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WHOLE NO. 632.

Religious Miscellany.

The Guest.

Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. — Rev. 3: 20.

Speechless sorrow sat with me:
I was sighing wearily;
Lamp and fire were out; the rain
Whispered on the window-pane.
In the dark we heard a knock.
And a hand was on the lock:
One in waiting spoke to me,
Saying sweetly:
"I am come to sup with thee."
All my room was dark and damp;
"Sorrow," said, "thrust the lamp;
Light the fire, and cheer thy face;
Set the guest-chair in its place."
And again I heard the knock.
In the dark, I found the key—
"Enter," I saw turned the key—
Who art come to sup with me?"
Opening wide the door, he came;
But I could not speak his name:
In the guest-chair took his place.
But I could not see his face:
When my cheerful fire was burning,
When my little lamp was gleaming,
And the feast was spread for three,
Lo! my master
Was the guest that supped with me!
— Harriet McKeen Kinnaird.

A Word to Mothers.

A FRIZE ESSAY, BY SUSAN A. TUCKER.

If there is any motto which, above all others, I should rejoice to see inscribed on the countenance of every mother, it is this: "Rejoicing in hope." It has been often said that cheerfulness is a Christian duty; but as its real value, and its important bearings on human happiness rightly appreciated? Is it generally understood and believed, that in order to make others happy we must be happy ourselves? And yet in every relation of life this is true, and to none is its application more forcible than to the mother. Her countenance may be considered as the barometer of the social atmosphere in which she moves. If radiant with benevolence, and illuminated by the smile of hope and cheerfulness, we naturally look for peace and contentment in the little community over which she presides; but if frowns and discontent prevail there, we must expect to find all around her pertaking of the same spirit. And yet how difficult, even for the most amiable temper, always to observe an even balance amid the conflicting duties and the petty annoyances, to which those mothers who take a proper oversight of their families are daily exposed! It has been said that the life of a woman is made up of little things—things too important to be neglected, yet many of them scarcely worthy to be named. These are the things—endless in their number, their variety, and their collision—which daily try the patience of the wife and mother; and sometimes, alas! too often, are allowed to disturb her equanimity. Indeed the most amiable temperaments are sometimes the first to be affected by these things. Unaccustomed to any severe trials of temper, they have never felt the necessity of principle in its regulation; but trusting to their own happy impulses, have been borne smoothly onward. Now, however, trials of this kind multiply around them; they find themselves involved in cares, to which, perhaps, they feel inadequate; in duties, for which they have a positive dislike; in circumstances, which they cannot by any skill or ingenuity make bend to their wishes or their convenience. They are thwarted on every side; perhaps the carelessness or capriciousness of domesticity; perhaps the waywardness of children—or it may be their own ignorance and inexperience—render it impossible to make such arrangements for the comfort of their families as they desire. Now, if they have no better support than mere native amiability, they will doubtless yield, in some degree, to discouragement, and instead of gracing their misfortunes with smiles of good humour, and making excuses for every disappointment by their own sweet temper, they will probably dwell upon their trials, perhaps their grievances, and thus do much to encourage a spirit of murmuring and petty complaint.

It is in cases like this that the need of principle is felt. Indeed, I hesitate not to say, that a mother, the mistress of a family, who is not sometimes happy from principle, will sometimes render others very unhappy by her peevishness and discontent. She must follow out the apostle's injunctions, and be "patient in tribulation," or she cannot always "rejoice in hope." To this she is summoned by every motive of affection for the objects of her care. How can they delight in her presence, enjoy her society, and be blessed by her influence, if her manner is repulsive, her countenance dejected, her voice stern?—should she allow herself to brood over petty annoyances, to indulge the spirit of discontent and fault-finding, instead of basking in her presence, as in the sunshine, they will fly from it as from the gloom and darkness of night.

