; but the sanctifying influences of his Spirit, he gives only to his own children.

It is a *free* gift. It comes into the hands of Christ, indeed, at great cost; but to us it comes, from him, without price. It cannot be purchased with money; and all that receive, heartily acknowledge it as a gratuitous favour. It is free in another respect: it is given with perfect willingness on the part of the giver. It is the gift which he most of all loves to give, and which he is more ready to give, than parents are to give good gifts

to their children. And we have only to ask, in order to receive. Yea, it is a gift which all do actually receive, who do not wilfully resist the Spirit. Yea more, it is effectual often, after much resistance.

Thanks be unto God for his *unspeakable* gift. How much is the world indebted for that gift, by which its ruins are repaired, and its God is reconciled! And Christians—how much are you indebted for that gift, which has begun the work of sanctification in you, and stands pledged to carry it on! by which you have commenced a walk with God, and fellowship with the Father and the Son Jesus Christ; by which you are made a temple of the living God, and the Holy Ghost dwells in you!

The design of these remarks is, to awake in the reader's heart a desire for this heavenly gift.—The desire of the christian, living, ardent and strong, is the great means of attracting the hallowed influence. And surely a view of the languishing condition of the church, under the broad suspension of reviving influence, should awaken such desires within us. Reader, may not these lines direct an effectual appeal to your own heart? You see the desirableness of this gift; your own conscience tells you how much you need it, in larger measures;—will you not, then, tax your mind first of all, to bring forth a steady volume of intense desire? Open your mouth wide, that God

may fill it. Stretch your desires abroad. If your heart is in the condition which (judging from appearances) we fear is becoming the common condition of the church, there is occasion for alarm.

Nothing is so much wanted now, as that ascension gift which we have contemplated. God has of late suffered a drought to light upon our fields, and showed us the parched earth opening its seams and looking imploringly to the heavens, for the needed rain. And in this, we have had an affecting picture of the existing state of the church, unvisited with the showers of grace. The heavens have become as brass over our heads, and the earth as iron under our feet, and every green thing began to pine and wither. After a long and tedious drought, how does the whole face of nature change in an hour, under the refreshing rain! So how would a drooping church revive, and become as a watered garden, if our prayer could be answered in the copious descent of the Holy Spirit!

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## REASONS FOR CHRISTIAN LIBERALITY.

I. The Lord Jesus Christ requires it. Having died on the cross to make an atonement for sin, risen from the dead, and being about to ascend unto heaven, he left this solemn charge to his

followers: "Go ye into all the world and preach the gospel to every creature." Not that the Saviour expected all his people to become missionaries. This they cannot all do. But he does expect that all should, according to their ability, assist in spreading the gospel. And this they can do. When we give our contributions to the Bible Society, to enable them to print the word of God in the various languages of the earth, and to send it to all nations; or to the Tract Society, in order that they may send their valuable and scriptural publications far and wide; or to the Education Cause, that pious and indigent young men may be prepared for the ministry; or to the Foreign and Domestic Missionary Society, to assist them in sending forth and sustaining the heralds of the cross; and when we pray for a divine blessing on their efforts, we are labouring in the spirit of our Lord's command, "to preach the gospel to every creature." And, by the Bible, the tract, and the missionary, which we help to send forth, we are actually proclaiming the good news of salvation round the world. Now, as christians, redeemed by the blood of Christ, are we not, under peculiar obligations, to obey the command of our risen Saviour.

II. Another reason why we should contribute to the cause of missions is, that God may be glorified thereby. That God is glorified by the spread of the gospel and the conversion of sin-



ners, we ought not to doubt. How greatly is God dishonoured by all impenitent sinners, and especially among the heathen. Now, when we help to send the gospel to the destitute, and when it takes effect, and turns such vile transgressors from their evil ways—turns them from darkness to light, and from the power of Satan unto God, God is glorified through our instrumentality. Every conversion displays, most clearly, the power, wisdom, and benevolence of the gospel provision; and must consequently tend to glorify God in the view of the whole intelligent creation.

But there is another sense in which God is glorified by all successful missionary enterprises. The Lord hath said, "Whoso offereth praise glorifieth me." Now look a moment at the numerous churches that have been gathered in various parts of the world by the efforts of the Missionary board, and consider the many thousands of consistent christians, who, a few years ago, were gross idolators! And what are they now? They assemble weekly in their houses of worship, and render sincere and devout homage to the God who made them. Here then is a revenue of thanksgiving and praise going up to heaven continually from those assemblies. Yes, and every new recruit of missionaries which is sent to them through your liberality, afford these humble christians a new occasion for devout

acknowledgment to God for his goodness. Now this is an important consideration, and was so considered by an inspired apostle. Thus Paul, writing to the Corinthians, after exhorting them to have their contributions ready against his arrival, remarks as follows: "For the administration of this service not only supplies the wants of the saints, but is abundant also by many thanksgivings unto God; they glorify God for your professed subjection to the gospel of Christ, and for your liberal distribution unto them, and to all." Now ought not the consideration that our contributions to missionary operations bring a revenue of praise and thanksgiving to God, to be an encouragement to us to continue and increase our efforts.

III. Another reason for missionary effort is the following: When we help to give the gospel to the destitute, we confer an important benefit on our fellow men. But this is so obvious at the present time that it is hardly necessary to say any thing to confirm it. Every one at all acquainted with the subject must know, that the Gospel is an inestimable blessing to mankind. Wherever it has been received in its purity, the happiest consequences have resulted from it. It is a complete and glorious remedy for all the evils of the fall. Let the vilest of men but heartily receive the Gospel, and, through the power of divine grace, his character is radically altered,

and his prospects for time and for eternity entirely changed. Love to our fellow men then, no less than obedience to the will of Christ, should induce us to do all in our power to extend the blessings of redemption through the world.

IV. Another reason I would mention, is the following. By helping to extend the blessing of the Gospel, we not only do good to our fellow men ; we also greatly benefit our own souls. One of the fearful consequences of man's apostacy from God has been, not only to alienate his affections from the great author of his being, but in a measure to harden his heart against his fellow creatures also. Naturally every man is prone to seek his *own*, and not *another's* good. But our enjoyment is not promoted permanently by a selfish attention to our own interests. On the contrary, the more we labour to do good to our fellow men, the more we promote our own enjoyment. The benevolent affections when properly cultivated tend greatly to promote our enjoyment. And on the other hand the more we give our minds to the influence of the selfish passions, the less real enjoyment we shall find in life. The spirit of benevolence is the spirit of the Gospel ; it is the spirit of saints and angels in Heaven, yea, of God himself. The cultivation of such a temper of mind must tend to promote our enjoyment in life. Who has not often found pleasure in doing good ? A person may indeed do good for the sake of

human applause, in order to obtain a reputation for benevolence. But doing good from motives of this nature, though it may benefit others, tends so much to foster pride, that it is not likely permanently to promote our happiness. But when we do good from a spirit of obedience to the gospel of Christ, and from a desire to communicate those blessings of which God has made us the recipients, we shall not lose our reward.

Again. By the exercise of benevolent affections, we not only promote our enjoyment in *life*, but also our happiness *beyond* the *grave*. Will it not increase our happiness even in Heaven, to meet there those in whose salvation we have been instrumental, by helping to send them the Gospel. If we thus make to ourselves friends of the mammon of unrighteousness, when we fail, they will receive us into everlasting habitations : and joyful will be the welcome which they will give us in the courts above. Thus may we not increase our future felicity by contributing to send the Gospel to the destitute ?

Cultivating the benevolent affections too is an important preparation for the *employments* of Heaven. The worship of God will doubtless constitute a *part* of the employment of Heaven. But we have no reason to think that this will constitute the *whole* of the saints in life. Something will be found for them to do which will give employment to the benevolent affections. Why

are the professed disciples of Christ required whilst here on earth to do good and to communicate? Why are they commanded, as circumstances permit, to relieve the wants of the poor and unfortunate; to visit the sick and prisoner, and minister to their necessities; to befriend the widow, the fatherless and the stranger, and to soothe the sorrows and sufferings of the afflicted? Why is it required of them to instruct the ignorant, to reclaim the vicious, and to guide into the right paths the erring, the wandering mind? In a word, to do what they can for the improvement and happiness of their fellow creatures? It is not so much that God needs their services, as that he would promote their happiness and improvement by giving exercise to the benevolent affections. And can it be said that these benevolent affections which are so pleasantly and carefully employed on earth, are to have no exercise in Heaven? Can we imagine that such men as Howard, Brainerd, Martyn, Payson and many others that might be named, who laboured so diligently and successfully in doing good on earth, have no field of usefulness assigned them in Heaven! That they find no exercise for the benevolent affections in that blessed world? No, we can suppose no such thing. They were doubtless removed from their respective spheres of usefulness on earth, to more enlarged spheres of usefulness in Heaven. Whether the saints in glory are occasionally em-

ployed in communicating knowledge to those newly arrived in Heaven, or whether in some invisible form they are permitted to visit their native earth, and by some mysterious communion of spirit impart strength and consolation to their friends in this world of trials, or whether they wing their flight to other worlds, and there in ways in which God appoints, exercise their benevolent affections in doing good, we are not informed, and we cannot tell. But that the spirits of the blessed are *usefully* as well as *pleasantly* employed, that they are engaged in *communicating* as well as in *receiving* happiness, I think we ought not to doubt.

If, then, in giving exercise to the benevolent affections, by contributing in various ways to the spread of the gospel, we manifest a spirit of obedience to the commands of Christ, glorify our Father in Heaven, contribute to the improvement and happiness of our fellow creatures, and promote our own present enjoyment and future felicity and glory, then surely we ought to esteem it a privilege, an honour to be thus employed. We can afford to forego earthly honours and distinctions, for they are of short duration, of little value; but we cannot afford to forfeit the honour, the privilege of being "co-workers with God," imparting the rich blessings of redemption to a ruined world.

H.

## THE CLAIMS OF IRELAND.

(*To the Editor of the Revivalist.*)

SIR,—I feel a deep and growing interest in your small but valuable magazine: the soundness of its theological views—the faithfulness of its practical counsels—the christian catholicity of its spirit—and the interesting nature of its religious intelligence, have rendered it quite a favourite in my circle.

There is one department, however, which admits, I humbly think, of improvement. Your intelligence is interesting, but, speaking generally, it is *foreign*; and, however important to let us know what God is doing in other lands—that when “he does great things for christians there, we may be glad;” yet I do think, that we should know more of what God is doing for, and by the churches of the saints in these lands of our nativity. True, we have denominational intelligence in our denominational organs, but then, just because the intelligence, and the organ through which it is conveyed, *are* denominational. This fact renders it the more necessary that, in your journal, we should have general intelligence for general christian readers. For what denominational organ in the land extends far beyond the circle for which it is intended? Its very peculiarities, in these days of disunion, shut it out from every circle, except that of its now

ecclesiastical party. May I then venture to suggest, that, from this state, you will devote some portion of each number to the recording of facts connected with the progress of religion in these lands: and, above all, I would suggest, that Ireland, poor, misguided, misgoverned Ireland, should obtain a large share of your attention. I am induced to make this request, from the deeply interesting character of the annual report of the "Irish Congregational Union," which has just reached the metropolis, and the extensive circulation of which will greatly increase the interest felt in the cause of Ireland. What a pity that we did not hear more of the missionary operations of that body, and of other bodies, labouring for Ireland's regeneration; and what a pity, let me add, that such intelligence should not reach the public through some unsectarian channel, such as your excellent magazine: hence my present suggestion and appeal.

A FRIEND OF IRELAND.

*London, August, 1844.*

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[We have not seen the Irish Report to which our correspondent refers; but we have no doubt that it is what he represents it to be. We agree with him in the opinion, that Ireland ought to be better known, in its religious aspects, to the christians in this country; and we hereby express our readiness to do all in our power to promote that object. We shall speedily return to this subject; and, meantime, we request communications from any who are interested in it.]—EDITOR.



**Poetry.**

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**LINES ON THE DEATH OF AN  
INFANT.**

They sat around their evening fire,  
The mother dear—the honoured sire,  
And children—happy all ;  
And then in solemn worship there,  
They bowed their knee to God in prayer,  
For grace on them to fall.

And while around their altar bowed,  
Their infant babe to God they vowed,  
And gave it up to him ;  
Then asked that they might know and feel  
That he had set on it his seal ;  
Then sang their evening hymn :—

“ The dearest idol I have known,  
Whate’er that idol be ;  
Help me to tear it from thy throne,  
And worship only Thee.”

The father raised an anxious eye  
Upon the babe that sweetly lie  
Close to its mother's breast ;  
Then said, " My dear, O, could you part  
With that fond idol of your heart,  
And bow to God's behest ?"

This question touched a mother's love,  
And all the tender springs that move  
Within a mother's breast ;  
The deep affliction to the soul,  
What principles the heart control,  
When brought to serious test.

She cast her eye in sadness down,  
Upon her infant little one,  
And then she thought—*the grave !*  
This precious babe, so sweet, so fair,  
To mould away and crumble there !  
" O God ! *my darling save !* "

The ways of God are deep and high,  
So full of wond'rous mystery,  
Not e'en to angels known ;  
This little babe slept sweet that night,  
But ere the rising beams of light,  
*It wore an angel's crown.*

## RELIGIOUS INTELLIGENCE.

## TRIUMPHS OF THE GOSPEL AT KAT RIVER, S. AFRICA.

—Through great mercy, we have still cause to be grateful for what God is doing. Although the excitement, which we had two years ago, has considerably abated, yet there is a gradual increase of the church. Next Lord's-day we propose receiving six into church fellowship—two Hottentots, two Gonas, and two Fingoes; and we have still from 40 to 50 inquirers, that is, persons whom we believe to be awakened to a sense of their lost state, who lament over their sins, and are seeking forgiveness through Jesus Christ. Most of them are of the Fingoes, among whom the work of God is still powerfully advancing.

On Lord's-day I visited Upper Blinkwater—the source of the rivulet on which Mr. Calderwood is residing. It is one of our out-stations, and there we have an excellent native teacher who is a great blessing, and has been the means of bringing many souls to Christ—he has a school of nearly 100 children. I had a large congregation, chiefly Fingoes and Gonas. As the place of worship could not contain more than half of those who attended, I stood at the door and preached both to those within and those without, from “Behold, he cometh with clouds.”

The native teacher has succeeded in getting several members of the church to reside, one at each kraal, or village, of the Fingoes. Consequently there is now at each of these places a religious service every evening, at which all the people attend: a hymn is sung, an exhortation is given, and prayer is offered—these simple means seem greatly blessed. On the Sabbath all attend at the place of worship: a great change has taken place in this part of the settlement in the last two years.

Caffres, Gonas, Fingoes, Mantatees, Hottentots, and numbers of the late apprentices, have been brought to a knowledge of the Saviour.

From Buxton we have also had a rich harvest of souls; it is one of our largest locations—we have a good school there. The school-room, which is so large that it serves also for a chapel, has been built chiefly at the expense of Sir Fowel Buxton. The people are very proud of the name of their place; the situation is delightful; the soil very fertile, being watered by a small stream which is tributary to the Kat River. It is furnished with forests of the finest timber.

About three weeks ago, eight enquirers were sent in from this place. One of these, a very interesting young Fingoe female, was much affected. When asked what she had to say, she exclaimed, "O, sir, I am a murderer!" "whom have you murdered?" I said. "O, I have murdered the Son of God," was the answer. "How have you murdered the Son of God?" "By my sins," she said, "I have rejected his word, I have resisted his Spirit." "And what will you now do?" I said. "I throw myself at his feet," was the answer.

A Fingo man, when asked what had brought him, said, with much emotion, "My heart brought me—my heart is unclean—my heart is full of sin—I wish to give my heart to Jesus Christ." "Who," I asked, "is Jesus Christ?" "God's Son." "Where is he?" "In heaven." "Was he ever on earth?" "O, yes, he came to suffer and to die for me."

Next Sabbath, with the Lord's will, five persons are to be baptized—two Gonas, two Fingoes, and one female of mixed descent. The last has been living a bad life, but God has most powerfully given her to see the evil of her ways, and turned her to himself. Her convictions have been most keen, but her joy is now great. To-day she could scarcely speak: her heart was full; and, trembling from head to foot, she said, "I have been one of the greatest sinners on earth; but God has, I trust, forgiven all my sins, for the sake of Jesus

Christ." I said, "Are you ready to give yourself openly to Jesus Christ?" With floods of tears, she said, "To whom otherwise should I give myself? I wish henceforth to live to him alone."

VISIT TO INDIAN SETTLEMENTS IN BERBICE.—On the 7th of August, Mrs. Waddington accompanied me on a visit to the Indians. It was very pleasant, and, I trust, very profitable to ourselves and many others. We held twenty-three meetings with the Indians, and other inhabitants of the river district. Our places of meeting were sometimes the Indian shed, sometimes the negro hut, and sometimes the more comfortable dwelling of the wood-cutter.

All received us with very great kindness. The attention of the Indian was so deeply fixed, while we told him of the God who made him—the love of Christ in dying for poor sinners—a future state—the resurrection of the dead—judgment, eternity, and the necessity of being born again. One poor Indian captain frequently exclaimed, as we spoke of these things, "Nobody come to tell us this before."

The negroes were all ready to thank us for going to tell them "the good story." Europeans and their descendants listened attentively while we reasoned with them of righteousness, temperance, and a judgment to come. One of our meetings, consisting of about forty persons, was composed of Britons, Africans, Indians, Portuguese, and coloured people.

We received many little presents of wild pines, Indian fans, fowls, and plantains, &c., which we valued beyond their worth, on account of the evidence which they afforded of the kind of "entering in" which we had among them.

I had some long walks to Indian settlements in an open and very extensive savanna, which abounds with game. It has a pleasing variety of hill and dale, and is richly stored with grass, which would feed thousands of cattle. The soil is hard and sandy, and the air is salubrious—a perfect contrast to the portion of Berbice

which we inhabit. It only wants a cooler climate, and more inhabitants, to make it a delightful land. We often said to the inhabitants of this pleasant region, "You only want the gospel to make you happy."

