

The Provincial Wesleyan

Published in the direction of the Wesleyan Methodist Conference of Eastern British America.

VOLUME XIII. No. 24.

HALIFAX, N. S., WEDNESDAY, JUNE 12, 1861.

WHOLE No. 622.

Religious Miscellany.

For the Provincial Wesleyan.

Over the River of Death.

Lives to the memory of Mrs. John Black, of Amherst, who departed this life the 25th of February, 1861, untroubled and rejoicing.

Over the river of death there lies
A world of glory bright,
And all who do true wisdom prize
Shall walk its streets in white:
Over the river of death is found
A world of spirits pure,
By faith we reach that hallowed ground,
And make salvation sure.

Beyond the river of death there runs
The river of Life most fair,
And he who to the margin comes
A heaven of joy shall share:
From fountains divine shall waters rise
The heavenly souls to cheer,
And as they drink they grow more wise
Through God's eternal year.

Over the river of death I'll know
The wise, the good, the true,
I loved them well on earth below,
But larger love is due;
And larger love my soul shall feel
To all the saints on high,
When God does to our hearts reveal
The joys that never die!

Over the river of death I'll go,
Though dark it is and drear,
For there my Saviour's love I'll know,
And lose all guilt and fear;
Over the river of death I claim,
By grace, a goodly store,
No mortal tongue its worth may name,
I'll count it evermore.

Over the river of death I'll meet
My friends just gone before,
I'll find her at our Saviour's feet,
And there we'll both adore,
Over the river of death we'll find
Dear friends that here we knew
And praise the river of death that joined,
All hearts to Jesus true.

Over the river of death we'll move
With faith and joy to know,
That dying friends high joys did prove
Aid that river's flow:
The waves of the river of death will glide
All peaceful 'round our feet,
When Jesus 'midst the swelling tide
Our raptured souls shall greet.

T. H. D.
Colchester, 13th March, 1861.

Salvation free for all who believe.

We prefer to stand with Christ, and to reiterate what He here affirms, that God, when He gave His Son, gave him for the world, that God loved the world; that of all the myriads and millions of our race, there is not a soul whom God would not save—not a soul in whose perishing He takes pleasure. Some perish—perish eternally; but they will perish despite the infinitude of His love to their very selves.—God loved the world—hope-inspiring truth! He loved the world; not a sinner did He overlook in the unspeakable gift—the wondrous provision! He did not pass by the chief of sinners when He gave His Son. My fellow sinner, God loved the world, and He therefore loved you. And now He waiteth to be gracious; He would save you. One only condition does He append—Faith.

"That whosoever believeth in Him should not perish, but have everlasting life." These words are repeated from the statement which the Great Teacher had previously made: "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life."

"I, if I be lifted up from the earth, will draw all men unto me." Such is the attraction of the cross of God, the world, dying and perishing, having their standing at the bedside still sleeping. He has to her, "Margaret, what is the matter with you?" She answered, "The thought that my dear husband is an enemy to my loved Saviour, and that he is likely to have his eternal portion with damned spirits, almost breaks my heart."

This answer broke him down. He felt that his case was a bad one, and the fact that his wife felt so deeply on his account, led him to feel for himself. He arose, and knelt by the side of his wife and prayed, and God, who blessed the conduct and language of his wife to his conviction, manifested to him his pardoning grace through Jesus Christ, and they are a happy couple rejoicing in the hope of dwelling together forever in heaven.

Has any reader of this unconverted husband? Do you feel deeply in his behalf, and does his present danger and future ruin excite your deepest interest? Have you prayed earnestly and perseveringly to God for him? Has he reason to believe that you are anxious on his account, or is your conduct such as to lead him to suppose that you are indifferent to his state, and regardless of his future welfare? Try such a course as this woman pursued, and God will bless your efforts, and answer your prayer.—*Mother's Journal.*

Don't Run Away.