Even the infant, as he lies unconscious in his mother's lap, and gazes up into her face, catches a spark from that eye, which may determine its future character and destiny. And is it of no importance whether it be a "ray serene," reflecting its own soft radiance on his guileless face, or a troubled and uneasy look, which will soon tell its own story, but too truly, to the heart of that confiding child? O! if mothers did but realize how early, how imperceptibly they begin to impart their own spirit to the little ones whom God has given them, they would be more watchful never to exhibit before them a single unwelcome or undesirable trait. And then to reflect, that the image of that face, the echo of that voice, will follow them when they leave the parental roof; will go with them, even should they wander to the very ends of the earth, who would not desire that they should prove a loadstone of abiding power, to attract them from every desirable and unworthy act, from every degrading association, and to keep them in the hallowed paths of purity and virtue? Do mothers wish to make this power abiding, this loadstone irresistible? Let them, then, keep it safe from every train of peevishness and ill-humour—of every exhibition of anger and impatience. One

such exhibition on the part of a revered and beloved parent may leave a dark spot upon the family landscape, which can never be wholly effaced.

The mother is the presiding genius of her household, and on her mainly depend her happiness. The father has a mighty influence, we know; but it is subordinate in most instances to hers. In the little world of home, she is the sun, the star, and soul must that would become when these orbs are obscured, or even briefly overcast. Let her complain of her cares, describe her endless toils and vexations—sweep the ear with her discouragements—and above all, let her speak in fretful tones, or with a frowning brow, and how marvellous will be her best efforts to promote the happiness of her family! Well-directed as they may otherwise be, they will be insufficient to restore the peace which her peevishness has dissipated. She may be notable in every department of household skill—she may even "reek wool and flax, and work diligently with her hands"—she may "rise while it is yet night, and give meat to her household"—obscure as such practices have become in these modern days—yet if she is fretful withal—impatient of contradiction—more ready to censure than commend—if she cannot have compassion on the weak and erring among her flock—if she exacts more than is just—ask, does such a mother rightly discharge her high and holy duties? Does she make home that happy place which shall cause it to be preferred to every other spot on earth? No!—let it be repeated again and again, that no diligence or success in the mere minute of household comforts can possibly atone for the absence of a meek and quiet spirit, which, in the sight of God, and of man too, "is of great price."

What wife, what mother does not know that she was chosen to be the solace and cheerer of her husband? That for this, he sought her love—perhaps endured hardships and privations to win it, thinking by this boon to create for himself an atmosphere of perpetual peace and kindness, and that

"At her sweet smile each ear should cease." Alas for him, if with the golden days of romance those hopes have vanished! If the eyes, which once gazed on him only with tenderness, are ever permitted to dart a burning ray of anger or impatience, adieu to his dreams of delight! Instead of breathing an atmosphere of love, he must henceforth be subjected to that most precious thing—a woman's temper—and will find his home a happy or a cheerless place, according as good humour or discontent happens to rule the hour.

"Then deem it not an idle thing
The face you wear, the thoughts you bring,
A heart may heal or break."

Does any ask, "What shall be done? How is it possible for any woman, who has much to do with the cares and vexations of life, always to be peaceful and happy?" It is not in human nature to endure without a murmur such annoyances as fall to her lot. Perhaps not. At any rate there are few, very few, tempers which can safely abide the tests. But if human nature is insufficient of itself, strength from on high is promised to the trusting, the believing soul, "casting all your care upon him," says one Apostle, "for he careth for you." "Be careful for nothing," says another. How much is implied in this—how much to reprove the solitude, the extreme anxiety, the dejection of many Christian mothers! And Christ himself has said, in a discourse on the impropriety of excessive attention to the things of this life, "Which of you by taking thought can add one cubit to his stature? Or can he subtract? Or can he add one hair to his eye? Or can he subtract? Or can he add one hair to his eye? Or can he subtract? Or can he add one hair to his eye?"

God, and not you, has charge of the future—and he is the healer of prayer. This is your only safe resource when surrounded by difficulties and discouragements. Here is the secret of your strength, and by his help you may prevail. "Rejoicing in hope, patient in tribulation, continuing instant in prayer." So said the Apostle, in words dictated by the Holy Ghost, 1800 years ago, and the triple message has lost none of its significance by the lapse of ages. We perceive a beautiful sequence, by which one suggests the other to his mind, though in an inverted order—for, in order to fulfil the first, we must strictly obey the other two, and particularly the last, "Continuing instant in prayer." Yes, Christian mother, here is the secret of your strength. "Wait on the Lord—be of good courage, and he shall strengthen thy heart—wait, I say, on the Lord." Never do you appear before your household with a gloomy countenance. A discontented spirit, when you have made full proof of this good-life weapon. It "beats down" into your feet before you face, and you fear them no longer.