Six couples gave us their names, wishing to be married. They were, two coloured men, one Indian, and three negro women. Messrs. Dalgleish and Mc Kellar have engaged to pay them a visit in October, and we hope soon to place a teacher among them.

We reached home again on the 19th, improved in health, and grateful for the opportunities of usefulness we had enjoyed, and the great encouragement which we experienced in seeking to carry the gospel to the regions beyond us.

POPERY IN AUSTRIA.—The *Gazette des Tribunaux*, quotes the following from a Vienna letter, dated 6th April:—"An Imperial Ordonnance, just published, forbids, under the penalties of fine and imprisonment, every Catholic subject of his majesty to embrace Protestantism, without having previously obtained the express permission of the government, which permission is not to be granted but on very serious grounds, nor until after the competent authorities have recognized the necessity of the change of religion. Another Ordonnance forbids Protestants to make public prayers in their churches or chapels on the occasion of mixed marriages, and revokes a former Ordonnance, which authorized Catholic priests to assist passively, that is as simple witnesses, at the celebration of marriages between Catholics and Protestants; so that henceforth these ecclesiastics must abstain entirely from appearing at these unions. It is useless to add that these Ordonnances have occasioned great emotion among the Protestants of the capital."

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## Brief Reviews of Books.

*The Work of the Holy Spirit.* By D. Russell, D.D.  
Second Edition. Glasgow: J. Maclehose.

We must not judge of the value of a book by its size. This remark applies to the little work on our table. It consists of only twenty-four pages, and yet it contains more thought than many a volume in royal octavo. And what is better still, the thoughts are profound, accurate, scriptural. The subject, at all times important, is rendered specially important by the present circumstances of the churches in Scotland. Dr. Russell has a right to speak out on this, and on every other theological subject. He has long, and laboriously, and prayerfully studied the sacred oracles; and has formed a deliberate opinion on every subject connected with theological science. We know no minister of any denomination, in these lands, to whose opinion, on any disputed point of christian doctrine, we would pay more respectful deference. His present publication is extremely valuable, and we cordially desire for it a very extensive circulation.

*Immanuel; or the Mystery of the Imanuation of the Son of God.* Unfolded by James Usher, D. D., Archbishop of Armagh. London: W. E. Painter, 342, Strand.

This is a precious little volume from the pen of the great, and good, and enlightened Usher. We rejoice to find it published in a separate form; and most sincerely do we unite with the excellent, though to us unknown, editor in the prayer, "May the Holy Spirit, whose gracious office is to take of the things of Christ,

and show them unto men, bless the work to the edification of many souls, that they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

*A Series of Discourses on the proper Deity of the Son of God, and on the primary design of his Mission.* By T. East, of Birmingham. London: Bartlett.

This is an admirable volume, on a subject which every christian must regard as one of vital importance. It consists of twelve elaborate discourses, embracing a comprehensive view of the entire subject. Not only are new and ingenious arguments produced by the gifted writer, but when he employs arguments urged by other writers, he places them before the reader in a new and attractive form. We would express our conviction, that the standard works of Fuller, Wardlaw, and Pye Smith, in no degree supersede this volume; but that it has some features which render it, even more than those admirable works, adapted to popular use. We give to it our warmest recommendation.

*The Apprentice.* Religious Tract Society.

A very excellent little manual, full of good advices to those who are just leaving home and entering upon the business of life.

*The Lime Tree of Linden.* Religious Tract Society.

Our young friends will find in the Lime Tree of Linden, not only a sketch of the natural history of that beautiful tree, but an account also of the conversion of Luther, and the doctrines of the reformation, in a simple and attractive form.

*Considerations for Days of Adversity.* Religious Tract Society.

These considerations, though contained in a very small compass, are various, and suited to many of the



afflictions to which we are exposed in this world of sorrow. They will be valuable to those who have not time to read larger works.

*The New Englander.* Vol. II. Number 3. Published in Newhaven. London: Wiley and Putnam.

We regularly read several American periodicals, and we candidly own that this is our favourite. The articles are written by descendants of the Pilgrim Fathers; and the writers are worthy of such an honoured ancestry. They are admirably adapted to promote the cause of sound learning, of enlightened patriotism, and of pure religion. To any of our readers who desire to possess an American periodical, we strongly recommend the *New Englander*.

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### Christian Treasury.

THE TRUE CHURCH.—Though it be uncertain, when a man is the member of a church, whether he be a member of Christ or not, because in the church's net are fishes good and bad; yet we may be sure that, if we be members of Christ we are of a church, to all purposes of spiritual religion and salvation.—*Bishop Jeremy Taylor.*

When a man renounces one class of religious views for another, he should be treated as candour and charity dictate. To pursue him—persecute him—perplex him—impugn his motives and blacken his reputation, does harm. Let him go in peace, and do good in any way he can.

Religion is a treasure affording continual expenses, not exhausted, yea, increased by expenses, wherein it exceeds all other treasure in the world.—*Shaw.*

If the exercise of faith be the care of your souls, the end of your faith will be the salvation of your souls.

There are few darker signs in the history of any professor of religion than freedom from affliction.

**A GREAT EVENT.**—The conversion of a sinner to God, is an event never to be forgotten. It is an era in eternity; it is registered in heaven.—*Robert Hall*.

**LUTHER'S DIVINE.**—Three things make a divine: prayer, meditation, and temptation.

**CLUSTERING AFFLICTIONS.**—The remark is often made, that afflictions come in clusters. I believe there is truth in it. It is in accordance with God's mode of instruction. It is but giving us "line upon line, and precept upon precept," as he does in his word.

**A GOOD EXAMPLE.**—The man who labours to please his neighbours for his good to edification, has the mind that was in Christ. It is a sinner trying to help a sinner. How different the face of things, if this spirit prevailed,—if dissenters were like Henry and Watts and Doddridge, and churchmen like Leighton.—*Cecil*.

**FAITH THE EYE OF THE MIND.**—It is by faith that we contemplate unseen things. To the eye of a clown, a planet appears but a twinkling star; but if he looked through a telescope, and were able to calculate, he would perceive that it was a great world, and would be astonished at its distance and magnitude. Faith then reaches beyond the world; it views death as at hand; it looks at heaven, and catches a glimpse at its glory; it looks at hell and sees the torments of the damned; it looks at judgment, and realizes this awful day; it looks at eternity, and says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal," 2 Cor. iv. 17, 18,—*Cecil*.

## THE SPIRITUAL MAN.

THE Scriptures draw a broad line of distinction between two classes of people—the natural and the spiritual. They tell us that the natural man does so and so. And the spiritual man is set forth in contrast with the natural. And it is very important for us to be able well to discern this distinction; and to discern the features of the spiritual man. The christian is called spiritual, because that which makes him a christian comes from the Spirit of God supernaturally operating upon him, and making him spiritual and holy in his moral temper. And yet the Holy Spirit operates on the mind often, without imparting its own nature, and making us spiritual. And how shall we distinguish that work of the Spirit which makes the spiritual man? By these three criteria especially.

1. The spiritual man is one in whom the Spirit permanently dwells. The Spirit operates upon others by various influences, but he *dwells* in the people of God only. They are distinguished from others, in that they are the temples of the living God, and God says—"I will dwell in them, and walk in them." Christ not only is in them,

October, 1844.

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but he *lives* in them. They not only for once drink of the water of life, but it is in them a well of water, springing up into everlasting life. Not only does the light of the sun of righteousness shine upon them, but its light imparts its own nature to them, and makes them shine. The sap of the true vine is not tasted, but it enters into them as an abiding principle of life, invigorating the whole spiritual character.

2. The spiritual man also reveals in his character the proper fruits of the Spirit. That which is born of the Spirit is Spirit. The Spirit of God is called the Holy Spirit, because holiness is the main element of his moral nature. And wherever he dwells in the hearts of men, he becomes to the man's character its principle of life, producing holiness of heart and life. Hence the saints, partakers of God's holiness, are said to be partakers of the divine nature. Hereby we know that we dwell in him, because he has given us of his Spirit, and we know that we have his Spirit when we see the fruits of the Spirit manifested in the life.

3. The spiritual man has a spiritual discernment of divine things. He has indeed no new mental faculties given him, and no new revelations communicated to him. But the change of his affections has been attended with a change in his perceptions of divine truth. The understanding is no longer darkened, because the

blindness of the heart is removed. In the felt experience of the heart, the understanding has a new criterion by which to judge of divine things. But it will here be asked—Does not the Spirit of God aid the minds of unrenewed men to the better understanding of divine things? as in the case of Balaam, of Saul, and of thousands who have their understanding of truth quickened, and guided, without any sanctification of heart. True, but yet there is a clear distinction between the two cases. In one case, the Spirit of God works indeed, but only on the natural principles of the man, without any change of those principles. He causes the natural faculties to be raised above their ordinary state of exertion, but he imparts no new principle. But on the spiritual man God has wrought by communicating his own nature; and giving a temper of mind wholly the reverse of what existed before. The natural man may have his apprehensions quickened, his views of truth enlarged, and that by the Holy Spirit, working for conviction, and yet have no spiritual discernment. He may have clear views of doctrine, without any of that discernment which comes by comparing spiritual things with spiritual—that is, by comparing spiritual things taught in the Bible, with spiritual things felt in his own experience.

The spiritual man is then one in whom the Holy Spirit dwells—one whose life produces the

fruits of the Spirit, and one whose discernment of divine things is caused by the sanctifying operations of the Spirit.

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## REVIVAL CONVERSATIONS.—No. VII.

(By Rev. H. Humphrey, D.D.)

*Pastor.* (Inquiry room.) My dear young friend, have you given your heart to God yet?

*Inquirer.* O no—and I never shall. I fear there is no mercy for me. I am in despair.

*P.* In despair! What do you mean by being in despair? Do you think you have committed the unpardonable sin?

*I.* I do not know that I have; but it seems to me that God has determined to shut me out of his kingdom forever.

*P.* Why does it seem so? Has he withdrawn his offers of mercy? Has he taken away your Bible? Has he forbidden you to cry, with the publican, "God be merciful to me a sinner?" If not, then what reason have you for being in despair?

*I.* I have been striving and praying for a number of days with all my might, and God will not hear me. No light breaks in upon my mind. No relief can I obtain. Others who have not been inquiring half so long, are rejoicing—while I am sinking deeper and deeper in the mire.

*P.* If you are shut out of heaven, who has shut you out,—God or your own stubborn and rebellious heart? You say he will not hear your prayers. What kind of prayers have you offered him? Have you prayed to him with a penitent, or an impenitent heart? If with an *impenitent* heart, can you wonder that your prayers have not been answered? God offers to save you on certain conditions. “Repent and be converted, that your sins may be blotted out.” “Believe on the Lord Jesus Christ, and thou shalt be saved.” These are the conditions. Have you complied with them, and do you despair of God’s fulfilling his own gracious promises?

*I.* I do not suppose I have truly repented, or ever shall; and this is the reason why I have given up all hope of ever being saved.

*P.* Certainly you will not be saved, unless you truly and heartily repent of all your sins. But why do you not repent? Who—what hinders you? Why should you perish, when the invitation is, “Whosoever *will*, let him come and take of the water of life *freely*?” And yet you say you are in *despair*. If it be so, I am persuaded you deceive yourself in regard to the nature and grounds of your despair. I do not think, from my former conversations with you, or from what I can now learn, that you have ever yet seen “the plague of your own heart”—have ever been under genuine conviction of sin. You have

appeared to me, for some time, like a person who feels himself aggrieved by a superior power, under circumstances which admit of no redress, and who sits down in moody silence to brood over his wrongs.

There is a sense, undoubtedly, in which you want to be saved : but instead of throwing down your arms and begging for mercy, you have been quarrelling with God, and trying to bring him to your terms ; and finding you cannot do it—finding that he still insists upon unconditional submission before he pardons, you talk about being in a state of despair, and doubtless think that your hard lot deserves our sympathies. Perhaps you will even feel grieved, if I do not take part with you against God. But, my dear young friend, I must be plain with you. Your danger, which certainly is very great, does not arise from any want of readiness on the part of Christ to receive you. “As I live, saith the Lord, I have no pleasure in the death of the sinner, but that he turn and live. Turn ye, turn ye, for why will ye die ?” I believe you are mistaken. You err through the deceitfulness of your own heart. You are extremely unhappy—you secretly, though perhaps unconsciously, entertain hard thoughts of God, and are afraid you shall be lost, through some other fault than your own ; but you are not in despair. You will be astonished, no doubt, to hear me say that I wish you was. If



you saw your own guilt, your own criminal and desperate depravity, so clearly as to despair of your own impenitent efforts, I should hope you might cast yourself upon the infinite mercy of God, and be saved.

Strange as you may think it, one of our main endeavours in a revival is, to lead awakened sinners to despair—not of the mercy of God, but of their own doings; for until they do despair of delivering themselves, there is but very little hope that they will look in earnest for help, to a higher power. Nothing but a distressing sense of moral blindness and helplessness, will constrain a sinner to cry out in real earnest, “Jesus, thou son of David, have mercy on me!”

But I cannot enlarge further on the subject this evening. There are many others, whose feelings I wish to ascertain before the meeting closes. I entreat you to examine yourself, as in the presence of the all-seeing God, and tell me, at our next interview, whether my impressions concerning the present state of your mind are right or wrong.

### *Second Interview.*

*P.* I am happy to meet you once more in the inquiry room. Do you remember our last conversation, and is there any change in your views and feelings?

*J.* I do remember it well, and I am happy to

tell you that there is a change, though I rejoice with trembling. Yes, my dear Pastor, you was right. You understood my state much better than I did myself. I was grieved; I thought you extremely uncharitable; I was almost angry with you—but you was right. I had been quarrelling with God because he did not hear my impenitent prayers, till it amounted to a kind of desperation; and this I called being in despair. I see it now, as plain as day, and wonder he did not cut me off at once. The truth is, that though I wanted to be saved, and was afraid I should be lost, I had never, till that hour, felt the burden of my sins and seen the justice of my condemnation. In other words, I had never been under conviction, as you very rightly suspected. I bless God for your faithfulness. If you had sympathised with me, as I secretly hoped you would, I might have maintained the controversy with God and perished. I went home in great distress, and did not close my eyes that night. I saw what I had been doing, and where I stood—on the very brink of merited destruction. O what a night! I felt that I was lost, and that there was no hope but in the mere sovereign mercy of God. It seemed as if I could not live till morning. Sinking deeper and deeper in the horrible pit and the miry clay, I cried unto the Lord, and trust he heard me. It *did* seem as if he sent and delivered me; but O, my wicked and deceitful heart! I am

afraid of it. I hardly dare to hope, though I am sure there is a great change in my feelings. Whatever God may do with me, it does not seem possible that I can ever again entertain hard thoughts of him, for I am sure I deserve no favor at his hand.

*P.* While this greatly altered strain of your conversation affords me the sincerest pleasure, I am glad to hear you say that you "rejoice with trembling." The views and feelings which you now express, are recent. They may change. You have not had much time to try yourself by the word of God. The Bible compares the goodness of some, who doubtless supposed they were converted, to "the morning cloud and the early dew." If God has begun a good work in you, he will carry it on. If he has kindled the flame of holy love in your heart, your path will shine more and more unto the perfect day; but if they are "sparks of your own kindling," they will soon go out. Be prayerful—be vigilant. Put on the whole armour of God. Let Christ be all your salvation, and all your desire. Fight the good fight of faith, and lay hold on eternal life.

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## RELIGION IN SPAIN.

*(From a Correspondent of the CHRISTIAN EXAMINER.)*

THE Spaniards have, during the last few years, thrown off violently the monastic system, and

have confiscated all the property of the monasteries to general national purposes; and, in many cases, left the clergy without a mere living. At Seville, a Roman clergyman, at the doors of its celebrated cathedral, actually came up to me and begged. I heartily pitied the poor ecclesiastic, and gave him a trifle.

The Spaniards—at least their statesmen who have been occupied in the late revolutions—have evidently not managed this matter with common justice. Undoubtedly, the property belonged to the people, and in many cases they were frightened out of it by pious frauds—by the bye, these frauds are now practised by the Romish clergy at Malta; but the present race of priests, whilst they live, should have had some provision out of this property; and the rest might have been well employed in education, for the Spanish people are wretchedly educated, and very few of the women can read—that is, in comparison with the eleven millions of Spanish people.

I asked a Spanish nobleman what was the state of religion in Spain? "*We have none.*" "But do you profess religion?" I rejoined. "O yes;" he smilingly answered, "and we make a great fuss about it; but I repeat, of the religion of the heart we have none." This, however, *as to profession only*, is too favourable an account. The greater portion of the educated Spaniards have ceased to go to church. As my English

friends assured me, in Madrid, the Spaniards go to church only for marriage, and for legacies and matters of property. At Cordova, where there is a most beautiful Gothic cathedral, in which are two or three chapels of Moorish architecture, I was conversing with a young Spanish officer about the antiquity of the public buildings of the city, when we suddenly encountered an inscription upon a pillar close by the cathedral, surmounted by a figure of the arch-angel Raphael. The inscription was in old Spanish, and I had some difficulty in reading it. The sense was—"That the person who built the pillar, swore by Jesus Christ crucified, that God had permitted the arch-angel Raphael to hold the city of Cordova in his especial keeping." The words of the inscription were, however, but few. I said to the officer, "What is the meaning of this inscription?" He replied in French, most coolly, "O, it is trumpery stuff." Indeed, all our fellow passengers, about a dozen, and all Spaniards and Catholics but myself, including three ladies, seemed heartily ashamed of the pillar, with its inscription, informing the reader that the angel Raphael was the guardian angel of the city; and immediately turned their heads away.