Don't run away from the world's temptations and influences. If you are really a coward, go and hide yourself somewhere until you have screwed up backbone enough to face the enemy like a man. Don't run away at the slightest indication of danger, as if you hadn't the slightest confidence in yourself. Nobody ever conquered a foe by being a retreat. If you mean to fight the battle of life like a hero, you can't begin too early. Would you respect yourself and win the respect of others? Then don't shrink away from the trials and temptations, but encounter them, smite them down, lay them in the dust at your feet. A man who has conquered his enemy is immeasurably greater than the paltriest who creeps away in abject terror. High or low, rich or poor, we are all soldiers in the action that terminates only with the sunset of life's day, and the weak-hearted trembler who shrinks back, and quakes at the sound of the trumpet, is yet far in the rear when the light of victory shines on the crest of the warrior who pressed straight on and fought his way through. A temptation overcome is better discipline than twenty avoided. No man knows his strength until it has been tried and proven, and the noblest natures have passed off through the fire of trial.—*Life Illustrated.*

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A careful study of Wesley, as a preacher, will force upon us this conviction, that ranting and loud preaching, and a high degree of nervous excitement, are not necessary concomitants of great pulpit power. It is not the thunder, the rain, nor the wind that kills, but the fiery bolt from heaven.

Whitefield may be taken as a specimen of one class of pulpit orators. Nervous, excitable, and full of emotion, he rises upon the wings of excitement, and preaches like a Western tornado. He is eloquent; he is powerful. The people flock to hear him; and by his many are turned to righteousness. But his physical system, and causing his moral influence to be felt in every part of the habitable globe; with an empire of sixty colonies scattered throughout every clime, with his fleets sailing on every sea, and his flag waving on every breeze, her merchants dwelling as princes, and her sons among the honourable of the earth,—she stands pre-eminent in the world, strong in the conscious protection of the Almighty, an island sovereignty among the nations of the world, the depository of the arts of civilized life, the seat of free government, the asylum of the oppressed, the abode of purest Protestant truth, the foster-mother of the Reformation, and Rome's most dreaded foe. Oh, my Christian friends, there are no limits to what God might permit us to accomplish in the world, if the educated part of the population of our country were adequately leavened with the spirit of Missionary enterprise; and the talent, the wealth, the commerce, and the political influence of Great Britain were rendered tributary to the Cross of Christ, and rendered subservient to their highest ends—the extension of the Redeemer's kingdom.

Hymn of Trust.

BY OLIVER W. HOLMES.

O Love Divine, that stooped to share
Our sharpest pang, our bitterest tear,
On these we cast each earthly care,
We smile at pain while Thou art near!

Though long the weary way we tread,
And sorrow crown each lingering year,
No path we shun, no darkness dread,
Our hearts still whispering, "Thou art near!"

When drooping pleasure turns to grief,
And trembling faith is changed to fear,
The murmuring wind, the quivering leaf,
Shall softly tell us, "Thou art near!"

On thee we fling our burdening woe,
O Love Divine forever dear;
Content to suffer while we know,
Living and dying, "Thou art near!"

Religious Intelligence.

British and Foreign Bible Society.

(Continued.)

The Rev. J. Crown, of Bradford, moved—

"That while the continued success attending the circulation of the Sacred Scriptures in European countries, in British colonies, and in the Missionary field, demands the expression of grateful praise; the political changes in Italy, the abolition of prohibitions in Austria, and the emancipation of serfs in Russia, present most promising fields for future operations."

The Bishop of Victoria said—The resolution which I have been requested to second, embraces a rather extensive range. It refers to the circulation of the sacred Scriptures in European countries, in British colonies, and in the Missionary field. I feel, my Lord, that it perhaps will be more in accordance with the wishes of this meeting, if I entirely limit my remarks to one little spot in the vast Missionary world with which my own recent experience has been most particularly identified, and if I endeavour, in a few brief minutes, to place before this meeting a succinct summary view of the nature and extent of the Missionary opening in the kingdom of Japan. It was eleven months ago that I wrote a letter to the Secretary of this Society, dated from the city of Jeddo, the capital of the Japanese Empire, endeavouring to lay before him a statement which I find was subsequently published in the monthly periodical of your society, dwelling on the real character and extent of the present opportunities for distributing the word of God in that country. When I speak to you of Japan, I speak to you of a country where the Almighty Creator has lavished the richest gifts of his providence—a fair climate, a fertile soil, a region rich in mineral wealth, a soil teeming with agricultural produce, a land rich in picturesque landscape beauties, a coast indented with harbours and bays, which possess within their all that is calculated to make a man happy in the gifts of a bountiful Creator. Then, again, if I look at natural qualities and disposition of