Why should you then be otherwise than cheerful and of good courage? You have an Almighty Friend, who knoweth all your cares, all your infirmities—and who will lay upon you no more than he will give you strength to bear, if you will but trust him. Whenever, then, you are "discouraged, because of the way," you distrust his ability and willingness to sustain you. You act no longer like a child, but a slave, and you cannot expect his blessing on yourself and household. Seek then his aid in enabling you to "bear the burden and heat of the day;" commit to his wise and gracious management all your concerns—the smallest as well as the greatest—and you will be at peace. Even the follies and imperfections of your children, severely as they may try you, will not be able to disturb your patience, or ruffle your equanimity. You will pour all your griefs and all your anxieties into the ear of your compassionate Father in heaven, and there you will leave them.

Yes, take thy sorrows there,
For he has "meth from the place of prayer,"
And goeth forth in peace to bear alone
Christ's easy yoke, and bears of Him, the lowly One,
"Not to the ear of man,
The shield of sorrow, thy sad tale reveal,
But his willing ear, who only can
The wounded spirit heal."
And also that once bath poured his griefs to Heaven,
Will let complaints again to human ears be given?

No man has a right to do as he pleases, except when he pleases to do right.

Angels in the House.

I know a man. He is not a Christian. His daily life is not in accordance with even principles of morality. He has three beautiful, well-behaved children. The other day he told me this incident of one of them, his little girl, three or four years old.
Said he: "Perhaps some people would think it sacrilege, but I don't; but for some time back I have been in the habit of reading the Bible and of having prayers every night before the children go to bed. I have done it because it is good influence to the children, and because I hope it may have a good influence on myself. Last night I went to 'Lodge' (he is a Mason) and did not get home till after eleven o'clock. The children, of course, were all a-bed, and I supposed a sleep. Before going to bed I knelt down by my bed to pray, and had been there but a moment when I heard Noble get up from her bed in the next room, and her little feet came patter-patter across the floor toward me. I kept perfectly still, and she came and knelt down beside me without saying a word. I did not notice her, and in a moment, speaking just above her breath, she said: "'Po, papa, look!' I prayed. I kissed her, and she went back to bed; and I told you, G—, I have had nothing affect me so for the last ten years. I have thought of nothing else all day long but just that little—'Po, papa, look!'—Independent."

Baptism.

"Origin," says Rev. Mr. Monteith, speaking of the altar when Elijah ordered water to be poured, says, "The altar was baptised." Clement also anticipates a baptiser reclined by the apostle John. "He was baptised a second time with tears." Tertullian says, "Baptism means to pour out, as well as to immerse." Irenaeus speaks of a sect of Christians who baptized by affusion of water and oil. Lawrence baptized one of his executors, a short time before his death, with water from a pitcher. Novatian was baptized on his bed by pouring, "according to the custom of the times." Cyrillus, Bishop of Carthage, says baptism is a fulfilment of the prophecy, "I will sprinkle clean water upon you." Athanasius speaks of a Christian sect who baptized by sprinkling.

Getting used to it.

St. Augustine relates that among the gay young bloods of Rome, during the time of his disipation days, there was one who from native delicacy of fibre could not endure the gladiatorial shows of the Coliseum, and could never be induced to witness one. His young companions determined to cure him of being such a milksop, and so bound him, hand and foot, and carried him in, and held him down between them. At first he kept his eyes shut, but the merriment proved to be his punishment, and before the exhibition was over, he was one of the most eager spectators, and after that one of the most devoted attendants at those bloody tragedies, until he was stopped by the power of the gospel.

Thy Favor is Life.

Ain, "Haven is my home."
Freak, each earthly joy,
Jesus is mine!
Bride, every tender tie,
Jesus is mine!
Dark as the wilderness,
Earth has no resting-place;
Jesus alone can bless:
Jesus is mine!
Tempt not my soul away,
Jesus is mine!
Here would I ever stay,
Jesus is mine!
Perishing things of clay,
Born for but one brief day,
Pass from my heart away;
Jesus is mine!
Farewell, ye dreams of night,
Jesus is mine!
Lost in this dawning bright,
Jesus is mine!
All that my soul has tried,
Left but a dismal void:
Jesus has satisfied;
Jesus is mine!