Such is the extraordinary revolution in the religious feelings of the Spaniards, once the most Catholic people in the world. Well may the Pope refuse to have any communication with his

rebellious child of Spain. I said to my fellow passengers afterwards, "Why, there is not much religion now in Spain!" "O, yes, there is," they replied; "but in former times the Spaniards were fanatics." At Seville, about two years ago, a party of literary young men, or of young men who formed a literary club, among whom was the political chief of the city, I believe, made war against the WOODEN SAINTS of that city. They succeeded in pulling down from the corners of the streets some score or so.—But the people felt their consciences squeamish, and rose in defence of the wooden saints. The consequence was, the literary Spanish wooden image breakers were obliged to carry on their work during the night. This they did, and whitewashed the walls where the saints were used to be placed. The poor people looked up mournfully the first day or two, and then forgot their wooden saintships. However, the political chief was called to command in another city, and the city of Seville still enjoys some wooden saints. But their reputation is gone! Now, although the Spaniards are so negligent of their own religion, they are yet so far behind in ideas of toleration, that they will not allow a single Protestant church in Spain. Out of the gates of Rome, there is the detested temple of Luther and Calvin; but in Spain, now nearly all deistical or atheistical, such a place of worship cannot exist!—so much of folly and

absurdity is there in wretched human nature. I am told, however, that the Spaniards look upon their religion in a political point of view; and consider, that if they were to become Protestants, they would cease to be Spaniards. This, you will say, is greater folly than ever.

We have no Protestant worship at Madrid.—In former times, prayers were read in the ambassador's house. Here, in Cadiz, prayers are read in the Consul's house.

I leave you to make your own observations. I have mentioned only facts. The picture is gloomy, indeed. No wonder Spain is horribly convulsed from her centre to her remotest extremities.

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## FORMAL PROFESSORS.

WHEN men are so confident in the good state and measure of their affection and their actings towards earthly things, as that they will oppose their engagements in them to known duties of religion, piety, and charity, they are gone into a sinful excess. Is there a state of the poor that requires their liberality and bounty? You must excuse them, they have families to provide for; when what is expected from them signifies nothing at all, as unto a due provision for their families, nor is what would lessen their inheritances

or portions one penny in the issue. Are they called to an attendance on seasons of religious duties? They are so full of business, that it is impossible for them to have leisure for any such occasions; so by all ways declaring that they are under the power of a prevalent predominant affection to earthly things. This fills all places with lifeless, sapless, useless professors, who approve themselves in their condition, whilst it is visibly unspiritual and withering.

OWEN.

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### MR. ROBERT HALDANE'S VISIT TO GENEVA.

MR. ROBERT HALDANE visited Geneva in 1816 unquestionably with the purpose of doing, as well as getting good, (for such a purpose in some measure of habitual activity seems inseparable from the character of all who have the mind in them which also was in Christ Jesus,) but whether with any definite intention of attempting any thing among the students of theology there, I do not know, having had no positive information on the subject. But from one who knew him well, who was personally and intimately acquainted with him in Geneva, who was then a young pastor, and profited greatly by his intercourse with Mr. Haldane, I was informed of the



providential circumstances by which he was so happily brought into intercourse with these young men. Mr. Haldane, soon after his arrival in Geneva, became acquainted with one of the best of the pastors at that time in the Church; and the sentiments of that minister being very vague, little therefore to the taste of Mr. Haldane, some discussion took place betwixt them. The minister not understanding English, and Mr. Haldane at that time not speaking French with much facility, a student was brought, either at the first or at some subsequent meeting, to assist as an interpreter betwixt his two seniors. The young man was at once struck with the sound sense of the English stranger, and particularly with what appeared to him, his remarkable acquaintance with the word of God, and the readiness and judgment of his apt quotations from it. He communicated his impressions to two of his fellow-students, and requested them to accompany him in a visit to Mr. Haldane, which they readily agreed to; and they were no less struck than their companion with the intelligence of Mr. Haldane. These three talked of the interview to the rest, brought first one and then another along with them, until the whole of the students in the Theological Institution, I believe almost daily, either together or separately, or both, waited on Mr. Haldane in the hotel in which he lodged, and eagerly received his in-

structions. His only text-book was the Bible; the book he chiefly selected was the Epistle to the Romans; the divinity of the Son of God, his obedience unto the death, as the sole ground of the remission and acceptance of the sinner, the universal fall and depravity of the race, the impossibility of life by the works of the law, the free access which the sinner has by the grace of God to the Saviour, the duty of immediately trusting in him for life and salvation, and the fruits of a living faith in repentance, love, and new obedience, were the great subjects of his addresses and conversations. He invited them to a free communication of their sentiments to him, of their difficulties, their objections, their feeling; and his constant unvarying practice was, to lead them directly to the Scripture for light and establishment. In employing the Scripture to explain itself, in showing that his interpretations and replies were safe, because scriptural; in comparing spiritual things with spiritual, Mr. Haldane was peculiarly expert and successful.

During six months of his residence in Geneva, these exercises were continued; and with such divine teaching were they graciously accompanied, that of the eighteen students who attended them, sixteen were savingly converted, and gave evidence, by their future life and labours, of the genuineness of the change. It cannot be wrong in me to mention, because it is not concealed by

the illustrious person himself, and has, indeed, been noticed, I believe by the press, that one of these converted youths was Merle D'Aubigne.

Who can imagine the result of the visit of this one man to Geneva? who can estimate the amount of good, direct and indirect, of which, through the grace of God, it has been productive? Had Robert Haldane lived but to accomplish this one visit, he had not truly lived in vain. It is one of the many animating examples with which the history of religion abounds, of the blessedness of doing good, of the amount of good of which one individual may become the instrument, and of this shortest, safest, and most effectual method of attempting the work of spiritual beneficence, the employment of God's own word, with judgment, assiduity, humility, and prayer.

Britain owes much to Geneva, and it is pleasing to observe how, in the case of Mr. Haldane, the inestimable treasure we derived thence was thus brought back to Geneva. O, it were well if the British, who in such multitudes visit this city, would aspire after something purer and more exalted, than to admire the beauty and magnificence of the region in which Geneva is situated; and that, deploring the fallen state of this once favoured city, they bethought themselves of leaving there at least some spiritual memorials of their presence, were it only by suggesting some counsels to some of her thoughtless inhabitants, leaving

behind them some Bible, book, or tract, or inquiring after and aiding some of those institutions which have recently been formed for rekindling there the light of the gospel, or at least pouring out their souls in prayer to the God of salvation, that he would arise and have mercy on poor Geneva, that he would appear in his glory, and build her up!—*Geneva and Belgium, by Dr. Heugh.*

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### A PASTOR'S TROUBLES.

1. It troubles him, that his own emotions are not more deep and fervent in view of the glorious doctrines of the Scriptures. Those doctrines do sometimes rise up before him, as the result of great pantings after God, in inexpressible sublimity and glory. The vail seems a little removed, so that radiance enough gleams forth to show that eye hath not seen as yet, nor ear heard, the immensity of the good involved in the great facts of redeeming love. But these are only flashes of the heavenly light, and he has to reproach himself with the reflection that, were his soul in the moral state it might be, and ought to be, these transient gleams might be the steady brightness of an unclouded sun.

2. It troubles him that, while there lies before him a sermon he has just completed, he is conscious that the truth it contains has not gone

further into the depths of his soul, and that it has not been a greater spiritual advantage to himself, that he has prepared another repast for his people.

3. It troubles him when the Sabbath services are over, that, interested though he may have been, he has not done full honour to the glorious truths he has delivered, by the deep responses of his own soul to their amazing value.

4. It troubles him that, while at one time divine truth penetrates and makes every chamber of his soul resound with its powerful and joyful voice, at other times there are but faint whisperings of it; the distance his soul had wandered from God, creating this melancholy change.

5. It troubles him that, while he looks around upon the people of his charge, he beholds so many unmoved by his ministrations, and cannot but reason that, had his ministerial course been one of more glowing love, and stronger faith, and more ardent zeal, these aliens might have been living stones in the spiritual temple of God.

6. It troubles him to ponder the deficiencies of his own piety while he reflects, that had his own personal example been one of higher conformity to the spotless character of his Lord, the disciples about him would have felt the glowing radiance of it, and the moral verdure of their hearts would have burst forth in vastly greater luxuriance and beauty.

7. He is often troubled by the thought that, perhaps he has mistaken light for love, intellectual excitement by truth for the holy emotions it should inspire, and that his ministerial labours, through the false motives that inspired them, shall but add deeper gloom to the drapery that shall hang about the prison of his eternal despair.

Here are a few of the troubles of a faithful pastor. They are not morbid imaginings and groundless fancies. They are serious, stern, sometimes terrible realities. At not long intervals they cover the sky with threatening clouds, and sometimes they gather such gloom over it, that not a solitary star glitters in the darkened firmament! Disciple, these are sorrows of the pastor's heart that do not belong to your history, but they set up many a monument of sadness in his. These sorrows grow out of that sacred profession he has entered for your sake, and the welfare of others. Shall not the few items, a very few among many, shall they not make a promptly answered appeal to your sympathies, and in behalf of your prayers? "Brethren, pray for us."

PASCAL.

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## EXTRACT FROM THE DIARY OF A CHRISTIAN LADY.

It has been said, "Whoever will observe Providence, shall never want a Providence to observe." Surely it is a truth in which I shall do well to acquiesce, and to which I may bear my feeble testimony. I have been preserved during a long absence from my accustomed dwelling, and safely journeyed hither and thither without accident or alarm; enjoying, with a grateful zest, the fertile landscape, the diversified works of nature, with a renewed view of the majestic ocean, indescribable in grandeur and wonder, and affording a sweet repast of pleasurable contemplation, admiration, and delight. Remote from the busy hum of fashion, business, dissipation, and gaiety; in secret silence of the mind, I looked through nature's works to nature's God—to Him who stretched out the heavens and laid the foundations of the earth, and who, in the morning of creation, pronounced the labour of his hands to be very good. This God is the God I adore—my faithful unchangeable friend, whose surpassing works of redemption call forth my loudest songs of sacred rapture; for, without the glittering rays of the bright and morning star, and the genial fructifying influences of the sun of righteousness in my soul, nature, in all its fairest array, would be a blank; its flowery beauties would exhale

no sweets, nor regale my senses with any real joy. Yes, nature may lead through many a luxuriant path to its original form, but who can stand before Him who is a consuming fire, and who taketh vengeance on his adversaries? By nature we are all children of wrath, liable to punishment; guilty and undone, for all have sinned and come short of the glory of God. Oh! my soul, adore the infinite compassion of Jehovah, who has provided a new and living way of access to Him. Oh, listen to the declaration of Him who was the brightness of the Father's glory, and who Himself brought life and immortality to light; hear Him saying, I am the way, the truth, and the life, whosoever cometh unto me, I will in no wise cast out; verily He quickeneth whom He will, for He was slain, and hath redeemed us to God by His own blood. He will feed His flock like a shepherd, gather the lambs in His arms, and carry them in His bosom. He will appoint unto them that mourn in Zion, beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness. Oh my soul, again and again set to thy seal that God is true, and transmit to those who come after thee the deep mysteries of His love. Through the riches of redeeming grace, I have another dear child added to the number of the redeemed. He now sings the wonders of that love which plucked him as a brand from the everlasting



burning, disciplined him in the school of affliction, made his heart tender and impressible, and at length admitted him into the fold of Jesus. Dear happy spirit, once the companion of my mortal toil, now traversing the verdant plains of Canaan's blissful shore, say, can you listen to the glowing effusions of my heart, or mingle your Hosannahs with my lowly lay? Oh tune your heavenly lyre, and with the angelic throng, shout with seraphic joy, "This my son was dead, but is alive again; he was lost, but is found!"

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## AN OLD BIBLE GIVEN TO THE HEATHEN. •

A PASTOR in Virginia remitted fifty dollars, not long since, which had been collected by children in different places to aid in sending the gospel to the heathen. Some account of a Sabbath-school in Maryland, which contributed nearly one half of this sum, will be interesting, particularly to our young readers:

"This school was organized by me, some years since, while on a visit to my sister, in the midst of a Catholic population. One Sabbath in the month is devoted particularly to the subject of missions; and the superintendent has succeeded in waking up no small degree of interest among the little folks in behalf of the heathen. The children take great pleasure in depositing their

monthly contributions in a little box provided for their reception.

"On one occasion a poor little boy, who had no money to give, on returning home, asked his father if he might give his Bible. 'What will you do without it yourself?' asked the father. 'I will read mother's, sir,' answered the little fellow. The father gave his consent; and the next Sabbath morning the little boy wrapped up his Bible, and took it with him to Sunday School. As he entered the church, the superintendent, perceiving a bundle under his arm, asked him what it was. 'It is my Bible, sir,' said he; 'I wish you to send it to the poor little heathen, if you see anybody going along that way.'

"If such a spirit could be instilled into all the children of our Sabbath Schools, instead of cur-tailing, you might in a little while multiply your missions without number, and soon the way of the Lord would be made known to all people.

"This story interested me very much, and I have made use of it to interest hundreds of my little friends in different places. The Bible itself is quite a curiosity. It looks as if it might have come out of the ark. It is a London edition, nearly one hundred years old, and has a Book of Common Prayer bound up with it."

**Poetry.**

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**SONG.**

For the Melody. "Hark, the Convent Bells are Ringing."

**THERE** is a beautiful melody called, "Hark, the Convent Bells are Ringing," the words of which are in praise of the "Man of Sin." As this is often sung, and as the words are so objectionable, I have substituted the following, which some of your readers may also be disposed to do; and should they find them less poetical, which we doubt, they will at least find them unobjectionable in their sentiment.

What are time and all its pleasures,  
What are all its gilded treasures,  
But a crimson of a cloud?  
Pleasures have their charms to borrow;  
And though bright to-day, to-morrow  
They may find an early shroud.  
Earthly treasures fade like flowers—  
Pass us like the flying hours,—  
Riches ne'er presume to save us;  
Honours quickly fly and leave us,  
When the hour of death has come,—  
All will leave us—all deceive us!—  
But O, there is a better home!

Time is like the river's motion,  
Ever gliding to the ocean,  
    Bearing us so fleet away,  
Taking us from all we cherish,  
Dooming all we prize to perish,  
    Changing all by quick decay.  
But there is a land, where pleasure  
Is itself unfading treasure :—  
There no woes can e'er assail us,  
There, no peace, nor hope will fail us.—  
    Oh, that blissful land is Heaven !  
There, unceasing—joy's increasing—  
    To saints alone that land is given !

G. H.

## RELIGIOUS INTELLIGENCE.

Great Hudlow, Suffolk, August 21, 1844.

SIR,—Having laboured for many years in the north of England as a home missionary, and being an eye witness of the success which has attended the holding of *protractive meetings* for promoting a *revival* of religion in different parts in the county of Cumberland, I was induced, from the evident desire of many of the people in the above-named village, which within the last twelve months has formed a part of the sum of my labours in this neighbourhood, to propose holding some such meetings with them. To this the people readily agreed, and promised to do all they could to promote the object we had in view.

On Sabbath, the 14th of July, a special prayer meeting was held at 7 o'clock A.M., and also in the evening by the more serious part of the hearers, that a blessing might descend upon the services of the coming week.

With the assistance of the Rev. R. Waver, of Balsham, and the Rev. Mr. Chapman, of Bumpstead, these meetings were held for *five evenings*, and proved most interesting. As they advanced, the interest on the part of the people increased.

Two of the evenings, the weather being favourable, the meetings were kept in the open air, as our preaching-room could not contain anything like the number of persons who seemed anxious to hear, (not less than three hundred being present). And the other evenings the room was crowded to overflowing, and many were obliged to go away for want of accommodation. On each evening there were two addresses delivered on subjects of the first importance to the people. Such as—the common salvation—the nature, the necessity, and the encouragements to repentance—also on the great importance of immediate decision in religion.

To each address the greatest attention was given by

all present. Many appeared deeply affected, and impressed with their awful state as sinners, and have been brought to cry out, "Men and brethren, what must we do!" While others are happily rejoicing in the hope of the gospel, having peace in believing.

I have spent the last three years and a half on this station, but never before have I seen such intense anxiety to hear the solemn truths of the gospel of Christ as in this village. For some time a considerable number of the villagers in W—— have met regularly for prayer, Sabbath morning and evening. I have met them twice on the Lord's day morning, at 7 o'clock, since the above meetings were held, and have had the pleasure of preaching the word to an attentive congregation, of from forty to fifty persons, at that early hour.

I may here observe, that there was no regular meetings for preaching the gospel in the above-named village till last summer, when I began to preach in the street—nor was it possible for a person seriously inclined (if *known*) to pass through it, without being insulted, by one or more of the baser sort. Now, I am happy to say, this case is very much altered for the better. Instead of the men, after Thursday's work, spending their evenings in the *beer-shop*—as many of them used to do—they are found at home with their families, or at meeting, when they have the opportunity.

You need not wonder when I tell you, that the Church minister (who is a *Puseyite*) is much disturbed at this new state of things in his parish; and has done, and is doing, all he can to hinder the work, which I hope God by his Spirit has begun in the hearts of many of the people. May *He* carry it on, till all around shall feel and know that they have passed from death unto life, and are become new creatures in Christ Jesus our Lord!

I am afraid I have trespassed too long upon your

time, but hope you will excuse the liberty I have taken in sending you this. Should you think the above deserving of a corner in your little, useful publication, "The Revivalist," well—if not, you can throw it aside.

And I remain, Sir,

Yours, in christian love,

WILLIAM SELBIE, H.M.