the people, I see there a native population who need but the Gospel of Christ to raise them to a leading and prominent position among the nations of Asia. Not unlike in geographical configuration, and situated at the border edge of a great continent, Japan, when it is brought under the influence of the Gospel, seems designed, in God's providence, to fill that mighty part in which Great Britain has so long fulfilled on the border of the great western continent of Europe. If I look at her people, I see amongst them many solid and stable qualities of natural disposition which suggest great hope for the future. I went to that land, expecting, from the descriptions which I had received, to find Aeneasian scenes of innocence and simplicity amongst the population; but in this respect I was painfully disappointed, and without deeming it right to detail to this meeting those facts on which that unfavourable view is grounded, I will simply content myself with this assertion, that the present moral condition of the Japanese is such as to excite the most earnest prayers and endeavours of all Christian at heart to send them that Gospel of Christ which is the only foundation of true civilization. (The speaker then enlarged upon the present political condition of Japan and the condition of its inhabitants. He continued—I think we are scarcely able to appreciate the vast power, the unprecedented opportunities which a benign Providence has shown down upon this Society. Since I last visited my native country, it has been my lot to visit no inconsiderable portion of our colonial territories. Within the last four years I have visited twelve of the colonial dioceses of the Church of England; I have visited the United States of America, and had opportunities of comparing our institutions with those of our kinsmen on the other side of the Atlantic. I returned more than ever proud of my own country, and thankful to God that my lot has been to be born in Great Britain. God has concentrated upon this generation and age unexampled facilities and opportunities for diffusing the Gospel throughout the world. Look at the vast moral power, as well as the physical power, of Great Britain. Never in the whole course of history has there been such a spectacle as this little island, containing a territory not much larger than the single state of New York, yet possessing a moral power in the world, and causing her moral influence to be felt in every part of the habitable globe; with an empire of sixty colonies scattered throughout every clime, with his fleets sailing on every sea, and his flag waving on every breeze, her merchants dwelling as princes, and her sons among the honourable of the earth,—she stands pre-eminent in the world, strong in the conscious protection of the Almighty, an island sovereignty among the nations of the world, the depository of the arts of civilized life, the seat of free government, the asylum of the oppressed, the abode of purest Protestant truth, the foster-mother of the Reformation, and Rome's most dreaded foe. Oh, my Christian friends, there are no limits to what God might permit us to accomplish in the world, if the educated part of the population of our country were adequately leavened with the spirit of Missionary enterprise; and the talent, the wealth, the commerce, and the political influence of Great Britain were rendered tributary to the Cross of Christ, and rendered subservient to their highest ends—the extension of the Redeemer's kingdom.

Henry Pease, Esq., M. P., in supporting the Resolution moved by Mr. Chown, said—Apprehending that the invitation of the Committee for me to take part in this meeting was rather with a view that one of the smaller sections of the Christian community, glad to contribute its mite to this great work, should appear before you, than on any other consideration, I have to address you, on this occasion, I shall make pretty short work of it. In the sentiment of the Resolution which has been read most cordially unto, I cannot allow the meeting to separate without a few remarks as to the circumstances in which we are placed this day. Alluding to the recent death of her Grace the Duchess of Kent, Mr. Pease said—much as that event was regretted by the country, it was scarcely sufficiently regretted. It is next to impossible for Englishmen fully to estimate the benefits and the blessings which have descended upon this country through the instructions of that lamented lady. Do we not see that from the throne downward there is shed abroad upon this country an example of domestic felicity, an example of constant care in the training of children, and other things which, in a country so extensive, it is impossible to estimate the effects of?

The Resolution was then submitted to the meeting, and carried unanimously.

The Rev. Wm. Arthur said—I rise, my Lord, to move, "That the thanks of this meeting be given to the President and Vice-Presidents, for their continued patronage—also to the Treasurer, who is requested to continue his services. That grateful thanks be also presented to the officers, Committees, and collectors of various auxiliaries, branches, and associations, throughout this country and the colonies; to whose untiring zeal and energy the Society again owes a considerable increase of free contributions during the past year; and would earnestly entreat a continuance of their efficient and valuable services; and that the following gentlemen be the Committee for the ensuing year, with power to fill up vacancies." (Names read.) My Lord, I have very great pleasure in moving this Resolution. At this hour of the meeting, I shall not attempt to support it by any observation, but I feel that there is no person in the world who has more thoroughly reason to entertain a Resolution of this kind than the Secretary of a Missionary Society. With regard to the duty that we owe to this great British and Foreign Bible Society, I beg just to corroborate every word that has fallen from my venerable friend Dr. Venn. As the Secretary of a Missionary Society I know that, in the one Society I represent, there are scattered over the world more than 800 Missionaries, and that in the name of every man of them I can thank this Society for the work that it is doing. There is not one of them, however he may be labouring, who would not join to-day in praying that God may bless and prosper, may extend and strengthen the British and Foreign Bible Society. If I had ventured, my Lord, to say a word more, it would have been simply a word urging to great and exceeding extent of your efforts. I hear of all that has been done with gratitude. I look upon it