Farewell, mortality,
Jesus is mine!
Welcome, eternity,
Jesus is mine!
Welcome, oh loved and blest!
Welcome, sweet scenes of rest;
Welcome, my Saviour's breast:
Jesus is mine!
—Mrs. Harriet Bond, Scotland.

Religious Intelligence.

Christian Experience.

[The following is the experience of the wife of Professor Upham, as written by herself. It seems to have originally appeared in the Guide, but we copy it at the request of a friend, from the *Advocate* and *Journal* of Jan. 21, 1844.—*Eds.*]
I read, with deep interest, the "Guide to Christian Perfection," and find myself thereby enlightened, strengthened, and encouraged in the way of holiness. The subject of *heart holiness* has been to me the last year one of all absorbing interest. And not only heart holiness, but a holy walk, a holy life, a holy conversation, a life of entire *syncretical* holiness—an aim to be in the world as He was, our blessed Pattern, our holy Redeemer. I say, for the last year, holiness to the Lord has been my motto. I have been a professor of religion sixteen years, but I never heard of the doctrine of entire holiness, as a thing to be realized in this life, until February, 1839. When I tell you that I do not belong to your order, and had never been at all associated with a people of this belief, you will be able to account better for my ignorance. In the good providence of God, I went last February into a Methodist protracted meeting. I heard a sister there speak as I never before heard man or woman speak. A holy composure sat upon her countenance, and she seemed to be breathing the atmosphere of heaven. She spoke with the simplicity and love of the beloved disciple who leaned on Jesus' bosom. I sought a private interview with her. I opened

to her my heart. I told her I lived in a state of deep condemnation, and I had never indulged a hope of living above this state. Then, for the first time in my life, I heard of Jesus, a present Saviour for all sin. We knelt, side by side, and prayed; and so a present God, clearly seen in and through Jesus; to the Great Unknown, to God afar off. The news of this salvation—a salvation from sin, was good news, glad tidings. This thought I was worthy of the Son of God; that I was indeed *peace on earth*. I seemed to see, if this were true, it was the healing balm for all my woes. I will not undertake to describe my past experience. I will turn away from this dark chapter of my history, only saying, I remember three distinct periods of this experience, when, it now seems to me, I might easily have entered into this state of entire consecration to God, and perfect love in the soul, had I met with such a friend to guide me. But I cannot excuse my sins, my unbelief of God's word. There God, even my God, professedly had always called me to holiness; and I may say in truth, that I never read and meditated upon his word without seeing and feeling the difference between the gospel standard and that by which I was living. I had only one interview with this sister, as she left town, having been here on a visit. Alone, undisturbed, except by the spirit of God, I pursued the doctrine of heart holiness. I came to the word of God with a determination to lay aside my former creed; to forget the experience of those dear servants of Christ I had long known and loved, and understand for myself what the salvation of the gospel was. Being so situated as to be able to control my time, I laid aside all work, excepting the more necessary and peculiar pressing family duties, and devoted my time, for eight weeks to the study of the Bible. I commenced with Paul's writings, and often read one epistle through four or five times before I went to another; dwelling on his expressions, and endeavouring to find out all his meaning. From the Epistles I went to the Gospels, and from the Gospels to Isaiah's glowing description of the churches. I soon became speculatively convinced, not only of the extent of God's requirements, but of the obligations and the ability of the Christian to fulfill these requirements in and through Jesus, who I saw was manifested to take away our sins. I now set myself, by prayer and supplication, to know the Lord. I fasted, wept and wept. Passages of his import, "If any man love the world, the love of the Father is not in him." "If ye have not the spirit of Christ, ye are none of his," were searching to my heart. The Spirit of God accompanied the words, and it was like a two edged sword piercing my heart. But I came to the Bible to read and believe it all, and my eye fastened on the promise of our Saviour, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Blessed, sweet promise, my heart swells with emotion while I repeat it. While pleading his promise, I knewed the Lord. I fasted, wept and wept. Passages of his import, "If any man love the world, the love of the Father is not in him." "If ye have not the spirit of Christ, ye are none of his," were searching to my heart. The Spirit of God accompanied the words, and it was like a two edged sword piercing my heart. But I came to the Bible to read and believe it all, and my eye fastened on the promise of our Saviour, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Blessed, sweet promise, my heart swells with emotion while I repeat it.