**RELIGION AT FERNANDO Po.**—We have much pleasure in recording the following gratifying intelligence, relative to the success of the Baptist Mission at this station. Mr. Sturgeon writes thus, May 27th ;—

A few days previous to the receipt of your letter, I submitted to the brethren the propriety of my building a chapel, school-room, and mission house. The proposition was agreed to, and I was recommended to commence operations without delay. After receiving your communication, we consulted together, and made the subject a matter of solemn prayer to God ; after which, it was concluded that the buildings should be proceeded with. We shall make use of the school-room as a temporary chapel in the first instance, as our present place of meeting is too small. On the 10th instant, I brought the subject before our friends at a church-meeting, and requested their assistance. They cheerfully responded to my request, which induced me to bring the matter before the whole congregation. Agreeably to a previous announcement, I met the congregation in our chapel on Monday, 13th instant, at 6 o'clock, A.M. I appealed to them for posts, rafters, and bamboo, for the temporary chapel, and for fifty piles for my house ; after having expounded 1 Chron. xxix. This they pledged themselves to accomplish within a few weeks. On the day following (Tuesday) many countenances were lighted up with joy as they hastened to the beach ; and inexpressibly cheering was the scene, when a large number of these volunteers were seen paddling in their canoes upon a smooth sea, bending their passage to the bush,

to obtain, by the sweat of their brow, materials for a building which is to be used as a sanctuary of God. At the meeting before mentioned, there was not one dissentient vote—all were willing to assist in this good work of the Lord. Since then, I have applied for help to many for their support, who were not at the meeting referred to, and I have met with most encouraging success. One of my congregation came after me and said, "Massa, me sorry me no live meeting place on Monday—me be blacksmith man, and me be glad for make you eight pairs of hinges for chapel." I did not expect to succeed so well, as the patience of the people has been so much tried, they having been kept in anxious expectation of a new chapel since April, 1842. £100 has been subscribed for the purpose, and as I confidently anticipate £50 more, in addition to which, many of them have expressed their readiness to give their labour, when the time for building the chapel arrives, it is not probable that I shall have to draw much more than £100 from your Society. The people have subscribed so liberally, and having their hearts so deeply fixed upon a new chapel, they could not but be disappointed when they heard that a school-room was first to be erected, after which a residence for ourselves. Yet, to my great surprise, they have come forward to assist with a readiness which has never been surpassed in any former proceedings. As the school-room will be used as a chapel for the first twelvemonths, I availed myself of the pleasure of putting in the first post, on Tuesday, the 21st instant, after offering a solemn prayer to God for his blessing upon the undertaking. We then lifted up our hearts and voices in praise to the Lord for his goodness in permitting us to take part in the erection of the first building designed for his worship in this part of Africa. The building is to be sixty feet by forty. It will be a mere shell, and built of the plainest materials, but sufficiently substantial for our purpose.



**IDOLATRY RENOUNCED.**—The following is from the New York Journal of Commerce :—

“From the latest intelligence received at the missionary-rooms, the population of Southern India seems rapidly advancing to a point where the renunciation of the foolish, degrading, and unsatisfying rites of idolatry will be very frequent. Under date of March 14, 1844, the Bishop of Madras says, that ninety-six villages in the province of Tinnevelley, have recently come forward, unsolicited, and utterly abolished their idols, requesting to be taken under christian instruction. One of the English missionaries, at an earlier date, says, that he had, within the two preceding months, received seven hundred natives under his care. And from a very recent letter of one of the missionaries of the American Board, it appears that, although there has been no movement of so decided a character in the territory embraced within the plans of the Madura mission, many things are exceedingly hopeful; and that, could labourers now enter this field, in requisite numbers, there would be no doubt of soon gathering an abundant harvest.”

**THE POWER OF MOHAMMEDANISM BROKEN.**—For many centuries it has been the law of Turkey, that any individual who left Mohammedanism and embraced christianity should suffer death. This law has been lately repealed. The following letter in the last number of the Missionary Herald, from Mr. Homes, of Constantinople, announces this important fact :—

You have not forgotten the decapitation of an Armenian, for alleged apostasy from the Mohammedan faith, in September last; nor the strong remonstrances which that act of intolerance called forth from the christian powers of Europe—especially from England, Prussia, and France. But it appears, that in the midst of these very remonstrances, and while the Turks were giving verbal promises that no such event should again occur,

a firman, issued from the government, ordering the decapitation of a young Bulgarian, who had promised in a passion, some months back. to become a Mussulman, but now refused to perform the rites. This firman was actually executed. Of course the representatives of the christian powers, as well as those christian powers themselves, were exceedingly irritated at such faithlessness. Very soon the ambassadors received instructions from home, to demand from the Porte, under the signature of the Sultan, a distinct promise that hereafter any person who should have become a Musselman, might have liberty to forsake that religion and again become a christian, without being put to death. For several weeks the Grand Divan, in conjunction with the *ulema*, or clergy, have been discussing this proposition, which attacks so fundamentally their religious institutions. Evasive answers were given in vain. England especially stood firm in the new position she has assumed, to protect the interests of all the christians of the Ottoman empire, without distinction of sect, even if she should find herself standing alone. The Turkish government, feeling the need of the support of England and France, who were now threatening to leave her to the acts of her enemies, was disposed to yield, and to make the required promise. Yet they feared their clergy and the fanaticism of the people. But good sense, together with the necessity of the case, prevailed, and the promise has been given, signed by the Sultan himself, that renegades shall not be put to death!

SUNDAY-SCHOOL ANNIVERSARY SERMONS, SOUTH-PORT, LANCASHIRE.—On Sunday, September 8th, 1844, two sermons were preached in the Independent Chapel, Southport, by the Rev. Samuel Bradley, late of Manchester; after which, collections amounting to upwards of £18 were made, in aid of the day and sunday schools connected with the above place of worship. We are happy to say, that the schools are in a very flourishing state, there being in the day-school a regu-

lar attendance of 100 scholars, and in the sabbath-schools, from 130 to 140. The Rev. gentleman addressed a numerous congregation in the morning, from Ecclesiastes xi. 6, and in the evening, from Ephesians iv. 10.

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### Brief Reviews of Books.

*A Memoir of Thomas Harrison Burder, M.D.* By J. Burder, M. A. London: Ward & Co.

Dr. Burder was a son of that excellent and devoted minister, George Burder, for so many years the gratuitous secretary of the London Missionary Society, and known still more extensively as the author of the Village Sermons. Those who have read the Memoirs of Mr. Burder—a most interesting and valuable volume of christian biography—must have formed a very favourable opinion of the character of his son—the subject of the memoir now before us; and a perusal of this volume will greatly enhance their favourable opinion. He was a truly christian physician—a man whose time, and talent, and property, were generously devoted to works of mercy. The volume contains several of his letters, and these prove him to have been a man of science—a gentleman—and a christian of no ordinary attainments. His affectionate brother has paid a just tribute to his memory in the publication of this volume. He has displayed good taste in the preparation of the memoir—guarding, very carefully, and, as we think, very successfully against “the natural tendency of a brother’s mind, to exaggerate a brother’s excellencies.” The volume we have read with deep interest, and we beg to recommend it very warmly to the immediate attention of our readers. We ought to add, that it contains an affecting account of the death of Mrs. Burder,

who was called soon to follow her beloved husband. They were "heirs together of the grace of life." They were cordially united in their lives, and now they are not divided. From the piety of ALL the members of George Burder's family, christian parents may draw many lessons of comfort, and of instruction too.

*A Treatise on Prayer.* By J. Thornton. Religious Tract Society:

We have many valuable works on Prayer, but not too many, since the subject is one of such vital importance. We have pleasure in recommending this excellent treatise as well suited to all who would desire a cheap, scriptural, and practical book upon Prayer. It is well fitted for small village libraries, and worthy the attention of christians who consider the lending and distributing of approved religious works, as one important means of doing good.

*Sights in Autumn.* Religious Tract Society.

This is another pretty little book for youthful readers. While introducing them to some of the wonders of nature, it aims at leading them "from nature up to nature's God."

*Hymns for the Chamber of Sickness.* By Jas. Edmeston. Religious Tract Society.

To those who have a taste for devotional poetry, Mr. Edmeston's name has long been familiar. By them this little volume will be valued as a suitable and profitable companion for the sick chamber. We have all felt that there are seasons when the mind, oppressed by the languor and weakness of the bodily frame, is unfit for continuous thought. At such times, scriptural truths, clothed in the simple but touching language of poetry, are felt to be peculiarly appropriate, and in such circumstances these beautiful hymns will be gratefully welcomed.

*Our Home Population.* By Rev. J. Allan. London: Simpkin, Marshall, & Co.

We are glad to see that this useful practical work upon the situation and claims of our Home Population has reached a second edition. We regret that this important subject has not yet received such a measure of attention as it deserves. Much has been done, but nothing in comparison with what ought to be done, and to what would be done, if christians felt as they should do, their own individual responsibility.

We are deeply convinced that no christian should feel satisfied, without making direct efforts for the extension of Christ's kingdom. If he be a member of the church of Christ (using that term in its widest sense) he is bound to hold forth the light to those who are in darkness. Every christian should be a useful christian, and we would urge every christian reader to ask himself what efforts he is making, personally, to bring sinners to the Saviour, or whether he is doing all he could possibly do for such an end. We warmly recommend the careful perusal of this excellent work.

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### Christian Treasurp.

**PRAYER.**—Prayer is, of all kinds of discourse, that which least demands elegance of style ; every professed ornament it rejects with disdain. The simplest, plainest, and least artificial manner of uttering his thoughts, alone becomes the character of the supplicant.

**CHRISTIANS.**—Krummacher says that “ Christians resemble those flowers which droop at night, are closed and scentless, but which no sooner feel the first rays of the morning sun, than they again unfold, and straighten upwards, expanding their refreshed leaves to the light of day : after which they again appear as beautiful altars, spreading around nothing but refreshment and perfume !” We cannot, therefore, better

provide for our sanctification than by studying to be more deeply immersed in the love of God, and more constantly washed in the dews of his grace! May we lay hold of the fulness laid up in Christ, for *we are well able*, for Jesu's sake!

THE HEART.—It was an awful truth, uttered by Dr. Black, when he said, "The deceitfulness of the heart produces *ignorance* of ourselves." It keeps up a veil before our understandings relative to our *real* character. It likewise makes us presume, and in many cases *fatally*, that we are in *friendship* with God, at the very time "we are enemies to him by *wicked works*!" When unregenerated, (that is, uncleansed from sin,) the "heart is, above all things, the most desperately wicked," and but very few can know it. Reader! is thy heart *now* deceiving thee? Canst thou *now* say, "*I am the Lord's, he does save me?*" If not, destruction awaits thee; flee for thy life! and stay not in all the plain, till *thou* hast secured a refuge in Christ.

CHRISTIANITY.—"It was not," said Hannah More, "by inflicting pains and penalties, that Christianity first made its appearance in the world." No! "The divine truths it inculcated, received the most irresistible confirmation, from the *lives, practices, and examples* of its venerable professors! What is it to be a christian? Is it *merely* an assent to the doctrines and sentiments which it promulgates? Is he a soldier who at a distance follows an army, and applauds its discipline, yet never exercises in a military routine, and is not joined with it to fight even in 'a fight of faith!'" Oh no! He and she only is a christian in "whom is found no guile." *They* are not christians who can *coolly* indulge "in the lust of the flesh, the lust of the eye, and in the pride of life." *They* are christians, and they only, who are carrying on, both by night and day, in public and private, a continual "*crucifixion of them!*" "The blood of Jesus Christ cleanseth from all sin."—Thomas Church.

## ENCOURAGEMENTS TO PRAYER.

## ADDRESS III.

I SHALL resume these addresses (which have been interrupted by a most painful domestic affliction), with a few remarks on the encouragements to prayer. If, christian friends, you are exhorted to "pray always," you are not without many and delightful considerations to encourage you, in the diligent and hearty performance of this duty—considerations which show that the duty is a delightful privilege.

1. *God is disposed to answer prayer.* Of this you are assured in his word—he is styled the "*Hearer of prayer.*" "O thou that hearest prayer, unto thee shall all flesh come." His own language respecting himself is, "I never said to the seed of Jacob, Seek ye me in vain." He is more willing to hear our prayers, than the most tender parent is to attend to the request of his child for bread. He has shewn his readiness to answer prayer, by making it, though in itself an exalted privilege, a duty binding on his people. He commands them to "continue in prayer." "Ask," he says to his disciples, "ask, and ye shall receive." And his character illustrates his command. He is a God of infinite benevolence. "God is love." He is merciful and gracious, long-suffering, abundant in goodness and truth, forgiving

November, 1844.

iniquity, transgression, and sin." The essential benevolence and mercy of his character, were gloriously displayed in the gift of his Son. He so loved the world as to give his only begotten Son for its salvation. Such a God is certainly disposed to hear the prayers of his people. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely grant us all things," hear our prayers, and bless us with every spiritual blessing?

2. *God is able to grant our requests.* Of this, none can doubt. He ruleth in the heavens by his power. He doeth according to his own will in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou? To his power, no limits can be assigned. The universe is in his hands. All beings and all worlds are under his controul. The resources of eternity and immensity are at his disposal. He is the Lord God Almighty—the All-sufficient. He is able, therefore, to do for us exceeding abundantly above all that we can ask or think; and when we have his promise, which we can plead, we need not moderate our requests, but ask freely, ask abundantly, ask according to the utmost stretch of our desires, knowing that, in giving, he can infinitely exceed the loftiest conceptions of our minds.

3. *The immutability of God*, as well as his goodness and power, should encourage us to pray.



"I am the Lord, I change not," is his own declaration. He is the **SAME**—the same yesterday, to-day, and for ever. This attribute of Jehovah, which some would urge as an objection against prayer, forms a most powerful inducement to pray. Prayer implies, instead of denying the immutability of God. If God were a changeable being, we could have but little encouragement to pray. The instances which are on record of answers to prayer, might be adduced, but they would go for nothing. True, it might be replied, true, God has in times past answered prayer, but since he is variable, what well-grounded hope can I have, that he will answer prayer *now*? Thus, the penitent sinner anxious for pardon and blessing would be greatly discouraged. But since we have infallible assurance that the Being we worship *changeth not*, that he is the *same* he was of old, we have ground enough for believing, that he will *now*, as formerly, hear the supplications of his believing people. What he did before, he will, under similar circumstances, do again. Of old, he was the Hearer of prayer, and therefore, he is so still. In former times he decreed that his people should pray, and such is his desire still. In ages gone by, he granted blessings in answer to prayer, and he is ready to do so again. Let then, the immutability of God be constantly borne in mind as an incitement to prayer. It is his will that his people should pray, and his fixed purpose to be-

stow his blessing, in answer to prayer. This is the *mind* of God on this subject; and we know that he is in *one* mind, and none can turn him, or alter the arrangement of his will. — Consider next,—

4. *The speedy answers which God has often returned to prayer.* Various instances are on record. While Daniel was still praying, the angel Gabriel was sent to him by God to reveal to him the divine will respecting the subject of his prayer. It was at the very time the church in Jerusalem was making prayer for Peter, who was in prison, that an angel was sent to open the prison doors, and to set him free. David had only *resolved* to confess his sin, when he was divinely pardoned: “I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sins.” Jehosaphat prayed for help against his enemies, and they were immediately discomfited. Elijah prayed, and it rained not; and he prayed again, and the clouds poured down water. Cornelius prayed, and while in the act of supplication, an angel was sent to instruct him what he should do. Most of these answers to prayer are, we admit, of a miraculous nature; but the *principle* which they involve, is all we want—a principle which is essentially the same in all speedy answers to prayer, ordinary or extraordinary, namely, that God is ready to hear, and all as ready to bless. The Apostle James reasons from one of the instances

just quoted, that of **Elijah**, to the prayers offered up by all genuine believers. **Elijah** was a man of like infirmities with ourselves; yet God heard his prayer; therefore he will hear the prayer of every righteous man: for "the effectual fervent prayer of a righteous man availeth much." We look not for miracles, but God may as truly answer our prayers in an ordinary way, as if an angel were introduced, or some other strange phenomenon occurred.

5. Another great encouragement to prayer is, *the aid of the Holy Spirit graciously vouchsafed to the saints in prayer.* This, perhaps, is a subject not sufficiently considered. I fear we do not honour the Holy Spirit as we should; and this may be the reason why his power is not exerted among us to the degree we might expect. It is a blessed truth, that the Holy Spirit aids the saints in prayer. Approaching into the presence of God, they should calculate on this promised assistance. The Apostle Paul speaks of this spiritual aid in the eighth chapter of his epistle to the Romans. Having glanced at the supporting power of hope, he proceeds to say, "Likewise the Holy Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit himself maketh intercession for us, with groanings which cannot be uttered." "And he that searcheth the heart, knoweth what is the mind of the Spirit, that he maketh intercession

for the saints according to the will of God." (verses 26, 27.) The Holy Spirit takes up his abode in the hearts of all the children of God, and aids them by his indwelling power. Often are they oppressed with a sense of their spiritual infirmities—they are surrounded and beset with temptations. They would betake themselves to prayer, but they know not what to ask for as they ought. They are in darkness, and know not what to do: the Holy Spirit then comes to their aid. He assists their infirmities; he makes intercession for them; produces in them ardent desires for deliverance from the power of sin, holy aspirations after conformity to God, fervent longings for spiritual illumination, and all other spiritual blessings, desires and aspirations and longings, which cannot be uttered, or are not expressed in words. "The Holy Spirit does not intercede with these unuttered groanings in and by himself, as God, and belonging to the Trinity; but he intercedes by his influence upon us, and by leading us to aspirations, which language cannot express." And the Searcher of hearts knows what is the mind of the Spirit, expressed in the "groanings which cannot be uttered" of the saints. He knows in this manner what is the mind of the Spirit—that he maketh intercession for the saints according to the will of God. What a privilege is this! Christian friends, it is *yours*. It is your privilege to have the Holy Spirit assisting you in your prayers.

Do you value it? What an encouragement to pray! Go, with all your conscious infirmity, to the throne of grace. Go, with all your ignorance and perplexity;—the Holy Spirit will assist you; and however imperfect may be the utterances of your lips, the God of all grace, knowing the mind of the Spirit, will grant you abundantly all the desires of your heart.