with wonder and thanksgiving; but I feel, my Lord, that in Italy, that in China, that in India, that in almost every other field you can name, your scale is miserably small, your operations are but beginning; you have not yet surveyed the field, much less occupied it.—It is a very easy thing to talk of spreading our operations all over a country, say from Messina to the French territory, but what does that mean? It means that we have little lamps lighted up here and there at extreme distances from one another. We take and place a Bible agent in a city, and then we place another in a city 100 miles off, and congratulate ourselves on the work we have done; whereas, if we were really awake, and had God's love burning in us as it ought to be, in the very same time as we have put one lamp on Brighton-hill, and another lamp at Highgate, and another at Charing-cross, and another at the Post-office, and said we have been lighting London, we might have had one lamp at least in every street in the place. And then, my Lord, with regard to India. I hear to-day what you have done there. It is now above twelve years ago since, on this platform, I deliberately proposed to this Society an enterprise, namely, that you should set your foot upon the Continent of India at its termination, Cape Comorin, and say, "By the blessing of God, I will carry the Word of Life into every dwelling in India where there is a man that can read it. If that enterprise had then been entered upon—and it might have been—I say, my Lord, there are tens of thousands of British subjects lying in their graves to-day who might have read God's Word before they died. There are men whitening and turning into skeletons in the North West Provinces, and going down by starvation to an early grave, who, if we had been alive, might at least have read before they got something about the bread that does not perish, something about the life that can never pass away. I know that the neglect of that undertaking has not been altogether the fault of England. It has been positively opposed in India, and opposed by Missionaries on grounds of argument, and because, forsooth, they do not want to send the Bible, some of them, where they cannot send a living teacher. I am the last man in the world, my Lord, to try to divorce the two. I would to God that I could give to every village in the Queen's dominions a Preacher, a school, and a Bible. But if I cannot give the three, let me give the Bible. If you would send the Bible to every village in India—and if you had undertaken it a dozen years ago, you would have done much towards it—that might be done within thirty years, within one generation; but as to sending the Preacher everywhere, you cannot do that. If you send the Bible it will rise up Preachers. If you read the history of all the Mission stations in India it is pretty marvellous in how many cases the first converts themselves, or the most distinguished converts, have been brought to seek the Missionaries by reading books at a distance. I remember on one of our great fields a Missionary said to a brother of mine who was advocating the general spread of the Word of God, "Oh, there are many portions of the Scripture that really are hardly the thing to give away promiscuously among the heathen. For instance, if a heathen opens the Gospel of Matthew, and begins to read the first thing he meets with is a long string of foreign names, and what good is that likely to do him?" And so a man of that kind will stand out against putting the Gospel of Matthew in the hands of the heathen. In another city a man said, "Oh! the Sermon on the Mount! It is rather too difficult, it is rather too Jewish to give to the heathen." My brother said, "I have a little book for you to read. Read it, and tell me how you like it." He gave him a copy of the Sermon on the Mount. In a few days the Brahmin came back and said, "If you have that book, you don't want the Shaster or the Vedas, you have it there." No, my Lord, I have faith in that old Bible. "I beseech and Reviews" may tell me that there is no inspiration in it if they like; but I think there is no Atoneement in it if they like. When your Lordship was speaking to us, and pouring out your feelings, a man might have come to me and told me, "There is neither breath nor blood in him"; he might have produced a great many arguments, but there was a living man, doing a living man's work. And there is the glorious old Bible. It has breath in it, and it has blood in it, and that breath is the breath of the Spirit of the Eternal, and that blood is the blood of God manifest in the flesh. And men may speak as they please, but that Book stands for us—the Word of Life, and the Word of Life for all nations. Give it broadcast to the world. Give it to every village in India. I say this, my Lord, that although generations might pass over with out any events that you or I could chronicle, yet a new day dawns upon a heathen village at that hour when a strange man comes down the hill-side, and enters into the gates and looks out for a place in the village, and sits down, and opens a strange foreign book, and for the first time begins to read the words of the Lord Jesus Christ, which had never sounded in the village before. And then, looking at a Brahmin, he says—"You can read this; this is the true living God, and it will show you the way to heaven." If I saw a generation die before a Christian sprang up in the village, I say the work of a new system began in the village from that moment. Send it everywhere; send it, and do not let us hear that miserable cant that some will be wasted, some will be lost, and some will be used for this and that and the other thing. To be sure it will, when you sit down in one little circle and spread the Word of God perhaps more than it is needed, and leave thousands of places without it? Why, I remember a man saying that he believed the circulation in the Bombay Presidency was pretty nearly as much as it could be expected to be. I think to him the awkward question.—"How much is it a year?" He did not exactly know. It was 5,000 copies of the Word of God in one year in a Presidency with seventeen millions of people, and yet I have no doubt that some copies were wasted, that some were burnt, that some were thrown away and misused; but, my Lord, the Sower, the Son of Man, never said, "Sow, sow, but take care that you do not sow by the wayside, take care that you cast no seed on the rocky places, take care that all the seed you drop among thorns, take care that you let your eye now shall be on good ground well-prepared beforehand."