I now set myself, by prayer and supplication, to know the Lord. I fasted, wept and wept. Passages of his import, "If any man love the world, the love of the Father is not in him." "If ye have not the spirit of Christ, ye are none of his," were searching to my heart. The Spirit of God accompanied the words, and it was like a two edged sword piercing my heart. But I came to the Bible to read and believe it all, and my eye fastened on the promise of our Saviour, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Blessed, sweet promise, my heart swells with emotion while I repeat it. While pleading his promise, I knewed the Lord. I fasted, wept and wept. Passages of his import, "If any man love the world, the love of the Father is not in him." "If ye have not the spirit of Christ, ye are none of his," were searching to my heart. The Spirit of God accompanied the words, and it was like a two edged sword piercing my heart. But I came to the Bible to read and believe it all, and my eye fastened on the promise of our Saviour, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Blessed, sweet promise, my heart swells with emotion while I repeat it.

I can have no doubt of the truth of this prophecy, if you consider the teaching of all history in regard to the ability of an invaded country to repel its invaders, when the numbers are nearly equally divided, and the courage of each is unquestioned. In the present contest there is a unanimity of sentiment on the part of the South to maintain its independence, and to repel invasion, which has been exemplified in the history of the world. In this community almost every person capable of bearing arms is ready to volunteer in the service of the State. Our Association, and even the ministry, is largely represented in the ranks of the army. The South has no desire to invade the soil of the North, or to take from it any of its rights. We only ask to be permitted to govern ourselves in accordance with the principles which were guaranteed in the Constitution of the United States, and which were maintained by the North and the South in the Revolutionary war. The wisest and best men of both sections have recognized those principles, and we do not now advocate a war of aggression or conquest. As Christians, let us discountenance the misrepresentations of each other which are so frequently made, and let us labor earnestly in the cause of peace. In November last we united in a call upon the President of the United States for the appointment of a day for humiliation and prayer to Almighty God for a blessing on our country, and in answer to our prayers the fraternal hand has thus far been withheld by a merciful Providence. Let us again unite our prayers and efforts for the restoration of peace and good will between the Northern and the Southern Confederacies.

With the sincere hope that we may be able to graduate you at our approaching Convention in St. Louis upon this auspicious result, we remain yours fraternally.

W. P. MUMFORD,
JOEL B. WATKINS,
W. H. GATHREY.

TO THE YOUNG MEN'S CHRISTIAN ASSOCIATION OF RICHMOND, VIRGINIA.

Y. M. CHRISTIAN ASSOCIATION ROOMS,
West Chester, Pa., May 17, 1861.

DEAR BROTHERS:—We are in receipt of your Circular of the 6th inst., under the signatures of three members of your body, who have long been known to us among the most active and devoted brethren connected with the Confederation of Christian Associations. We have perused your communication with painful interest. We had hoped that amidst the fearful agitations which have been brought upon the country by the wicked designs of ambitious and unprincipled politicians, our Christian Associations, disseminated as they are throughout the whole land, and whose very first principle and cornerstone is *Union—Christian Union*—would be the means under God, among other instrumentalities, of sending together the political Union of these States, beyond the power of desperate men, or despot, to dissolve it. But we are sadly disappointed.

Your circular gives evidence unmistakably that you are still loving. If you have not already lost your loyalty to and love for the National Union under which, since the adoption of the Constitution, this people has lived and prospered as under a blessed benediction. The divided book which we all profess to receive as the guide of our conduct, teaches us that "the powers that be are ordained of God." In the language of an old divine, with whose writings you are doubtless familiar, we believe that "whatever the particular form and methods of government are, whether by Monarchy, Aristocracy or Democracy; wherever the governing

power is lodged, it is an ordinance of God." As such, we believe it to be the highest civil duty of the subject or citizen of a government, to maintain and defend it. And in defending it, we consider that we do not manifest any preference for the person or persons who may happen at the time to be administering it, but that we are doing homage to the Power which is the representative of God's authority on earth, and which has been Divinely established for our temporal well-being.

Such, we assure you, is the unanimous sentiment of our brethren in the Northern States. Party lines have been obliterated—Party names are no longer heard amongst us. We are a united people. Our purpose is not to subjugate the South. Far be it from us to entertain such a thought for a moment.—We wage no warfare against any of the institutions of our Southern brethren. We have no intention of depriving them of any of their rights under the Constitution. But we are determined, by the help of God, to suppress rebellion against the most beneficent government ever vouchsafed to man, as the necessary and only means of preserving our nationality. We have no controversy with the South as a section of the country. If the hand of rebellion had been raised in New England, or among the States beyond the Alleghenies, we would be as ready and resolved to strike it down, as we are to paralyse the rebellious arm of South Carolina.