6. *The existence of a divinely constituted Mediator and High Priest between us and God*, is the last encouragement to prayer I shall mention. By him we have access by one Spirit unto the Father. Paul exhorts believers to pray for all men; and one of the motives he urges to enforce his exhortation is, “For there is one God and one Mediator between God and man, the man Jesus Christ.” The same apostle makes the fact of the appointment of Jesus Christ to be a faithful and sympathising High-priest, a ground of exhortation to come to the throne of grace for every blessing, and in every time of extremity. “Seeing then that we have a great High Priest, who is passed into the heavens, Jesus the Son of God: let us hold fast our profession; for we have not a high priest who cannot be touched with the feeling of our infirmity, but was tempted in all points, wherein he resembled us, without sin; let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.” A similar exhortation

he urges on similar ground in another part of the same epistle ;—" Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, consecrated for us through the veil, that is to say, his flesh, and having a high priest over the house of God ; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." In coming, then, to God by prayer, we have the gracious and encouraging assurance, that Jesus is before the mercy-seat as our great High-priest and all-powerful Mediator to present and render acceptable our requests. We are emboldened to draw nigh, trusting in his merits and confiding in his advocacy. Sinful creatures as we are, we dare not approach into the presence of a holy God, without a mediator. We are altogether unworthy. We are offenders against the majesty of heaven. We are all as an unclean thing in the view of infinite purity. But Jesus is a faithful and merciful High-priest, to make reconciliation for the sins of his people, and ever lives to make intercession for them. He is at the right hand of God to welcome us near, to introduce us to the Father, to obtain for us acceptance and blessing. He is the angel of the covenant who stands at the golden altar, and presents to God the prayers of all the saints, accompanied by the much incense of his merits,

the smoke of which incense ascends up before God, perfuming those prayers and rendering them acceptable to the Father. Be encouraged then, Christian friends, to come before God in prayer. Remember that your glorious Mediator "fills the middle seat of the celestial throne."

"Lift up your eyes to th' heavenly seats,  
Where your Redeemer stays;  
Kind Intercessor! there he sits,  
And loves, and pleads, and prays.

Petitions now, and praise may rise,  
And saints their off'rings bring;  
The Priest, with his own sacrifice,  
Presents them to the King."

Let us, therefore, come boldly to the throne of grace. May the Spirit of God dispose us to make use of these encouragements to pray, and bring us more thoroughly into a praying frame of mind, and preserve us in it every day; that we may experience with increasing delight the goodness of God, and the all-prevailing power of our exalted Mediator's gracious intercession.

*Dublin.*

I. J.

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## REVIVAL CONVERSATIONS.—No. VIII.

*(By Rev. H. Humphrey, D.D.)*

*Pastor.* You will recollect, Mr. A., that I had a few words with you last evening in the inquiry

meeting ; but not having time to enter into your case fully, I have called this morning to renew the conversation. When I urged upon you the duty of immediate repentance, and entreated you not to delay another hour or moment, I think your answer was, that you had not been under conviction long enough. Did I understand you correctly ?

*Inquirer.* Yes sir, you did. That is one of my difficulties. It is scarcely three days since I began to think seriously on the subject ; and having been all my life so stupid and wicked, how can I turn right about and repent at once ?

*P.* How long do you think you ought to be under conviction, before you repent ?

*I.* I cannot tell exactly ; but it seems as if a sinner must have some time to think, and make up his mind, before he acts.

*P.* Well, here is the Bible—will you turn to some passage which justifies him in waiting ?

*I.* I have read the Bible so little and so carelessly, that if there were a hundred I should not be able to find them. But if I was as familiar with the Scriptures as you are, I presume I could find many such passages.

*P.* No, my friend, not *one*, if you had committed every word of the Bible to memory. There are texts enough on the other side. “God *now* commandeth all men every where to repent.” “To-day, even to-day, after so long a time, if you



will hear his voice, harden not your heart." This is the current language of the Bible on the subject. It does not allow you a day—no, not a moment—to obtain clearer convictions of your guilt and danger before you repent. But how much longer indulgence do you want? Will one day more satisfy you—will two—will a week? Set me a time.

*I.* It seems as if I ought to repent and give my heart to God in less than a *week*; but a day or two longer, devoted to serious reflection, cannot be much, compared with all my life spent in sin and folly.

*P.* No; but have you any promise of living a day or two longer? What if God should say, "Thou fool, this night shall thy soul be required of thee?" What will become of you? Will your waiting for more time to think of the subject, save you? Besides, it seems as if God was now striving with you. But what if he should in anger withdraw his Spirit the next hour, and say, This man is joined to his idols—he will not forsake them at once, he will not repent—"Let him alone!"

*I.* I see the danger of delay. I *may* die, I know at any moment, or God may leave me; but what can I do? I am not fit to come to Christ, I want to be better prepared before I come.

*P.* And when will you be any fitter than you are now? What can you expect to gain by de

lay? Will holding out against God a day or a week longer, make you any better? Are you not adding sin to sin, and growing more and more unworthy to come, every hour you live? Will waiting cancel any of your past transgressions; and is not a new page written against you every day, in the book of remembrance? Did the prodigal son, "when he came to himself," wait to strip off his rags and make himself more fit to return to his father—or did he go just as he was, in the last extremity of guilt and famine, and cry, "Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son?" Did the publican wait to make himself more worthy of divine compassion, before he "smote upon his breast and cried, God be merciful to me a sinner?"

O my friend, if you think that by waiting you can make yourself any fitter, any more worthy of being saved, you mistake the ground of acceptance altogether. Salvation is wholly of grace. No sinner was ever accepted on account of his own *fitness*, his own *worthiness*, or ever will be. "The Son of man came to seek and to save that which was *lost*." He does not say, "Come unto me all ye that are *fit*," but "all ye that labour and are heavy laden, and I will give you rest." No, you must come just as you are, "poor and wretched and blind and naked and in want of all things, if you come at all. On no other terms can you be

received. Christ has thrones and crowns to *give* away, but not a morsel of the bread of life, or a drop of living water to *sell*. "By grace ye are saved through faith, and that not of yourselves, it is the gift of God."

*I.* Yes; I see, I see, at last, that it must be so; but I am such a great sinner, that I dare not come. I am afraid Christ will not receive me.

*P.* That your sins are more heinous in the sight of God, than you have ever imagined, I have no doubt. But for whom did Christ suffer and die, if not for great sinners—for David and Manasseh and Mary Magdalene and Paul, as well as for Samuel and Josiah and Daniel and John? Are there any little sinners, in the sense which you mean—any with whom God is but a *little* displeased? I confess I have never met with such an one; and if there were, are the offers of salvation addressed exclusively to any class of sinners? Does Christ say to one, I invite you; and to another, I invite you to the gospel feast; but to a third, You must not come—"you are so unworthy, so great a sinner, that I cannot allow you to taste of my supper?" Or does he say to his servants, "Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed, the halt and the blind, that my house may be filled?"

Is there a word to discourage great sinners from coming to Christ, in this passage: "Come

now and let us reason together, saith the Lord ; though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool." Or in this : " Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." Or in the answer of Peter to the murderers of the Son of God : " Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." What higher warrant than he finds in such passages as these, can the chief of sinners want for coming to Christ ?

*I.* (With great emotion.) Still, I have lived so long in sin, and rejected so many offers, I am afraid he will not receive me. What shall I do ?

*P.* What shall you do ? Why, my dear sir, whether he receives you or not, your duty is perfectly plain. You say that you are a great sinner ; and if so, you ought to repent immediately, let what will become of you. There is a subtle delusion at the bottom of your difficulty, which I fear has ruined thousands of souls. You must have some pledge that Christ will save you, before you come—before you repent ; and when you have got it, you are not satisfied. To all your other sins, you add the guilt of distrust of his great and precious promises. You virtually

charge him with insincerity and falsehood. You do not intend it : but just look at the excuse, and tell me, if you can, what less it amounts to. You are afraid that Christ will not receive you if you do come, when he tells you expressly that he will ! Allow me in all faithfulness to tell you, my dear friend, what I think to be your real difficulty. You are not ready to come, and want some excuse to blind your conscience. You want to shift off the blame somehow, and as you can think of no other way, you cast it upon God. You would be glad to come, you wish to comply with his offers, but if you do he will not receive you ! This, it seems to me, is your real position. This is the deception which you have been practising upon yourself, on the very brink of destruction. Dare you rest here ?

*I.* No, no, I dare not any longer. O what shall I do ?

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## RELIGION.

RELIGION deters not from the lawful delights which are taken in natural things, but teaches the moderate and regular use of them, which is far the sweeter ; for things lawful in themselves are, in their excess, sinful, and so prove bitterness in the end. And if, in some cases, it requires the forsaking of lawful enjoyment, as of pleasure, or profit, or honour, for God, and for

his glory; it is generous, and more truly delightful to deny things, for this reason, than to enjoy them. Men have done much this way, for the love of their country, and by a principle of moral virtue; but to lose any delight, or to suffer any hardship for that highest end, the glory of God, and by the strength of love to him, is far more excellent and truly pleasant. The delights and pleasures of sin, religion indeed banishes; but it is to change them for joy, that is unspeakably beyond them. It calls them from sordid and base delights, to those that are pure delights indeed. It calls to men, "Drink ye no longer of the cistern; here are the crystal streams of a living fountain." There is a delight in the very despising of sinful delights, as that in comparison with them, the other deserves not the name, to have such spiritual joy as shall end in eternal joy; it is a wonder we hasten not to choose this joy; but it is, indeed, because we believe not.—*Leighton.*

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### ON DISCONTENT.

THE true knowledge of God so directly tends to holiness, and that to content, it may be evidently concluded, that a discontented person hath little of the one or the other—not much knowledge, and less grace; he is so far from being like God, that "he hath not seen him." Doth that person know

God, or hath ever seen him, that falls not into the dust, admiring so glorious a majesty? that subjects not himself to him with loyal affections. accounting it his only grand concernment to please and serve him? But the discontented person takes upon him, as if he were God alone, and as if he expected every creature to do him homage, and thought the creation were made for the pleasure and service of none but him. Hath that person ever seen God, that acknowledges him not a sufficient portion, a full all-comprehending good? Hath he seen him, that sees not reason to trust him, to commit all his concernments to him? Hath he seen him, that loves him not, and delights not in his love? Hath he seen him, that quits not all for him, and abandons not every private interest to espouse his? How evidently do these things tend to quiet and compose the soul! Discontent proceeds from idolizing thoughts of ourselves; it is rooted in self-conceit, in self-dependence, self-love, self-seeking—all which despicable idols one sight of the Divine glory would confound and bring to nothing. The sights of God melt the heart, break it under a sense of sin, and hence compose it to a meek, peaceful humility; but the discontented spirit is an unbroken, proud, imperious spirit. The sights of God purify the soul, refine it from the dross of this vile world, make it daily aspire to a conformity to the pure and spiritual nature of

God. But a discontented spirit is a sensual earthly spirit. What can possibly be thought on more repugnant to the knowledge of God, to the grand design of all religion, and the very spirit of the Gospel, than this temper?—*Howe.*

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### NATIONAL INFLUENCE OF THE BIBLE.

WHAT spectacle can imagination paint, more sublime, than that of a great nation, destined to increase by untold millions, all instructed from childhood in the language and spirit of the Bible; all taught to reverence and obey its Divine Author, and love their neighbour as themselves? And can he be a good citizen, who would in any way, hinder such a result—who would not inculcate upon the young and rising millions the precepts of the sacred volume? Infinite Wisdom has ordained, “Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way.” “Search the Scriptures, for in them ye think ye have eternal life.” And can he be a good subject of human government, who would despise this injunction of the King of kings? Infinite Intelligence has testified, “The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the judgments of the Lord are true and righteous altogether; more to be desired are



they than gold, yea, than much fine gold. These sentiments are corroborated by the experience and testimony of enlightened millions in both worlds. Who, then, that loves his country, his children, or his great Benefactor, would not in every step of education, inculcate those everlasting truths, which thus impart light, freedom, purity and joy; which make good citizens, both here and hereafter; and which, in the sight of Heaven, are more precious to man than mountains of gold?

Ought not all the children and youth of a nation, acknowledging the divine authority of the Bible, to be trained under such influences? What a change would soon appear on the face of society? What gladdening multitudes of noble and generous minds would be raised up to adorn every profession and every department of life! The God of nations would then be our defence. He would "restore our judges as at the first, and our counsellors as at the beginning." And our glorious Republic, founded upon a *rock*, and extending and rising above the mountains, and peopling the farthest west with happy millions, and sustaining every where the hallowed temples and ennobling institutions of science and religion, would look forth, in moral grandeur and beauty, the admiration and joy of the whole earth.—*From an American Paper.*

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## BRIEF THOUGHTS ABOUT HEAVEN.

**MOST** men profess to be expectants of future happiness, but it is evident that they differ much in the ideas they entertain of its nature, and the means by which it may be obtained. There are some who having felt this world to be indeed a vale of tears, a land of sorrow and pain, full of lamentation and the voice of weeping, regard heaven merely as a place where they shall no more be liable to the ills which encompass them here. They seem to consider their present sufferings as an earnest of future enjoyment. They speak of themselves as having had their share of affliction in this life, as if this were sufficient to exempt them from suffering in a future state.

There are others, whose thoughts of heaven are characterized by indistinctness and vagueness. And consequently, while they profess to be looking forward to an entrance there, their every thought is so rivetted to the things of time, which alone seem to them possessed of certainty, that their conduct is altogether such as it would be, if there were really no heaven at all; and we should be ready to suppose that the language of their hearts was, "Let us eat and drink, for to-morrow we die."

There are not a few who, having read in the sacred Scriptures the description of the new Je-

rusalem, the city of God, are dazzled by the splendour of those objects which more immediately address themselves to their senses. They picture to themselves a heaven not very unlike a Mahomedan paradise; and while their imagination is captivated by the gates of pearls, and the streets of gold, they fancy that the very desire they feel to partake of the glories of the new Jerusalem, is a pledge that they shall indeed participate in them, while they never ask themselves, whether they partake of the character of those to whom this heavenly rest is promised.

But the greater part of mankind, amidst all the variety of views which they entertain of heaven itself, regard an entrance there in the light of a reward, to which they will be entitled, if they avoid such vices as injure society, and practise those virtues which gain the good-will and affection of their fellow men. They look only at the outward actions, they regard them as they appear in the eyes of men, and they cannot believe that with so much that is good and amiable, they should yet fall short of the kingdom of God.

Very different is the idea which the Christian forms of the happiness of heaven. He may soothe his hours of sadness by thinking of that land, where there shall be no sorrow, and no sighing. In poverty and in pain, it may cheer him to look forward, and behold thrones of glory, and crowns of light; but when he contemplates

heaven as the inheritance which has been made sure to him, these do not form the theme of his sweetest meditations. He rejoices in the prospect of an entrance to that blessed place, because the glory of the Lord is there—because there he shall see that Saviour, whom not having seen he loved, and shall be made like unto him—because there he shall be made perfect in holiness, and dwell for ever with the Lord. He rejoices because he shall be then delivered from sin, his worst enemy, and shall be made more than a conqueror through Him that loved him. He rejoices because he shall there join with the ransomed who cast their crowns at a victorious Saviour's feet, saying, "Worthy is the Lamb that was slain, to receive blessing, and honour, and riches, and glory, for He redeemed us with his blood, and has made us kings and priests to God. Blessing, and honour, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb for ever and ever."

Reader, what are your views concerning heaven? E.

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### THE SIMPLICITY OF CHRISTIAN ORDINANCES.

**MANY** will think that we depreciate the sacraments, in representing them as only signs, which have no divine energy in quickening and sustain-

ing the spiritual life. We do not, indeed, ascribe to them the power of God in quickening the dead. They are to us the earthly signs of heavenly things; and can anything on earth, any deed that man can do, occupy a more important or exalted position? The symbolic representatives of divine truth, performed by God's command, before the church and the world, they are hallowed by their intimate and indissoluble association with the most sacred and divine realities. They are earthly vestments which the majesty of Christian truth has assumed on her descent to our world, through which the celestial radiance is clearly emitted, so long as they are not tinged with the gaudy colours of human device. Depreciate the sacraments! We place them by the side of the holy Scripture, associate them with the same great imperishable truths, and say, if those speak to the ear of man, these appeal to his sight; if those are more distinct, these are more expressive; while both are equally the messengers from God. It is true our elements are earthly, and in themselves common; we have only water which has issued from an earthly spring; we have only bread grown from an earthly soil, and wine pressed from an earthly vintage, but these earthly things are hallowed by the glorious truths with which they are associated. And what more are the elements of holy Scripture itself? Has it a sacred alphabet

brought down from heaven by the angels of God, and a divine language of the seraphic choirs, with no formula of earthly inflexions? What are all its sounds but the breath of mortal lungs, and all its words but earthly as the parchment on which they fade; the rugged dialect of the Hebrew shepherds, or the more polished, graceful, and melodious phraseology of the poetry and philosophy of Greece. As these earthly sounds are hallowed when they become the voice of divine truth, so, but in no other mode, the earthly water, and bread, and wine, are hallowed when they become the signals which Christ in heaven makes to the children of men. The bow on the dark cloud was but solar light reflected on common rain, yet to the eye of Noah, previously trembling at every passing shower, lest it prove the commencement of a second deluge, it was the sacrament of a glorious and immutable promise. As was that coloured arch to Noah, so to us are baptism and the Lord's supper, hallowed by their association with the holy promises of God. When an earthly language, like that of Scripture, or earthly elements, like those of the sacraments, are employed as signs of heavenly truth, the connexion consecrates the earthly without desecrating the heavenly. Or, to adduce another illustration, that holy and reverend name, at which the Jewish scribe raises his pen from his scroll, and utters a prayer, devoutly composing

his spirit before he ventures to write it, and which no Christian pronounces without serious thought,—that name itself, of which God is jealous, is only a compound of earthly elements, its four letters mingle with baser words, and form the inflexions of ordinary grammar; yet is it holy, as the appointed sign of the eternal God. As those letters, common in their resolution, are hallowed in their combination, as the representative of God, visible in earthly manuscript, audible in earthly speech, so is the supper the hallowed representation of Christ in the church. For the bread which we break, is it not the communion of the body of Christ? and the cup which we bless, is it not the communion of the blood of Christ? And even that precious body of Christ was but human flesh, which he took from his mother; and that precious blood, which cleanseth from all sin, was compounded of earthly materials by the power of an earthly organization like our own; yet both are hallowed in our estimation, by their mysterious union with the divinity; so by a devout observance we hallow these earthly elements, not on account of any sanctity or value which they have in themselves, but on account of the sanctity and value of the divine truth, of which they are before our eyes the significant and authorized representatives.