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The Resolution was then submitted to the meeting, and carried unanimously.

The Rev. Wm. Arthur said—I rise, my Lord, to move, "That the thanks of this meeting be given to the President and Vice-Presidents, for their continued patronage—also to the Treasurer, who is requested to continue his services. That grateful thanks be also presented to the officers, Committees, and collectors of various auxiliaries, branches, and associations, throughout this country and the colonies; to whose untiring zeal and energy the Society again owes a considerable increase of free contributions during the past year; and would earnestly entreat a continuance of their efficient and valuable services; and that the following gentlemen be the Committee for the ensuing year, with power to fill up vacancies." (Names read.) My Lord, I have very great pleasure in moving this Resolution. At this hour of the meeting, I shall not attempt to support it by any observation, but I feel that there is no person in the world who has more thoroughly reason to entertain a Resolution of this kind than the Secretary of a Missionary Society. With regard to the duty that we owe to this great British and Foreign Bible Society, I beg just to corroborate every word that has fallen from my venerable friend Dr. Venn. As the Secretary of a Missionary Society I know that, in the one Society I represent, there are scattered over the world more than 800 Missionaries, and that in the name of every man of them I can thank this Society for the work that it is doing. There is not one of them, however he may be labouring, who would not join to-day in praying that God may bless and prosper, may extend and strengthen the British and Foreign Bible Society. If I had ventured, my Lord, to say a word more, it would have been simply a word urging to great and exceeding extent of your efforts. I hear of all that has been done with gratitude. I look upon it

