

confessed that, after he left church, he was seized with pangs of unutterable remorse. The sight of a mother and her son worshipping God together, recalled the happy days of his own boyhood, when he went to church and Sunday school, and when he also had a mother—a mother whose latter days he had embittered, and whose grey hairs he had brought with sorrow to the grave. His mental sufferings threw him on a bed of sickness, from which he arose a changed man. He returned to England, cast himself at the feet of his maternal uncle, and asked and obtained forgiveness. His conviction of sin,—his battling with temptation,—his repentance,—his victory over the world,—the growth of his faith in the great atonement,—and, finally, his peace in believing, formed a deeply interesting and instructive narrative. With his uncle's consent he studied for the ministry; and, on being ordained, he entered the missionary field, and had been labouring for several years in South-east Africa.

"The moment I saw your bible this morning," he said, "I recognized it, and the examination of the writing, which is still legible on the blank leaf, assured me that I was not mistaken. And now do you know who was my companion on the memorable Sabbath you invited me to church? He was the notorious Jack Hill, who was hanged about a year afterwards for highway robbery. You can see and appreciate the terrible fate from which I was rescued by the unfathomable love and boundless grace of God, through your own and your mother's instrumentality. I was dragged from the very brink of infamy and destruction, and saved as a brand from the burning. You remember Dr. Beattie's text on the day of my salvation: 'Cast thy bread upon the waters; for thou shalt find it after many days.' The proud, hardened, scoffing sinner is found, after thirteen years, a humble minister of salvation to the benighted heathen; and your sainted mother is doubtless enjoying the reward of those who turn many to righteousness—shining as the stars for ever and ever."—*American Messenger*.

TO THE BEREAVED.

If there be a loss over which man needs not blush to weep, it is the loss by death of those we love. Once "Jesus wept," and it was with sisters sorrowing over a brother's grave. It is unworthy of us to weep over the loss of property or pleasure, but it is unworthy of us not to sorrow over the irremediable loss of beloved relatives and friends. What numbers of our readers are thus sorrowing now. A few hours have snatched from them those dear, perhaps dearest, to them. Possibly in many cases the very persons too on whom the support of a family, or its bringing up, depended. The gloomy prospects of want, or straitened circumstances, are added to the pains of lacerated affection. Such is the wound with which the Cholera, as an angel of the Lord, has smitten thousands. How few of us in whose families, or among whose connexions, there is not some one dead! Time no doubt will mitigate the smart. It is a merciful arrangement that it does so. But afflicted reader, there is a better Physician than time, or than "bearing what must be," or than "trying to forget." "There is a balm in Gilead, and a Physician there." The balm is the certainty, that amidst his most awful visitations, a God of judgment is also a God of tender mercy; a God who does not willingly afflict nor grieve the children of men; a God who prefers that we should enjoy the comfort of faith in his mercy and tenderness, even while the wounds of his judgment are yet unhealed. And the Physician, who is he? who is he that administers the balm of Gilead? It is He who knows by experience what every mourner feels; He whose work was to soothe human sorrows; He who was the incarnation of mercy, and is now the glorification of mercy; He whose mercy and whose might are equal; it is He who "loved us and gave himself for us." It is Jesus Christ. He knows what

it is to be pressed down with "a deadly sorrow," to "make supplication with strong crying and tears," yes, even to "sweat drops of blood" in the agony of his soul. No sorrow of ours can equal His; and sorrow, too, borne by him altogether for us. "Surely he hath borne our griefs and carried our sorrows, . . . he was wounded for our transgressions, he was bruised for our iniquities . . . and with his stripes we are healed," shall we not, then, turn to Him? To whom else shall we go? He sees every pang of our grief, he has felt greater griefs, he lives to heal our grief he delights to do it!

But how will he do it? Will he recall the dead to life as he did the widow's son at Naim, and the daughter of Jairus, and as he did Lazarus? No, he does not live to reverse the dispensations of providence, but to bless them to us, and to bless them to us in his own way. We may imagine him saying to us, as to one of his numerous applicants "Wilt thou be made whole?" and, while our expectant eyes and thoughts are fixed upon him, he adds, "Come now and let us reason together, What was the state of your soul when I bereaved you? How much and how often did you think of Death, of Judgment, of Eternity? Did you think of these things as a being ought who must soon, very soon, make trial of them? Were you concerned about sin;—sin the real sting of death;—sin, to deliver you from which I died myself?—Sin brought on me all the sorrows of Gethsemane, all the curse, the shame, and the agonies of the cross; did it ever make you sorrowful? did it ever grieve you that it cost me such sorrows? I died for your sins that they might not agonize and curse you for ever; have you believed this love of mine? Have you loved me for it? Have you ever shewn me your gratitude in any way whatever? Sorrow now hath filled your heart for the death of a relation or friend; did it ever fill your heart for my death? yet you have no greater friend. You are broken-hearted for your loss; deep is my pity for you; but have you not what ought to make you yet more broken-hearted? have you not sins against me, your Saviour, and sins against your God, yet forgotten, yet unlamented? You grieve bitterly if you remember anything by which you hurt the feelings of him whom you have lost; but have you ever grieved that you have wounded me, and injured me?"