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## BEAUTIFUL ANECDOTE.

A HAPPIER illustration of the wonderful character of the Bible, and the facility with which even a child may answer, by it, the greatest of questions, and solve the sublimest of mysteries, was perhaps never given, than at an examination of a deaf and dumb institution, some years ago in London.

A little boy was asked in writing, "Who made the world?"

He took the chalk, and wrote underneath the question,

"In the beginning, God created the heavens and the earth."

The clergyman then inquired in a similar manner, "Why did Jesus Christ come into the world?"

A smile of delight and gratitude rested on the countenance of the little fellow, as he wrote,

"This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

A third was then proposed, evidently adapted to call his most powerful feelings into exercise—

"Why were you born deaf and dumb, when I can hear and speak?"

"Never!" said an eye-witness, "shall I forget the look of resignation which sat upon his countenance as he took the chalk and wrote,

"Even so, Father, for so it seemed good in thy sight."



## MELANCTHON'S PORTRAIT OF A GOSPEL PREACHER.

HE enters the house of God with a pious intention of preaching the unadulterated truth, and to present that which alone is useful and necessary, and not merely to delight the fancy of his hearers with human inventions, clothed in florid language. He disposes the matter of his discourse to a proper and natural order, and discusses it in a lucid and proper manner. He admonishes his hearers, and distinctly shows them how they may apply to themselves each truth. To impress it upon their minds, he employs clear and convincing arguments, and illustrates it with appropriate examples, that every hearer may remember it well. He holds out motives, he rouses the feelings, he alarms them by denouncing the terrible threatenings of God, and awakens hope and confidence, by the promise of his word. At one time he preaches the law, and then the gospel, and explains the difference between them in the clearest manner. At one time he only explains the scriptures, at another he addresses the heart and conscience vigorously—he excites the mind to activity, not by a mere sound of words, but by a solemn appeal to the affections. Such a preacher I knew well—it was Martin Luther.

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## Poetry.

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THE rippling waves on yonder stream,  
 How joyously they flow!  
 And smile beneath the sun's glad beam,  
 While all is cold and dark below.

E'en so a smile will oft-times steal  
 Across the brow of care,  
 And from the world a heart conceal  
 That pines in silent, lone despair.

How gaily o'er the moon-lit deep  
 Some fairy bark may glide,  
 All reckless of the dead who sleep  
 In ocean's caves beneath the tide!

And so may pass gay pleasure's train  
 That heart unheeded by,  
 Whose hope, deceived by phantoms vain,  
 Returns to fold her wing and die.

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## RELIGIOUS INTELLIGENCE.

**THE PROGRESS OF CHRISTIAN MISSIONS.**—No one moral cause, now in operation, promises so speedily to revolutionize the world, as christianity. Aside from the faith of christians in such a revolution, grounded on scriptural prophecy and promise, facts enough have been developed within the last half century, to make that

revolution a matter of *moral certainty* in the view of every unprejudiced observer. The wide extent to which christian missions are patronized—the annually increasing amounts of money which are given for the object—the augmenting numbers who are devoting themselves personally to the work—the translation of the Bible into the most important vernacular languages of men, and its dispersion over the earth, like the leaves of the forest before the autumnal blast—the valuable contributions which christian missionaries are annually making to our stores of geographical, historical, geological, botanical, and biblical knowledge—the extending and profound respect which these missions are constantly challenging and receiving from the most influential classes of society—the obligations which the secular, political press acknowledges itself to be under, to chronicle the movements of missionary societies as an important part of the current news of the day—and the fact that these missions commend themselves, in their moral bearings, to the sober, conscientious convictions of all reasonable men ;—all, all go to show, that these missionary operations are working, and are destined to work most important changes in the moral state of the nations. It has been said, with equal felicity and truth, that the Persians would have been conquered without Alexander, and that the Romans would have been enslaved had Cæsar never been born. The progress of events led directly to those results, and the results were inevitable, whoever lived to march the Greeks to victory, or to occupy the Roman throne. So it is morally certain, that the present aggressive movements of the christian church upon the territories of paganism and nominal christianity, will result in a wide diffusion of the vital, religious principle throughout the earth. The seed sown cannot reasonably fail of coming to its harvest. Causes will produce their effects. If miraculous interference cannot be expected to advance the work, nothing short of such interference can defeat it ; and it

is, of course, not to be admitted in the calculation, that He, whose religion is thus diffused in obedience to his own command, will exert his omnipotent energies to paralyze the work of his own benevolence. The work, then, will advance ; and there is a probability, amounting almost to an absolute certainty, that it will involve, in its stupendous progress, the sons and daughters of the present race of opposers, and that they will join, with the loudest note, in the grand hosanna, which shall announce the accession of the Redeemer to the throne of universal empire.

Courage, then, ye who are engaged in this noblest human enterprize ; stand up to the work with increased confidence and zeal, for the result is made sure by the providence and grace of Him, " whose is the greatness, and the power, and the glory, and the victory."

**MISSIONARY OPERATIONS IN FRANCE.**— In the *Missionary Chronicle* of the present month, there is an interesting letter from the Rev. Dr. Merle D'Aubigné, (the author of the popular history of the Reformation,) concerning missionary efforts in France, and also an extract from an eloquent speech of the Rev. Frederick Monod, of Paris, before the Scotch Free Church General Assembly, on the same subject. They show clearly that a very important field of labour is open in France, in which christians of other lands may co-operate with their brethren in Paris and Geneva, in the spread of pure religion. There are local missionary societies in both those cities, conducted by pious, able, and experienced men, who are free from the embarrassments which must ever accompany the missionary efforts of foreigners ; and through these societies, the funds which christians of other countries may wish to give for the spread of the gospel in France, Holland, &c., may be satisfactorily expended.

The Board of Foreign Missions being perfectly competent to engage in efforts to extend the gospel in any foreign country, whether Heathen, Mohammedan, or

Christian, and regarding the promotion of pure christianity in the nominally christian countries of Europe, as a matter of the highest importance, has long contemplated a French mission. The want of funds has heretofore prevented the establishment of such a mission ; but, as at present advised, the Executive Committee are satisfied that much good may be done in the manner indicated above, and have decided to enter upon the work without delay. Some christian friends, to whom the plans of the Committee had been communicated, have generously responded to them, and about twelve hundred dollars have been already remitted to the Evangelical Societies of Geneva and of Paris, to be an earnest, as we hope, of extended operations in this new and important field of labour. We trust that our churches and christian friends will give this work their support and their prayers. We do not ask them to divert their patronage from any of the existing missions of the Board ; on the contrary, we solicit an increased interest in their behalf. But we point now to a new channel, through which the benevolence of the church may flow forth to bless multitudes who are under the dominion of a corrupt and superstitious religion. Let the mighty kingdom of France become pervaded by the influence of pure and protestant christianity, and not only her own millions of subjects, but the entire old world, will feel the effects of the great and blessed change. It is now our privilege to share a part in bringing about this happy result.

**MARTYRS IN MADAGASCAR.**—The friends of missions are aware that persecution against the converts to christianity has, for nine years past, raged in Madagascar. The following is an extract from a letter from one of the London Missionary Society's missionaries, in the Mauritius, the station nearest to Madagascar.

“ Again, the blood of martyrs of the Lord Jesus has been made to flow in the island of Madagascar. The district of Vonizongo is now stained with the blood of

two devoted disciples belonging to the little flock which had long time taken shelter in a neighbouring province. Having been seized and subjected to torture, but in vain, for the purpose of compelling them to impeach others, they were condemned to death, and ordered to be executed in their own country—one upon the Sunday, and the other on the Monday, in the market place. These days fell, I believe, upon the 19th and 20th of June last. To a messenger of the christians, who took them food during the interval, they, on one occasion, whispered an affectionate farewell to all the christians, saying, 'Let them not fear that we shall disclose their names; we shall do them no harm, but say, *farewell!* If we do not meet again here on earth, we shall meet in the future life.' With unflinching fortitude they kept this noble promise to the last, and seem to have been even cheerful in death. Obadia, one of the christian brethren, speaks of them as having only ascended into heaven before their companions. Their heads were cut off after execution, stuck on poles, and left to bleach in the scorching sun of Imerina, as an intended warning to the people, but serving as an additional evidence of the unmitigated barbarity of the queen."

One of the native christians from Tananarivo, in Madagascar, writes as follows:—

"This is what we have to tell you with regard to our state at the present time. Some persons unknown to us having written a paper [containing, it would appear, some reflection upon the government], and having fixed it on the walls of a house, the queen, when informed of the circumstance, was very angry, and published a proclamation, ordering the person who had done it to impeach himself, and giving four days for this purpose. If the offender confessed not within the period, but was otherwise discovered, the queen declared she would have him cut into pieces the size of musket balls. 'And I will not,' she said, 'let him escape, for I and God are upon one side.' The four days

expired, and no one having confessed, Raharo, who was formerly baptized and employed as one of the twelve head teachers, was, with several others, accused and compelled to drink the tangena ordeal. Raharo died from the tangena, and Ratsimilay, another christian, being detected in attempting to save him from it, was ordered by the queen to be put to death. He and Raharo were cut into pieces, and afterwards burnt ; and Imamonjy was also associated with them."

So far as is known, seventeen native christians have been called upon to lay down their lives for the sake of the Lord Jesus, having been sustained under their accumulated sufferings, and persevered faithful unto death.

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### Brief Reviews of Books.

*Laodicea ; or Religious Declension. Its Nature, Indications, Causes, Consequences, and Remedies. An Essay.*  
By D. E. Ford. London : Simpkin, Marshall & Co.

Mr. Ford has rendered important service to the cause of evangelical truth and piety ; and we hesitate not to affirm, that generations, now unborn, will honour his memory. His essays—of which the work before us is the concluding volume—have been signally blessed by the Great Head of the church ;—they have arrested the thoughtless, guided the perplexed, recalled the wandering, revived the languishing, and strengthened the weak. They are destined to still greater usefulness : and we cannot but express an earnest hope, that their circulation, great as it is, will greatly extend. The present volume is rich in evangelical sentiment, sound in christian counsel, and eminently faithful in solemn and touching appeals. We give to it our warmest commendation, and hope for it enlarged and permanent success. We do hope our esteemed friend, who has now completed his series of essays, will speedily resume the use of his practised pen, and increase the amount of

obligation, already large, under which he has laid the churches.

*Reformation in Europe.* Religious Tract Society.

The Protestant Reformation was the beginning of a great work, a work which will not be completed, till christians have a more extensive acquaintance with the scriptures, than they generally seek to attain, and till they are more imbued with the principles, and actuated by the precepts of the Bible. To persons who have not time for larger works, this small volume will be acceptable. It gives an interesting and condensed account of the principal events of the reformation, and deserves to have a wide circulation.

*The Jew in this and other lands.* Religious Tract Society.

A beautiful little book—giving an account of the present condition of the Jews, contrasted with their former state; describing their customs, worship, and opinions, and showing our obligations to that remarkable and interesting race.

*The Working Man's Wife.* Religious Tract Society.

The instructions contained in this little book are excellent, and may prove invaluable to many young persons beginning the world in humble circumstances.

*My Schoolboy Days.* Religious Tract Society.

This little book will be sure to find favour in the eyes of school boys. While they are amused by the adventures of the pupils introduced to their notice, they will find many lessons of wisdom, conveyed in an attractive form.

*Truth and Duty.* An Appeal to British Youth on the present claims of Christianity. By JOHN JEFFERSON. London: J. Snow.

Mr. Jefferson has rendered varied and valuable service to the cause of evangelical truth by his writings.



The present we regard as one of the best of his publications. It is sound in sentiment, judicious in its modes of stating truth, and earnest and affectionate in appeals. Parents, guardians, and masters, will act a kind and prudent part in presenting it to young men under their care. Its perusal cannot fail to be productive of good. Considering the vast amount of infidelity poured, through some organs of the press, into the minds of our young men, this volume may justly be regarded as a book for the times.

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### Christian Treasurp.

REPENTANCE.—Is it not a sad thing, to sin, without repenting? how much more, not to see the *need* of it! Peter was pardonable, even when denying his Lord, *but* he would have been unpardonable, had he not gone out and wept *bitterly*. Repent! for the kingdom of God is at hand.

SIN.—The reason why christians feel such a *weakness* in their spiritual career is, the *predominating* inclination they have to sin. Worldly allurements present to such, greater charms than christian *sacrifice*, and self-denying. How appropriate the figure employed by St. Paul, “temptations are as a weight,” keeping our souls from rising into a glorified state of happiness and holiness, which it is both our privilege and *duty* to enjoy. Let, O let the past *more* than suffice, wherein we have wrought folly. The love of this world, is like a *serpent*, which *twines* itself round its prey, drawing closer and closer, till *death* by suffocation ensues! It is just the same with sin: the more countenance we give to sin, the closer it draws to us, encroaching upon, and attempting to remove, all our objections to its connection with us; at the *same* time, our *life is going*, all our divine principles are being strangled! till at last, our abhorrence to sin is completely removed, and we, through *once* yielding to sin, continue therein, till we

finally are reaping our harvest in *hell*! How important then, is it, that we *shun* the *first appearance* of evil? We shall find less difficulty in destroying the acorn, than in removing the gigantic oak?

**PERSEVERANCE.**—It is a saying of Rev. J. Ride, Primitive Methodist Revivalist, that “we should pray until we *cannot help* praying! Acting in our spiritual duties, fits us for them. By frequently turning the key, we make the lock easy. “*Wait on the Lord, be of good courage, and he shall strengthen thy heart.*” By commanding us to pray, God teaches us that he always places the *precept* before the *promise*. Persevere in prayer. Ere you ask, you receive the blessing! David complained that there were (then) none who called upon God’s name, or took hold of him. Not the *quantity* of prayer, does God require, but the *quality*; not *prayer* merely, but the *effectual* prayer. By observation, you will discover that, by *clapping* his wings, the cock *adds* strength to his crowing. So in prayer. You do not blow *dead* coals.

**KNOWLEDGE.**—It is said by many, that “knowledge is *power*; if so, the *power* of God cannot be denied, when we are told that ‘*Great is the Lord, of great power, his understanding is infinite.*’”

**SPIRITUAL DECAY.**—Take heed of the *first* decay in thy healthy state of soul. A man who never casts up his estate, is often ruined insensibly. Therefore often look into thy heart; see whether there is an increasing pant after holiness, a greater conformity to God’s image, a dying to, *this* world, a *living* to the next. If thou dost not feel a desire to do this, then consider thyself as in the hands of Satan. It is his policy to keep us ignorant of our *real* state. The *first* decay, or symptom of it, is the cause of all that may follow. Remember! it is easier to crush the *egg*, than kill the *serpent*. “As the twig is bent, so the tree inclines.”

THOMAS CHURCH.

## CHANGE IN THIS MAGAZINE.

WE have intimated our intention to make a change, with the close of the present volume, in the character of this magazine. As it is more important for our readers to understand the nature of the change we propose, than to know our reasons for making it, we proceed at once to furnish the requisite information.

The object of this journal, as its name imports, has been to promote scriptural revivals of religion,—and hence its pages have been mainly occupied with papers explaining the nature—demonstrating the necessity—and specifying means for the promotion of these moral phenomena. This subject has been, in some of its aspects, the prominent topic in each number; and we have no intention, under our new arrangement, to exclude it. But we have long felt, that this theme, however important in itself—however intimately connected with the cause of true religion abroad and at home, is too circumscribed to be made THE topic for discussion in the pages of a magazine, adapted to the character and claims of these momentous times. We have resolved, therefore, to render our journal *more comprehensive in its character*—to embrace a greater variety of topics—and of the various subjects of discussion, to give pre-eminence to those which may be deno-

minated, in apostolic phrase, "the present truth." As the present title would not be a sufficient index to the altered character of our Journal, we have resolved to change its designation, and from this date to publish it as—

## THE CHRISTIAN WATCHMAN

AND

### MAGAZINE FOR THE TIMES.

The object of the "CHRISTIAN WATCHMAN" will be, to explain and defend the fundamental doctrines of evangelical protestantism. These we need not enumerate here—they are the views of the gospel of CHRIST maintained by the illustrious reformers, and still most "truly believed" by all, who *deserve* to be designated their successors. To ROMANISM and ANGLO-CATHOLICISM, in their principles and practices, we shall pay marked attention; and greatly do we err in judgment if all true protestants shall not find a safe and satisfactory guide in the "CHRISTIAN WATCHMAN." By its adaptation to the claims of our country and age, we hope to make it, indeed, a magazine for THE times.