Our very existence as a nation depends upon the success of our efforts. If we should acknowledge that a separation between the Union and any one of the States could be effected by an ordinance of secession, we would admit a principle of disintegration which would soon sunder us into petty principalities, and utterly sweep our National character. Peaceable secession is an idle dream.—Better that our great nationality should be shattered to fragments by a collision of the two grand sections, than that individual States should wear each other out in perpetual conflict.

Under this solemn conviction, the North has been aroused to the necessity of coming to the rescue of the Government, and in this determination we trust we have the sympathies and the unexpressed wishes of many true and loyal citizens of the South. The war is not of our seeking. It has been thrust upon us. The gates of battle have been thrown down by rebellious men, and because we were slow to take it up, our forbearance has been construed into pusillanimity.

And now we feel that if ever there was a war justified in the eyes of all the civilized world, accompanied by all the sanctions of religion and approved of God, it is the one upon which we are now embarking. Men of every political faith, of every religious creed, and of every condition in life, comprise the material of our soldiery. In this community almost every person capable of bearing arms is ready to volunteer in the ranks of the army. If you are under the impression, as many in the South appear to be, that the Government forces consist in any great measure of the "rabble of the cities, the dregs and refuse population of the States," permit us to disabuse your minds, for it is a fearful delusion. Our farmers and merchants, our lawyers and physicians, our Professors of colleges—men distinguished for learning and eloquence—our praying men as well as our professional fighting men, are doing duty in the ranks under the impulse of the highest patriotism. Many of our regiments have pockets for their testaments as well as for their revolvers, and the prevailing sentiment throughout the troops seems to be that the battles are to be fought under God's direction, and with entire reliance for His assistance.

You ask us to become co-workers with you in the cause of peace. We have both labored and prayed that the calamities so long menaced might be averted. But God in His wisdom has seen fit to permit them to come upon us. He has, doubtless, wise purposes to subserve by this national visitation. We would gladly have had perpetual peace with all the world, but especially with our brethren. But we cannot pray for peace on the terms you offer us. War is a dreadful evil, but it is not the worst calamity that can befall a nation.—It is not to be compared with the curse of *anarchy*, or the blight of a *Military Despotism*, and one or other of these alternatives, we religiously believe, would be the necessary consequence of a recognition of the right of secession.

We do and will continue to pray, however, that our distracted land may, in God's own time, be restored to its wonted state of prosperity and peace by the victory of law and order over treason and rebellion, and the condign punishment of all those who have lifted up the partiality against a government which has never wronged nor oppressed, but has always protected, defended and prospered all its loyal citizens.

Yours fraternally,
W. E. BARBER,
Corresponding Secretary.

General Miscellany.

The American Crisis.

On the 24th a meeting was held at Willis's Rooms, London, for the purpose of presenting the Rev. Dr. Cheever, pastor of the Church of Puritans in New York, with a testimonial as a token of the honour in which a consistent course he has held in denouncing slavery as a sin against God is regarded in this country.

Lord Shaftesbury took the chair, and there were also present Lord Kinnaird, the Hon. Arthur Kinnaird, Mr. Samuel Morley, the Rev. J. Wilson, &c.

The proceedings appeared to excite but a very small amount of public interest, and the meeting was most thinly attended. Prayers having been said, the noble Chairman proceeded to read a short address to Dr. Cheever, at the conclusion of which, with a few earnest and appropriate words presented the Rev. gentleman with a very large and very handsome silver salver and a neatly bound copy of Erskine's Speeches. It was also intended to present a money gift, to be applied by the Rev. doctor in furthering the Abolition cause in America, but the presentation of this was deferred to another occasion, as the subscriptions had not all been received.