Thus would the great, the good Physician reason with us; not to add to our sorrows, but to probe them to the bottom, and to heal them effectually. Let our affliction but bring us to Jesus; let it but convince us how unworthily we have treated Him; let it humble us to implore the forgiveness which it is his nature and office to bestow; let it but bow our souls to his blessed reign over us,—and then, indeed, you will no longer "sorrow as those who have no hope." Reconciled to God through his precious blood, looking fearlessly on death for yourself, certain that the "Friend of sinners" will never forsake a penitent and humbled sinner, you will feel thankful for the affliction which has led you to Christ, and which keeps you near him.

Rev. Wm. Goodwin, formerly a Congregational Minister, having embraced Baptist sentiments was immersed Oct. 20, 1851, by Rev. J. N. Murdock of Hartford, Ct.

Rev. Carlos Smith, late a member of the Presbyterian church was ordained as a Baptist minister in South Trenton, on the 6th inst.

COST OF THE BIBLE IN CHINA.—Owing to the extremely low cost of materials and labor in China, a Bible in the Chinese language it is said, can be sold for six cents.

The law prohibiting negroes and mulattoes from emigrating to, and residing in Oregon has been decided to be valid and constitutional, by Chief Justice Nelson, in a case recently brought before him. The

defendant in the case, was ordered to leave the territory within thirty days from the date of the decree.

REVIVAL INTELLIGENCE.

There are indications of a special work of grace in this city. Some souls have been converted, of late, and the people are evidently giving more serious attention to the Word of God. President Finney, of Oberlin, Ohio, is preaching to crowded assemblies in the Broadway Tabernacle; and some of our pastors are holding meetings from evening to evening, with gracious effects.—*New York Chronicle*.

Rev. E. Jones writes, that among the Cherokees the work of the Lord is going forward. In many instances thirty, forty, and fifty have asked for special prayer and for religious instruction. Congregations are large and attentive.

Five persons were baptized on Sunday, Oct. 9, at the Bethel Church, Boston, by Rev. P. Stow.

A revival of religion is in progress in Victory, Cayuga county, N.Y. Twenty-five conversions or more have occurred, and as many more are inquiring what they must do to be saved.

We notice the record in Congregational papers of revivals in Andover and Lawrence, Mass. In the latter place, two churches have no pastors, and yet the work has gone on. In Andover, Dr. J. Beecher has been preaching, and very gracious results have followed.

The *Biblical Recorder* states, that Elder Howell baptized 20 candidates, on the 25th ult., at the Cool Spring Church, N. C., making 72 members added to the church since the revival commenced; at Oxford, N. C., 12 candidates had been baptized, and 11 at Grassy Creek Church, N. C.

The *Christian Chronicle* furnishes interesting accounts of revivals at Pequa Church, Penn., 29 candidates baptized; Union Church, do., 60 baptized; and at Mt. Moriah, do., 80 baptized and 3 received for baptism.

The *N. C. Baptist* reports the addition of 34 members to Glassy Mountain Church, N. C., by baptism.

The *Christian Index* states that Double Springs Baptist church, Geo., had received an addition of 23 members by baptism, and Philip Church, do., 26.

A correspondent of the *Tennessee Baptist* reports the baptism of 16 candidates in a destitute, Sabbath-breaking, swearing, and drinking settlement, in De Soto county, Mississippi, and the constitution of a church.

The same journal reports the addition of 237 members by baptism to churches in Tenn., and Miss., the results of protracted meetings.

At the close of a protracted meeting held recently with Dover Church, Goochland county, the pastor Elder A. B. Smith, baptized 16 candidates.

Three persons were immersed in the First Baptist Church of Cincinnati, Ohio.

Over fifty, mostly heads of families, have been recently added to the Baptist Church in Bath, N. H. Eight young persons have been baptized in Fisherville, N. H.

SEA VIEW, ACCOMAC CO., VA.—A correspondent of the *True Union* under date of October 17, 1851, writes as follows: "The most extraordinary revival that it ever has been my privilege to enjoy, has taken place in Portoteague, one of the churches of my charge. Sixty-seven persons have professed hope, and twenty men and ten or twelve ladies are still anxious inquirers, and every indication of one of the most extensive revivals ever enjoyed in this region. Brother Fisher is now a Baptist minister, but was, a year or so ago, a minister of the Methodist Protestant church."