In matters of *ecclesiastical polity*, it will not be the organ of any of those sections, into which the family of the redeemed on earth are divided—nor will it labour to promote the interests of any

ecclesiastical party in the empire. In making this avowal,—in pledging ourselves to produce a *free, unfettered, and unsectarian* organ—there are, however, some fundamental principles, which we shall never fail to maintain in all their integrity. For instance; the great cardinal principle of purity of communion we shall maintain and defend by a constant appeal to the Law and the Testimony. We hold this principle, and we shall uniformly proclaim it—that none but such as furnish credible evidence of Christian character can be scripturally admitted to the fellowship of Christian churches—and that only while they continue to furnish such evidence can they be scripturally retained—the cessation of such evidence, either by the open abandonment of Christian doctrine, or the habitual violation of Christian law, being a sufficient ground of separation. The importance not only of a theoretic recognition of, but also of a practical adherence to, this fundamental principle we shall maintain, because essential to the revival and extension of pure and undefiled religion before God. Another principle we shall defend with equal firmness and zeal—the freedom of churches—of churches of every name and through every land—from the government and control of the secular power. We hold that churches, like individuals, are under law to Christ, but that HE is their only Master and Lord; and that consequently, for the doctrines they receive, the rites they observe, the prayers they

offer, they are responsible to neither kings, nor lords, nor parliaments. To their own Master—that Master, CHRIST—they stand accountable; and that for their administration of his laws, they must render an account to *Him*. The spirit in which we hope to maintain these positions—and, indeed, to conduct the whole of our discussions, will be that of kindness, candour, courtesy and love. Our motto shall be this—"Speaking the truth in love!"

Our Magazine, then, will be a *cheap, independent, unsectarian* organ of all who know and love the truth. And is it not important that evangelical protestants, as such, should have such an organ? Most of our contemporaries are the recognised organs of particular denominations, and pledged to reflect the opinions of their organized bodies, by whose patronage they are sustained. Some of them are even under an engagement to advocate no principle of action to which the body who patronise them have not formally given their adherence. We are not convinced, considering the peculiar constitution of these bodies—that this arrangement is desirable, or, to write more plainly—that the liberties of Christian people are perfectly safe under such keeping. Our object, then, will be to furnish a Magazine *free from all such trammels—one that shall follow truth, wherever truth may lead*. And such a Magazine, we hope, by Divine aid, to furnish in the "CHRISTIAN WATCHMAN."

Such are our purposes. Reader, will you aid us? By *adding largely to the size of our Magazine, and making no addition to the price*, we incur considerable risk; and we can sustain the responsibility only by kind, liberal, enlarged co-operation. We offer to the friends of Christian truth a cheap, and really independent organ,—with them rests the decision of the question, Shall we succeed? We respectfully and earnestly request, that each reader of these lines will not only continue to subscribe for our New Magazine, but that every effort shall be made to extend its circulation far and wide.

The “CHRISTIAN WATCHMAN” will be published by Messrs. AYLOTT & JONES, Paternoster Row, London; but may be ordered through any respectable bookseller throughout the empire.

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## REVIVAL CONVERSATIONS.—No. X.

(By Rev. H. Humphrey, D.D.)

*Pastor.* You see, my young friend, that many are pressing into the kingdom of heaven, and I am anxious to know how you feel.

*A.* I feel as if religion was very important, and I hope I shall not be left.

*P.* I was afraid you did not feel much, if any interest on the subject, as I have rarely seen you at our meetings. You say you hope you shall not

be left. Let me ask you what you are doing, to obtain "the pearl of great price" ?

*A.* I acknowledge I am not doing much—and how can I? The work is all of God, and I am waiting for the influence of his Spirit. He has awakened and converted a great many, and I hope he will, in his own good time, convert me.

*P.* But what if he should not? Here you are a stupid sinner, saying with the sluggard, "A little more sleep, a little more slumber, a little more folding of the hands to sleep," and resting upon a vague, indefinite hope, that God will awaken you! What reason have you to expect it? Has he given you any promise to that effect? Is he under any obligation to save you? Will he do you any injustice if he passes you by? And if he should pass you by, what will become of you?

*A.* If he should, I must be lost, of course; but I hope he will not: I trust he will not. Does not the Bible somewhere say, "Wait patiently for the Lord;" and in another place, "It is good that a man should both hope and quietly wait for the salvation of the Lord"?

*P.* It does; but you entirely misunderstand these passages, if you suppose them applicable to your case. There are many such, particularly in the Psalms of David, but they are addressed to Christians, or are the expression of their confidence in the covenant faithfulness of God.—There is not a text, either in the Old Testament



or the New, that either exhorts or encourages an *impenitent sinner* to wait patiently for the Lord. Besides, how did the Psalmist and other holy men of old, *wait* for the salvation of God? Did they listlessly fold their arms as you do, and hope for the best, and sleep on? No: just take the Bible and read for yourself. They waited in fervent and believing prayer, for those blessings and deliverances which God had promised to his people.

You are waiting God's time to arrest you and bring you into his kingdom! God's time! God's time!! My dear young friend, what do you mean by God's time? When is it—to-day, or to-morrow—now, or a week, or a month hence? Point me to one solitary text, if you can, which justifies you in waiting one hour for God to awaken you, or which authorizes you to expect that he will come, if you wait for him. What a fatal quietus to your conscience! What a false and ruinous security! What is God's time in the only proper meaning which is here attached to the inquiry? What does he say in his word? "*Behold now* is the accepted time, behold *now* is the day of salvation." "*To-day*, even *to-day*, after so long a time, if ye will hear his voice, harden not your hearts." "God *now* commandeth all men every where to repent." "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." What liberty or encouragement, my dear A., do these Scriptures give you to *wait* in your sinful stupidity?

*A.* What else *can* I do? I have no power to awaken myself, much less to change my own heart.

*P.* That is, you mean, or ought to mean, that you have at present no *disposition* to make religion the all-important subject of inquiry—that you have no *heart* to “break off from your sins by righteousness, and your iniquity by turning unto God.” This is all the want of power there is—a stupid, wicked disinclination to do what God commands you to do. You have power enough on the other side, in opposition to God, to astonish the universe.

You are *waiting*, you say, for him to come and save you. How are you waiting? In the use of the means of salvation which he has appointed—in reading the Scriptures, in prayer, in devout attendance upon the preaching of his word? No—but in the neglect of all, or nearly all these duties. Is this the way in which the farmer expects the blessing of the Lord? Does he fold his arms and say, I will wait for the harvest till it pleases God to bring it to me; or does he “break up the fallow ground,” and sow the seed? Were you in a starving condition, would you wait for God to send the ravens to feed you, or would you make every possible effort to relieve yourself? What did the prodigal son do, when he came to himself? He said, “I will arise and go to my father,” and he went. Had he remained among the swine, he would have perished. How was it

in the days of John the Baptist? The kingdom of heaven suffered violence, and the violent took it by force? What was the answer of Christ to the question, Are there few that be saved? "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able." What were the exhortations of his inspired Apostles? "Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners, and purify your hearts ye double-minded. Be afflicted, and mourn, and weep. Humble yourselves in the sight of the Lord, and he shall lift you up! Awake, thou that sleepest, and rise from the dead, and Christ shall give thee life." And how is it that sinners in this revival or any other, "make their calling and election sure"? Is it not by fleeing from the wrath to come, and laying hold on eternal life?

Yours, I am sorry to say, is no uncommon case. There are many who, under the shelter of a high orthodoxy, as they very erroneously imagine, quiet themselves in the same way. They are waiting God's time, when they should be pressing into the kingdom of heaven. This, beyond all question, is one of the wiles of the devil, to keep his captives quiet in their chains. He can quote Scripture—he can "transform himself into an angel of light,"—he can do anything to carry his point and ruin souls. He knows perfectly well, that as long as sinners can be kept from doing anything, from feeling any concern and making

any efforts to deliver themselves out of his snare, he is sure of them. What cares he how orthodox they are in regard to divine sovereignty and efficacious grace, provided he can still ply them with his opiates, and thus prevent them from thinking on their ways, and asking what they must do to be saved?

Let me then entreat you, my dear A., not to wait any longer. You are running the most tremendous hazard every moment, by this delay. Your breath is in your nostrils. Your heart beats now, but how long will it beat? Who can tell? Were your soul to be required of you this night, would you have any hope?

*A.* I am sure I am not fit to die, for I have never seriously thought on the subject.

*P.* Should God take you away in your present state, could you go to his bar and urge it as an excuse for not repenting, that you were waiting for him to come and awaken you, at the very time when he called you away.

*A.* O no—no! I am convinced that I have sinned. It is the highest presumption—it is madness—it is worse, to linger, to sleep as I have done, on the brink of everlasting burnings. I will sleep no longer. But do you think there is any hope for me? Is it not too late to find the Lord, if I seek him?

*P.* I am sure it is not too late, if you will now rise and flee to the stronghold,—for you are yet a prisoner of hope. Your case, though alarming,

is not desperate; for I hear a voice from heaven, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, who will have mercy upon him, and unto our God, for he will abundantly pardon."

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### BEAUTY OF THE CHURCH.

WHAT, then, is the shining of the true Church? Does not a church then shine, when church service is raised from a decent and primitive simplicity, and decorated with pompous ceremonies, with rich furniture and gaudy vestments? Is not the church then beautiful? Yes, indeed; but all the question is, whether this be the proper, genuine beauty, or not; whether this be not strange fire, as the fire that Aaron's sons used, which became vain, and was taken as strange fire! Methinks it cannot be better decided than to refer it to St. John in his book of Revelation. We find there the description of two several women, the one riding in state, arrayed in purple, decked with gold and precious stones and pearl, chap. xvii.; the other, chap. xii., in rich attire too, but of another kind, clothed with the sun, and a crown of twelve stars upon her head. The other's decoration was all earthly; this woman's is all celestial. What need has she to borrow light and beauty from precious stones, who is clothed with the sun, and crowned with stars? She wears no sublunary ornaments, but which is more noble, she treads

upon them; *the moon is under her feet*. Now if you know, as you do all, without doubt, which of the two is the Spouse of Christ, you can easily resolve the question. The truth is, those things seem to deck religion, but they undo it. Observe where they are most used, and we shall find little or no substance of devotion under them; as we see in the *apostate* Church of Rome. This painting is dishonourable to Christ's spouse, and besides spoils her natural complexion. The superstitious use of torches and lights in the church by day is a kind of shining, but surely not that which is commanded here. No; it is an affront done by both to the sun in heaven, and to the Sun of Righteousness in the church.—*Leighton*.

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### A NOBLE ACT.

OUR readers will recollect the infamous aggression of the French squadron at the Sandwich Islands a few years since. The King was compelled to admit the French priests and brandy under threats of the destruction of the town, and a treaty forced upon him to allow the importation of spirits in future, after they had been prohibited for years. Licenses to retail liquor, however, have been granted as sparingly as possible, notwithstanding continued threats of the French commanders. One license only was granted this year for the Island Maui; which was sold at auction

in March last. It was purchased at 1310 dollars by the house of Peck & Co., American merchants, who write that *they will lay it on the shelf*. They say that nine-tenths of the difficulty which masters of ships there have with their crews, originate at the grog shops.—*North American*.

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### THE CHAMBER OF DEATH.

How glorious is the dying chamber of the christian! It is the very union of time and eternity, a meeting of the living on earth with the angels in heaven. The place is holy, for it is filled with those ministering spirits, waiting for the soul departing from this perishing world, for the everlasting habitations of the redeemed. But glorious as this is, it shrinks before the greater glory of Him who is present; Jesus himself is present, and the Holy Spirit is there, to finish the work of salvation. Ah! how different, could we see the throng in the chamber of the unsaved, departing soul. If words cannot express, or imagination conceive, the glory of the former, neither can the horror of the latter be supposed, where the bed is surrounded by fiends, eagerly waiting for their prey. But it is not in this solemn hour only, that these unseen spirits are beside us. They are constantly present, for good or for evil, in the bustle of the world or the solitude of the lonely. By day and by night are we surrounded by this un-

seen host, waiting, during all its pilgrimage, on the soul of man. Go into the sick chamber. Mark all the routine of the sick bed, the fruitless visit of the physician, the profound sympathy of friends, the prayer of the minister, too often desired only to close the last scene. Ask then, if there be not to one and all a fast-coming eternity, a message from the Lord, in the house, saying, "this night thy soul shall be required of thee," and this very night shall that soul see a holy and just God, and hear the question, whether Christ has been indeed precious, and his redemption been indeed the chief desire in life, and the only hope in death.

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### THE DAY OF REST.

Few blessings have been bestowed upon the race of man more precious than the *rest of the sabbath*. If we but rightly valued it, we never should present our thanksgiving to God, without praising him for the appointment of this day. We make a sad mistake, if we judge of the value of the sabbath by the manner in which it is regarded in our fallen world. The greater part of mankind esteem nothing to be desirable that calls their attention to serious things, and especially to the concerns of the soul. They would rather pursue their giddy pleasures undisturbed, than to turn aside from them even for a single day to think of God, and heaven, and eternal life. But to one whose



heart is right in the sight of God, the sabbath is a day of inexpressible delight. Such a one longs to shut the world out of his thoughts; to take the Bible, and study it with diligence; to examine himself; to survey the past and the future; to contemplate the divine perfections, and to attend on the appropriate duties of public and private worship.

Behold the morning sun  
Begins his glorious way :  
His beams through all the nations run,  
And life and light convey.

But where the gospel comes,  
It spreads diviner light ;  
It calls dead sinners from their tombs,  
And gives the blind their sight.

How perfect is thy word,  
And all thy judgments just ;  
For ever sure thy promise, Lord,  
And men securely trust.

My gracious God, how plain  
Are thy directions given !  
O may I never read in vain,  
But find the path to heaven.

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## THE PRODIGAL RETURNED.

MADRAS MISSION.

It will deeply interest the friends of missions to hear that S. P. Ramanoojooloo Naidoo of Roy-

appettah, returned on Friday evening, the 12th of July, to the General Assembly's Mission House, accompanied by his wife, Aleemalumamah, who, forsaking her people and her gods, has cast in her lot with him. He was baptized, by the Rev. John Anderson, on Sabbath forenoon, the 10th of July, 1842, in Mr. Braidwood's house on the beach, in the presence of Brigadier Ketchen, Colonel Alexander, the members of the mission and other competent witnesses.

Before his baptism he had been connected with the General Assembly's Institution five years, both as a pupil and a monitor, and latterly as teacher of the branch school at Conjeveram. He seemed thrust in for baptism by the providence of God. A fall from his horse, by which his right arm was broken, forced him to reflect on his position, and shut him up to baptism. In point of ability and progress, he ranked among the foremost youths of the institution, as the appearance that he made at the annual examinations, and his printed essays, clearly prove, especially the prize essay, "*On Woman as she is in India.*" For years before his baptism, he avowed his belief in the truth of christianity, both by word and writing, in the most open and decided way.

On the Tuesday after his baptism his mother and female relatives came to the Assembly's Mission House, and assailed him with piercing shrieks, tears, and entreaties, imploring him to go home with them. When his mother threw

her arms round his body, and held him fast, and said, "Protect me," his heart melted like water, and he cried, "My bowels yearn over her, I must go with her to comfort her. I will go, and come back in two days." At this point his apostasy commenced. In vain was he earnestly warned of his danger from the word of God, with tears and entreaties, by the missionaries and the first three converts. His heart had given way; and in the evening of that day, the 12th of July, he left the Mission House. From the time of his departure, and especially after he fell down before the idol at *Triplicane*, the hand of God was heavy upon him, and his arrows pierced him sore. The reports that reached them from time to time of his misery and desolation pierced and grieved the hearts of the missionaries and converts, and constrained them to pray for him, though they hardly knew how to pray, his case appeared so desperate. The strong conviction of many christian friends, and of one friend in particular, was, "that God, the Holy Ghost, had taken this method to subdue, and tame, and sanctify him." We fervently trust it is so.

More than a year ago, the missionary who baptized him had an interview with him until midnight, in the house of a native christian, when he expressed his purpose of coming back to the Church of Christ, along with his wife, whom some time before he had begun to instruct in the first principles of christianity. But when told

what he must do as an apostate, before he had a right scriptural warrant to come, and could be re-admitted into the church, his pride, as he now acknowledges, stood in the way, and kept him back. Still the indignation of the God whom he had forsaken, pressed his spirit sore, and would not let him escape. He complained of the worm within, and of thorns in his back and sides, and of a constant fear in his heart.

From the time of his fall and apostasy he *counted* the days; and though he prayed much in the name of Christ, he found no stable peace, and was daily kept in bondage, through a horror of death and wrath.

Our mouths were filled with praises, and we felt our unbelief regarding his case deeply rebuked, when, after two years of apostasy, he came back, accompanied by his wife, humbly to confess his sin, and again to take upon him Christ's yoke.

We need hardly say that the case of this prodigal has a special claim on the prayers of christians; and if he abides stedfast, it will gloriously illustrate the sovereignty and the riches of the grace of God through Jesus Christ, abounding to the chief of sinners. His wife is not yet baptized, but is willing to be taught; and says that she wishes to follow Christ, and forsake idols. Her case demands special sympathy.

We give the following as a specimen of the letters which he sent to his relatives in Tamil, the morning after his return to the Mission House :—

“ To CANACUMMAUL, the mother of S. P. Ramanoojooloo Naidoo, in Ammyapao Modelliar’s-street, Royapettah.

“ *My dear mother*—I was baptized on the 10th of July, 1842, by the Rev. John Anderson, according to what is said in christianity. On the self-same day I ate all that Europeans eat, and with Europeans. On Friday evening, the 12th of July, 1844, I and my wife came here, and took our meals by mutual consent, without any distinction of *caste*. We are not willing to live among you who worship idols. In consequence of your taking me away before, I became sunk in mental disease ; therefore I entreat you, my sisters, their husbands, and every one else, not to come, either to see us, or to speak with us.

“ Mother, your chief duty is this :—As there is no salvation for the souls of us sinners in any one else except in Jesus Christ, I, as your son, with my whole mind, and with much affection, entreat you also to come into the religion of Jesus Christ. If you are willing to come and abide with me, you can consider this matter well, and may come. If not, you need not come ; because I will not follow you, I will not accompany you, or live with you at all. I will not worship idols. If

you are willing, you can come to me, and worship the true Saviour Jesus Christ.