with wonder and thanksgiving; but I feel, my Lord, that in Italy, that in China, that in India, that in almost every other field you can name, your scale is miserably small, your operations are but beginning; you have not yet surveyed the field, much less occupied it.—It is a very easy thing to talk of spreading our operations all over a country, say from Messina to the French territory, but what does that mean? It means that we have little lamps lighted up here and there at extreme distances from one another. We take and place a Bible agent in a city, and then we place another in a city 100 miles off, and congratulate ourselves on the work we have done; whereas, if we were really awake, and had God's love burning in us as it ought to be, in the very same time as we have put one lamp on Brighton-hill, and another lamp at Highgate, and another at Charing-cross, and another at the Post-office, and said we have been lighting London, we might have had one lamp at least in every street in the place. And then, my Lord, with regard to India. I hear to-day what you have done there. It is now above twelve years ago since, on this platform, I deliberately proposed to this Society an enterprise, namely, that you should set your foot upon the Continent of India at its termination, Cape Comorin, and say, "By the blessing of God, I will carry the Word of Life into every dwelling in India where there is a man that can read it. If that enterprise had then been entered upon—and it might have been—I say, my Lord, there are tens of thousands of British subjects lying in their graves to-day who might have read God's Word before they died. There are men whitening and turning into skeletons in the North West Provinces, and going down by starvation to an early grave, who, if we had been alive, might at least have read before they got something about the bread that does not perish, something about the life that can never pass away. I know that the neglect of that undertaking has not been altogether the fault of England. It has been positively opposed in India, and opposed by Missionaries on grounds of argument, and because, forsooth, they do not want to send the Bible, some of them, where they cannot send a living teacher. I am the last man in the world, my Lord, to try to divorce the two. I would to God that I could give to every village in the Queen's dominions a Preacher, a school, and a Bible. But if I cannot give the three, let me give the Bible. If you would send the Bible to every village in India—and if you had undertaken it a dozen years ago, you would have done much towards it—that might be done within thirty years, within one generation; but as to sending the Preacher everywhere, you cannot do that. If you send the Bible it will rise up Preachers. If you read the history of all the Mission stations in India it is pretty marvellous in how many cases the first converts themselves, or the most distinguished converts, have been brought to seek the Missionaries by reading books at a distance. I remember on one of our great fields a Missionary said to a brother of mine who was advocating the general spread of the Word of God, "Oh, there are many portions of the Scripture that really are hardly the thing to give away promiscuously among the heathen. For instance, if a heathen opens the Gospel of Matthew, and begins to read the first thing he meets with is a long string of foreign names, and what good is that likely to do him?" And so a man of that kind will stand out against putting the Gospel of Matthew in the hands of the heathen. In another city a man said, "Oh! the Sermon on the Mount! It is rather too difficult, it is rather too Jewish to give to the heathen." My brother said, "I have a little book for you to read. Read it, and tell me how you like it." He gave him a copy of the Sermon on the Mount. In a few days the Brahmin came back and said, "If you have that book, you don't want the Shaster or the Vedas, you have it there." No, my Lord, I have faith in that old Bible. "I beseech and Reviews" may tell me that there is no inspiration in it if they like; but I think there is no Atoneement in it if they like. When your Lordship was speaking to us, and pouring out your feelings, a man might have come to me and told me, "There is neither breath nor blood in him"; he might have produced a great many arguments, but there was a living man, doing a living man's work. And there is the glorious old Bible. It has breath in it, and it has blood in it, and that breath is the breath of the Spirit of the Eternal, and that blood is the blood of God manifest in the flesh. And men may speak as they please, but that Book stands for us—the Word of Life, and the Word of Life for all nations. Give it broadcast to the world. Give it to every village in India. I say this, my Lord, that although generations might pass over with out any events that you or I could chronicle, yet a new day dawns upon a heathen village at that hour when a strange man comes down the hill-side, and enters into the gates and looks out for a place in the village, and sits down, and opens a strange foreign book, and for the first time begins to read the words of the Lord Jesus Christ, which had never sounded in the village before. And then, looking at a Brahmin, he says—"You can read this; this is the true living God, and it will show you the way to heaven." If I saw a generation die before a Christian sprang up in the village, I say the work of a new system began in the village from that moment. Send it everywhere; send it, and do not let us hear that miserable cant that some will be wasted, some will be lost, and some will be used for this and that and the other thing. To be sure it will, when you sit down in one little circle and spread the Word of God perhaps more than it is needed, and leave thousands of places without it? Why, I remember a man saying that he believed the circulation in the Bombay Presidency was pretty nearly as much as it could be expected to be. I think to him the awkward question.—"How much is it a year?" He did not exactly know. It was 5,000 copies of the Word of God in one year in a Presidency with seventeen millions of people, and yet I have no doubt that some copies were wasted, that some were burnt, that some were thrown away and misused; but, my Lord, the Sower, the Son of Man, never said, "Sow, sow, but take care that you do not sow by the wayside, take care that you cast no seed on the rocky places, take care that all the seed you drop among thorns, take care that you let your eye now shall be on good ground well-prepared beforehand."

and everywhere; right and left, on the rocky soil, and among the thorns, and by the wayside.

The resolution was seconded by the Rev. John Stoughton, and unanimously adopted.

John Henderson, Esq.: My Lord, the resolution I have been requested to move is one which requires not a word of recommendation from me, and therefore at this advanced hour I shall merely read it to the meeting. It is—

"That the warm thanks of this Meeting be given to the Right Hon. the Earl of Shaftesbury, President, for his Lordship's kind attention to the business of the day."

The Rev. W. Cadman said.—It is well that the attacks which have been made upon the Bible should be met by learned arguments, but there are many who cannot do this, and who can only say with old Latimer, "Though I cannot argue for the truth I can die for it." These meetings give you a practical answer to these attacks; and I would suggest that when any of us here present meet with an argument against the Bible, either in conversation or in reading, which we feel we cannot answer, that we should immediately put a new Bible in circulation as the best answer to that argument. I have much pleasure, my Lord, in seconding this resolution, not in the spirit of flattery, God forbid, but because I believe that your Lordship is the personification of the spirit which reigns amongst English people, the spirit of attachment to God's Truth and founding all benevolent institutions upon the Bible.

The resolution was carried with acclamation.

The Chairman: First of humanity to you, and then out of humanity to myself, I hope you will allow me to do no more than say I am deeply thankful to you for the vote of thanks you have just passed.

The proceedings then terminated.

Interesting Conversion on a Man-of-war.

On Wednesday an aged brother said: "It is with pleasure and with profit I have at home, though feeble in body, I bless God that