Dr. Cheever, in returning thanks, entered at considerable length into the question of slavery, viewing it in a Scriptural light and as one of the greatest evils which it is possible to commit against the Divine law. He illustrated even the manifold retributions which overtook this crime by a comparison of the two States of Michigan and Arkansas. Both these States had been admitted into the Union in 1836, and in the course of 25 years Michigan had nearly three times the population, more than eight times the number of public schools, and in all other indications of civilization and prosperity had immeasurably outstripped its sister State in the South, on the political and social degradation of which the speaker dwelt with much force. Now that the judgment of God, he said, had fallen on this great iniquity, by driving the Slave States into the madness of a rebellion, an opportunity was given to his country of freeing itself hereafterward from the stigma of an awful crime. The demand on the North should be for the total abolition of slavery. If then attempted to effect judgment of Providence would recoil upon them hereafter with untold violence. Now the Divine mercy had at last given them an opportunity of clearing their country of an abomination, and a juncture had arisen, which came sooner or later to all people, when to maintain the government of the country it was necessary to maintain the military conquests of the North, which had been held in States which had not acceded before they had been purchased by the Government and set free, and that they should confiscate the property of the slaveholders who were in rebellion and manumit their slaves also. They should forbid slavery in the district of Columbia, repeal the Fugitive Slave Law, and forbid the traffic in slaves from State to State. If the North were to adopt such a course, and announce their firm determination of suppressing all slavery and trade in slaves for the future, he believed the course would at once command the sympathy and respect of all mankind.

The duty of Great Britain, however, in this matter was clear. No matter what the issue of the present struggle in the United States might be, England should never submit to the degradation of recognizing a community of pirates as a nation. The North, he thought, will never prosecute the war with vigour or success. The battle has been thrown down by rebellious men, and because we were slow to take it up, our forbearance has been construed into pusillanimity.

And now we feel that if ever there was a war justified in the eyes of all the civilized world, accompanied by all the sanctions of religion and approved of God, it is the one upon which we are now embarking. Men of every political faith, of every religious creed, and of every condition in life, comprise the material of our soldiery. In this community almost every person capable of bearing arms is ready to volunteer in the ranks of the army. If you are under the impression, as many in the South appear to be, that the Government forces consist in any great measure of the "rabble of the cities, the dregs and refuse population of the States," permit us to disabuse your minds, for it is a fearful delusion. Our farmers and merchants, our lawyers and physicians, our Professors of colleges—men distinguished for learning and eloquence—our praying men as well as our professional fighting men, are doing duty in the ranks under the impulse of the highest patriotism. Many of our regiments have pockets for their testaments as well as for their revolvers, and the prevailing sentiment throughout the troops seems to be that the battles are to be fought under God's direction, and with entire reliance for His assistance.

You ask us to become co-workers with you in the cause of peace. We have both labored and prayed that the calamities so long menaced might be averted. But God in His wisdom has seen fit to permit them to come upon us. He has, doubtless, wise purposes to subserve by this national visitation. We would gladly have had perpetual peace with all the world, but especially with our brethren. But we cannot pray for peace on the terms you offer us. War is a dreadful evil, but it is not the worst calamity that can befall a nation.—It is not to be compared with the curse of *anarchy*, or the blight of a *Military Despotism*, and one or other of these alternatives, we religiously believe, would be the necessary consequence of a recognition of the right of secession.

We do and will continue to pray, however, that our distracted land may, in God's own time, be restored to its wonted state of prosperity and peace by the victory of law and order over treason and rebellion, and the condign punishment of all those who have lifted up the partiality against a government which has never wronged nor oppressed, but has always protected, defended and prospered all its loyal citizens.

Yours fraternally,
W. E. BARBER,
Corresponding Secretary.

On the 24th a meeting was held at Willis's Rooms, London, for the purpose of presenting the Rev. Dr. Cheever, pastor of the Church of Puritans in New York, with a testimonial as a token of the honour in which a consistent course he has held in denouncing slavery as a sin against God is regarded in this country. Lord Shaftesbury took the chair, and there were also present Lord Kinnaird, the Hon. Arthur Kinnaird, Mr. Samuel Morley, the Rev. J. Wilson, &c. The proceedings appeared to excite but a very small amount of public interest, and the meeting was most thinly attended. Prayers having been said, the noble Chairman proceeded to read a short address to Dr. Cheever, at the conclusion of which, with a few earnest and appropriate words presented the Rev. gentleman with a very large and very handsome silver salver and a neatly bound copy of Erskine's Speeches. It was also intended to present a money gift, to be applied by the Rev. doctor in furthering the Abolition cause in America, but the presentation of this was deferred to another occasion, as the subscriptions had not all been received.