“S. P. RAMANOOJOOLOO.

“*General Assembly's Mission House.*

“*July 13, 1844.*”

Saturday, the 13th of July, will be long remembered in the Mission House. In presence of all, Ramanoojooloo confessed the sin of his apostasy, and professed his faith in the Lord Jesus, and his determination, in reliance on the grace and strength of God, henceforth to have his fellowship with them who count the reproach of Christ better than the treasures of worlds.

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## A PARABLE.

BY MRS. H. BEECHER STOWE.

THERE once lived in a certain city, two brothers, who dwelt in houses adjoining to each other; and in point of family and worldly circumstances, were in all respects equal. Their father had brought them up and educated them by years of effort and self-denial; and at a great pecuniary sacrifice to himself, had established them in life. The world had prospered with them—they had grown rich, and were enabled to gather around them all the delicacies and luxuries of life.—By the same mail, a letter came to each of them, stating that their father's business had come to a crisis, when, unless he received prompt assistance

from his children, it would be involved in utter ruin.

Before the receipt of this letter, the brothers had been planning together certain alterations and improvements in their dwellings—the laying out of certain grounds, and the purchasing of various ornamental and convenient articles for their establishment. But upon the arrival of this letter, the youngest brother immediately put a stop to all these arrangements, and wrote to his father as follows :

“ All that I have, dearest father, is at your disposal. I only wait to be told what is necessary to be done, and it shall be done to the utmost extent of all I have or am. Everything I possess was given by you, and to your hands I am willing to return it, and to employ it hereafter under your direction ; for when all is given, it can never repay what I owe you.” And after this, when urged by his family and friends to any particular mode of employing money, his reply was, “ I must first hear from my father, and then see what I can spare.”

The elder brother on receiving the letter, after a great deal of thinking and disturbance of mind, wrote as follows :

“ My dear father, I received your letter, and shall try to do all that ought reasonably to be expected of me, in reference to it ; though unfortunately, I cannot at present say what it will be. My family expenses are very great,

and I have in addition to these, begun some rather expensive operations ; but as soon as I shall see *what I can spare*, you may rest assured I will do all I am able."

"How very unfortunate this emergency is," said the elder brother to the younger, the first time that they met after receiving this intelligence, "I find it very hard to determine what the *path of duty is* in this case."

"Difficult!" replied the other, opening his eyes with some surprise, "to me there seems but one way about it."

"Have you then made up your mind as to what you shall be able to do?" replied the elder.

"Yes," said the younger, "I have put my whole property into my father's hands, to be employed as he thinks best."

"Oh, brother! this is going a little too far—this is *ultra* and excessive. You know of course you must have something for yourself and family."

"Well," replied the younger, "my father knows that as well as I do. I am willing to leave it to him what I shall give, and live on what is left."

"But if these liabilities are so great as might be inferred from this letter, such a course might leave you little enough to live on."

"And will it be less than he had to live on, all those long years when he was struggling with poverty, and denying himself almost the com-



mon comforts of life for our support and education?" replied the other. "Surely, it is not for us to be more afraid of poverty for his sake, than he was for ours."

Here the conversation terminated abruptly: the elder brother as he left, soliloquising, "I wonder if it will be generally thought that I ought to pursue the same course with my brother in this matter? He is so enthusiastic in all his notions! I am sure I am ready to do everything that is my duty, if I can only determine what that is."

We suppose that every one at all familiar with the religious movements of our day, can discern something of the application of the above, although, as in all cases between divine and human things, there are points of difference.

The christian has a Father, who, through years of toil and self-denial, nay, with the sacrifice of his own life, bought for him every earthly and eternal good. It is true that now that Father is above want and danger of change; but he has left a cause in this world, in which every feeling of his heart is absorbed; and he has left it to the efforts of his children, as really as if he did not hold Almighty resources. There is now an emergency of life and death in this cause; the question seems to be one of extreme effort, or of entire ruin.

There are also two classes of professing christ-

ians, who may be fitly represented by the two brothers in this story. There is one class, on whose ear the story of these wants of the church, and the consequent appeal for aid, fall like a heavy and unwelcome message. The demand for religious charity strikes them as something alarming—the claims are becoming so vast, the field so wide, they “don’t see where it will end.” They have their plans and schemes of worldly-interest and pleasure—there is a certain style of life, dress, equipage, &c., &c., which they have set down as essential, and which must be secured at all events in the first place; and when these are attended to, they mean to give in religious charity, “what they can spare.” When the news they hear becomes startling, and the claims more urgent, then they are full of perplexity and alarm; they hear what this and that person in their own station in life is doing, and they wonder “whether as much will be expected of them—whether it is their duty to do more,” and so on.

But the other class have given themselves heart and soul, mind, body, and estate to the Lord Jesus, with a full knowledge of all that is involved in such a consecration.—There is a perfect understanding between them and their Saviour, that FIRST, and before all things else, his cause is to be supported by them, and all that is theirs; and they allow to their own personal interests only what they can do in consistency

with this. With them, the work of religious charity is all smooth and easy.

If, then, a christian find himself constantly perplexed to know what he shall do in this emergency of his Father's cause, let him ask himself, is there not some deficiency in his inmost spirit? When called on to make his appropriations, and to settle the respective claims of personal and benevolent expenditure, let him be able to look up to his Saviour, and say with a full heart, "Thou knowest, O Lord! that I count nothing as my own. Thy cause has the first and deepest place in my heart. I only wait to know thy will, with respect to the employment of every thing that thou hast given. Only direct by thy Providence, and I will shrink from no effort or sacrifice—for no sacrifice can be greater than thine for me!"

Would not such a spirit make the decision of many cases of conscience extremely easy?

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### FEARLESSNESS OF JOHN KNOX.

AFTER repeated declarations of the fulness of his hope, and the joy of his triumph, John Knox was gathered to his fathers; and over his grave the Regent Morton pronounced that noble eulogy, "There lies one who never feared the face of man."

It is one of the most remarkable evidences of

the excellence of Knox's character, that the gravest charge which even hatred can bring against him, is that of rudeness to a loathesome woman whom some have chosen for their idol, seemingly under the influence of that singularly depraved taste which leads the heathen to select the most monstrous and hideous things to be their gods.

Some people have very odd notions of cruelty. Peter Pindar represents a French dandy as rebuking a wretch who was writhing on the wheel, because he made an exceedingly unpleasant and impolite noise; and really there are some "petit maitres" in our day who seem to be equally fastidious about breaches of etiquette. There are men who can read of the intolerable sufferings of a nation, under the wicked rule of a sovereign, and even of the murder of hundreds of obscure men, for the crime of worshipping God, without the slightest emotion of horror, and yet these exquisitely sensitive things are thrown into a paroxysm of sympathy when a free and fearless man has the harshness and hardihood to bring tears into the eyes of a most beautiful queen, by telling her the plain truth—without a single redeeming grain of sugar to make it palatable.

There was once a rough man preaching in the wilderness of Judea, who called dignified Pharisees "a generation of vipers." Doubtless they thought him very rude. Moreover, this same rough man forced his way through crowds of cringing things that disgraced the name of Jew,

into the presence of Herod and his profligate mistress, and sharply denounced their conduct as wicked and scandalous. It is likely that the beautiful Herodias wept on that occasion, and that these same cringing and creeping things united their little voices to villify the barbarian who could thus disregard the passionate distress of royal beauty ! But John was not a reed to be shaken by every breeze. He did his duty without fear or favour : he loved men too much to suffer sin upon them without rebuke.

Such a man was John Knox. We should not go into the moral wilderness where the pioneers of truth are hewing their way through time-hardened obstacles, in search of men of soft manners, and silken garments, and courteous tongues. Such love to dwell in kings' palaces. We may find them in plenty, hanging about the skirts of power ; watching each coming change, and trimming their little barks to every breeze of favour. But we must go to waste places of history to find God's great men ; those whom he honours ; those who only deserve the name of great ; men so nobly intelligent, and so beautifully good, that the mind can scarcely form an image of superior excellence without soaring above humanity ; men whose residence on earth may reconcile the most fastidious spirit to humanity, and the prospect of whose companionship in heaven may innocently mingle with our brightest anticipations of felicity.

# **" I STRIKE MY FLAG."**

THESE were the dying words of Commodore Hull. Rev. Walter Colton gives the following beautiful poem on this striking exclamation of the expiring hero :

I strike ! not to the sceptred king—

A man of mortal breath—

A weak, imperious, guilty thing :

I strike to thee, O Death !

I strike that flag which, in the fight,

The hope of millions hailed :

That flag which threw its meteor light

Where England's lion quailed.

I strike to thee, whose mandates fall

Alike on king and slave ;

Whose livery is the shroud and pall,

And palace court, the grave.

Thy captives crowd the caverned earth,

They fill the rolling sea ;

From court and camp, the wave and hearth,

All, all have bowed to thee.

But thou, stern Death, must yet resign

Thy sceptre o'er this dust ;

The Power that makes the mortal thine,

Will yet remand his trust.

That mighty voice shall reach this ear,

Beneath the grave's cold clod ;

This form, these features re-appear

In life before their God.

## RELIGIOUS INTELLIGENCE.

**EFFORT.**—Were a merchant about to invest capital in a mercantile speculation, or in some new branch of industrial enterprise, he would carefully seek out the channel in which his labour and capital would most prosperously flow. Were a company to cut a railway through a mountain of granite, the work could be accomplished only by skill and *perseverance*. It would not be done by a few hands labouring a day now, and another again, but by skilful workmen labouring constantly at the same point.

Surely if it is of great importance for a merchant to bring the influence of his industry and capital to flow in the proper channel, and the labourer his skill and perseverance to bear on a certain point, it cannot be less so with the preacher of the gospel.

No inquiry can be more important than that which regards the best means of promoting ministerial success and in order that the minds of others may be brought to bear on this subject, I shall state part of my own experience for the last two years.

When I first entered upon the important and solemnly responsible work of a settled pastor, my earnest desire was to combine the pastoral care of the flock assigned me, with direct efforts on behalf of the unconverted around them. My plan then was, to visit ten or twelve families on a given day each week, and after visiting, exhorting, and praying with them separately as families, to preach a sermon in the open air (if no convenient place could be got under cover,) in the village where I had been visiting during the day. This, together with the distribution of tracts, and the occasional visitation of the various prayer-meetings conducted by my people in the district around, (for we have no town properly so called,) generally formed the sum of my week-day efforts. But the evident want of success, at least to any great extent, shook my confidence in regard to the wisdom of the plan adopted.

When I reflected that the gospel was the power of God to salvation—and that the presence of Jesus was promised to its faithful proclaimers, (Matt. xxviii. 20), I began to see, that next in importance to simple and clear views of the soul-saving truth about Him, was the best means by which I could, under the teaching of the Spirit of God, bring it to bear on the masses around. I almost invariably found that a single visit to a place was entirely thrown away, because any slight impressions made on the minds of the careless, had wholly vanished before the next visit came round.

On examining the practice of the Apostles I found, that they generally remained a considerable time at the same place, and never thought of leaving it, (if the people would listen to their message,) till the good seed of the kingdom had taken root in many of their hearts. I immediately resolved to make the pastoral visitation of my people, and efforts for the unconverted, two entirely distinct and separate parts of labour. I brought my plans before the church, and told them that I wished them, as a church, to fix on one of the villages in the neighbourhood of the chapel—to go first to God in persevering believing prayer for the villagers, and then we would go to the villagers for God, and labour consecutively night after night for two weeks at least. This plan was adopted, and after it was brought into operation, by the end of the second week, we have almost invariably had present and visible fruit; sometimes more and sometimes less, but never, so far as I remember, have we had a single *barren* series of meetings.

I feel quite assured, that if our devoted brethren who itinerate and scatter the good seed of the kingdom in the mountains, glens, and islands of our native land—would change their plan, and instead of exhausting their bodies and wasting their time travelling so many hundreds of miles, preaching a sermon here and another there,—if they would husband their resources, and bring their whole energies to bear on a given point for ten or twelve nights in succession, and then remove and deliver the same matter in a different locality, they would do a vast



deal more good than at present, with less toil to themselves in so far as their bodies are concerned. The pleasure of witnessing the effects produced by the continuous pouring into the minds of the same persons of the truth about Jesus, is most luxurious to every godly soul, and would constitute a rich reward.

We have frequently had the greatest measure of success, in those places which appeared the most hopeless, in consequence of prevailing and open wickedness. This summer we held meetings in a place of this character, where we had never been before, and in accordance with our usual plan in *summer*, had one or two outdoor sermons, about six or seven o'clock p.m., and then collected all who would go with us into a place of meeting under cover, to be dealt with, if possible, more closely, about the sinner's immediate duty of being reconciled to God. At first, the indifference of the people, and opposition offered by drunken persons, appeared so great, that we were afraid we should be driven from the streets altogether, but by the end of the first week, or beginning of the second, the countenances of the people began entirely to change. The "good news" were listened to with respectful attention—the place of meeting within doors became crowded, and nearly forty cases of hopeful conversion to God transpired, ere the series of meetings were brought to a close.

One person told me, that the first time he heard us he was passing in a state of intoxication, and was attracted by the crowd and the sound of the preacher's voice, and the effect was, that he went straight home from the out-door meeting, and ever after "wearied till the arrival of the hour" when the preacher would again visit the place. On the Sabbath following, he was brought to see that he had an interest in the great "propitiation for the sins of the whole world," and *all he required to do was to take it*—that God had given to him eternal life, and *this life is in his Son*—not in the sinner's feelings—legal prayers, or selfish repentings, but in the obedience unto death of God's dear Son; and ever since, so far as can be seen, this person has

evidenced his love to God by a life of faith in Jesus, "who loved him and gave himself for him." Should this short sketch call the attention of preachers generally to concentrated and continuous effort for the purpose of winning souls, the end for which it was written will be accomplished.

F. F.—B.

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### Brief Reviews of Books.

#### *A Revived Ministry the only hope of a Revived Church.*

This is an invaluable publication; and its appearance at this time we regard as very seasonable. The attention of the churches is closely directed, just now, to the state of the ministry at large, and to that of the rising ministry in particular. We can conceive of no publication more likely than the present, to give a safe and salutary direction to the train of thought already commenced; and to make a deep and solemn impression on the minds of ministers themselves. We agree with the judicious writer in his views of the relation in which the ministry stands to the church; and also in his solemn and affecting conclusion, that the existing ministry needs a revival. We could have wished, indeed, that in discussing the great subject, our author had been more particular in pointing out the evils which impair the efficiency of the ministry at present, but perhaps the course he has taken is more judicious than the one we would prefer. We know no language too strong to express our sense of the value of his essay; and our earnest wish that it may speedily obtain an extensive circulation. It is emphatically 'a tract for the times;' and every minister in the land ought to give it a serious and careful perusal. It is admirably arranged, and ably written; and there is the absence of a spirit of censoriousness. The reader feels that the author is aware of the solemn responsibilities of which he ably treats.

*An Address to Sunday School Teachers, at Hastings.* By W. Davis. London: J. Snow.

Mr. Davis has rendered valuable service to the cause of evangelical truth, by his labours as an author. His writings are characterised by a full exhibition of Christian doctrine; and pervaded with a spirit of Christian catholicity. He is no sectarian. He loves all who love the truth, because he loves them for the truth's sake that is in them. We know of not one of his literary efforts we can more strongly commend than the small but valuable work now before us. It was addressed to Sunday School Teachers, and is filled with sound and salutary counsels, relative to the discharge of their onerous and responsible duties. He describes the qualifications which are essential to the efficient discharge of their sacred obligations to the young. The following are the qualifications he explains and enjoins;—1. personal piety; 2. competent knowledge; 3. a feeling of interest in the welfare of children; 4. humility; and 5, a spirit of determined perseverance. These topics are discussed with wisdom and power; and the whole address is admirably fitted to be useful. We recommend it very strongly to all who are engaged in Sunday-school instruction; and glad should we be to learn that it has come into the hands of every Sunday-school-teacher in the land.

*Divine Faith exhibited in its root, its branches, and its fruit: designed not only to oppose our Atheism, Deism, Rationalism, Enthusiasm, and Pastorism, but to confirm the Believer.* By Rev. R. Weaver. London: Jackson and Walford.

The venerable author of this pamphlet must be one of the most industrious writers in England. His works are so numerous, that we cannot but conclude, not only that he must spend much time at his desk, but that while there he must write *currente calamo*. And yet his writings are not superficial—far from it; they are full of thought,—manly, vigorous, independent thought.

Such we can safely affirm is the character of the pamphlet now before us. Its doctrinal views are, in our judgment, very sound : and the modes of illustration are very happy. The whole is a very valuable treatise on the important subject of which it treats, and eminently adapted to usefulness. We cannot but regard the appearance of the pamphlet, in the present state of the public mind, as very opportune ; and we hope to hear that it commands a speedy and extensive sale. We would suggest to affluent christians, especially in manufacturing districts, the desirableness of purchasing largely for gratuitous circulation. We thank the author for this valuable production.

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### Christian Treasury.

**A GUILTY CONSCIENCE.**—*All this world's pleasures cannot allay the stings of a guilty conscience, nor prevent its future punishment, in never-ending misery.*

**A GOOD CONSCIENCE.**—*This will fear the least sin, when temptations come, but face the greatest danger when duty calls !*

**TIME.**—*Is the crisis of your immortality, the hinge of your future destiny, and the infancy of eternity ! From the birth of time an overwhelming current has set in, which is bearing all the sons of men onward to the unfathomable ocean of eternity ! Whither, O reader, is this current carrying you ? To the unsullied glories of the redeemed on high, or to the everlasting torments of the lost ?*

Stop ! poor sinner, stop ! and *think*,  
 Before you further go ;  
 While you're sporting on the brink  
 Of everlasting woe !

END OF VOL.