The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 Thess., v. 21.

Vo. 2. Charlottetown, Prince Edward Island, Saturday, December 29, 1860. No. 26.

The Protestant,

AND EVANGELICAL WITNESS,
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The Loveliness of Jesus.

The wond'ring world inquires to know
Why I should love my Jesus so—
"What are his charms," say they "above
The object of a mortal love?"

Yes! my Beloved to my sight
Shows a sweet mixture, red and white:
All human beauties, all divine,
In my Beloved meet and shine.

White is his soul, from blemish free,
Red with the blood He shed for me,
The fairest of ten thousand fairs;
A sun amongst ten thousand stars.

His head the finest gold excels;
Where wisdom in perfection dwells,
And glory like a crown adorns
Those temples once beset with thorns.

Compassions in his heart are found,
Hard by the signets of his wound;
His sacred side no more shall bear
The cruel scourge, the piercing spear.

His hands are fairer to behold
Than diamonds set in rings of gold;
These heavenly hands, that on the tree
Were nailed, and torn, and bled for me,

Though once He bowed his feeble knees,
Loaded with sin and agonies,
Now on the throne of his command
His legs like marble pillars stand.

His eyes are majesty and love;
The eagle tempered with the dove;
No more shall trickling sorrows roll
Through those dear windows of his soul.

His mouth that poured out long complaints,
Now smiles and cheers his fainting saints;
His countenance more graceful is
Than Lebanon with all its trees.

All over glorious is my Lord,
Must be beloved and yet adored;
His worth if all the nations know,
Sure the whole world would love him too.

—*Watts.*

The Late Royal Visit,

AND ITS PROBABLE CONSEQUENCES UPON THE FUTURE OF THESE COLONIES.

A LECTURE

Delivered before the Young Men's Christian Association and Literary Institute, Charlottetown, December 13th, 1860 by the President, Captain Orlebar, R.N.

[Concluded from our last.]

But, as the child is father to the man, and the after position of the individual determined by the circumstances that surround him in early life—his education and his associates; so also the future prospects of these Provinces cannot be spoken of, with correctness, unless by considering their past history, and their present character. I need not tell you the various ways in which these Colonies came under the power of Britain; nor how it was that they survived the shock which British supremacy received at the time of the American revolution. Nor need I say how slowly and silently, and in the cold shade of imperial indifference, these colonies gradually increased in population, in shipping, and in trade. With the exception of Canada West, the immigration to these colonies has never been considerable; but still, what we have as wealth, and what we are as a people, is mainly due to the emigration flowing from Europe during the last sixty years. The settlers that arrived here, and in the other provinces, were generally poor, often their only capital being health, strength and the indomitable energy of the race. At first, the struggle for existence left little leisure for other thoughts; but, as they acquired property and became more comfortable in their circumstances, the consciousness of rights and privileges awoke in them a yearning for the institutions they had lived under in the old country.

The colonial governments in those days generally bore an outward resemblance to the institutions of old England; but their Houses of Assembly were rather halls of record than halls of legislation. The Governors and their Councils retained all the power in their own hands, and troubled themselves but little about the opinions or wishes of the colonists. In this state of things, there was nothing outrageously bad, nor was there any direct oppression; but authority was often exercised in a way that now would be considered despotic.

But by degrees, the increase of population, and the spread of intelligence, made the continuance of such a state of things impossible. Men would think, although they were colonists; and the monstrous anomaly of colonists not being allowed to manage their own affairs, stirred up such a storm of public indignation, and awoke such determined opposition to the then existing system of Colonial Government, that after a struggle, more or less protracted, according to the size and importance of the colony, the Home Government have conceded all that was contended for. We have thus seen, within the last fifteen years, a complete change of system; and now all appointments to offices within the colony, and all control of customs, excise and post offices, are left to the people themselves, acting through their representatives in the Houses of Legislature,—and only the appointment of the Governors is reserved by the Crown.

As far as I understand it, the *present* system is, that the Governor, appointed by the Imperial Government, is responsible to the Queen and Parliament for his execution of the powers conferred upon him, and is to hold himself aloof from political parties, so as to rule for the good of all, and to uphold the majesty and supremacy of the law against all opposers. That he is to call to his Councils those in whom, by vote of the House of Assembly, the colony has confidence, and to follow their advice, when in accordance with loyalty to the Queen and respect to the law. Under this new system, which has been rightly described as the extension of the principle of freedom and liberty, and giving to the Colonist practical independence of the British crown, the North American Colonies have greatly increased in wealth, population and political importance. Mines have been discovered, railroads have been constructed, trade has been stimulated, and intercourse and travel have greatly increased. Steamboats are now placed on all the lines of travel between the Provinces and the United States, and more markets are daily opening to our enterprising merchants.

Perhaps this marvellous improvement is not all due to our new political system; but as the most important end of all free government is the political content of the governed, the leaving to the colonists the powers of self-government must in a measure remove all subjects of complaint, and prevent all collision with the Home Government; and in consequence allow and encourage the colonists to direct their energies into enterprises fitted to develop their yet unknown resources, and to ameliorate their social condition.

I have watched for some years the progress of several of these colonies, and have marked the rise and fall of parties, and have observed the conduct of those, who for a longer or shorter period have been the leaders of public opinion and the ruling powers of the Colony. Displacing men of the old regime, the so called liberal party came into power to make all things new, and to cleanse the colonies of all jobbery and corruption. That they have not done so, in all cases, but have fallen themselves under the imputation of venality and corruption, is perhaps as much the fault of the public as themselves. A change of officials was doubtless required to inaugurate the new system, but the new men raised into power, on account of their activity in opposition, were not always men of high character or of social standing. In some cases from ignorance, in some cases from incompetency, they fell into grave mistakes, and at last failing to satisfy their friends and the just requirements of the country for good economical Government, they found themselves in a minority, and were obliged to resign.

There is something hopeful in the public opinion, that has been so clearly and vigorously expressed in this Island on the side of religious education and moral character, at the last election. But still there are questions requiring prompt settling for the principle of our public men to the utmost. You may readily understand what I refer to, is the *Land Tenure.*

I value the good opinion of my fellow colonists, with whom I have now lived for twenty years; but on a question of such vital importance I must speak out, for I feel that there is a higher principle at stake than the sordid and mere monetary view of the matter. Unaffected as my position will be, by your opinion of what I say, I only speak as a man to honest men; but I must not too harshly reflect upon those who perhaps only differ from me, because naturally their sympathies are with the people they live amongst, and whose ears have been so constantly filled with tales of Landlord oppressions, that they can hardly judge the question at issue on its own merits.

First let me bear testimony to the honesty and good faith of the Government in the appointment of Commissions for the settlement of this long-vexed question. But secondly, I have read many of the reported proceedings of the Commissoners' Court, and I have been pained and disappointed at the coolness and self-complacency with which tenants and their advocates attempt to set aside the plainest rights of property. For whilst I concede readily, that the original granting of the land of this island to absent proprietors has been a serious hindrance to its advance and prosperity, I cannot, as an honest man, take part in an attempt to keep back from the descendants of those proprietors the rents they are fairly entitled to, by lease or other agreement, or join those who would compel the holders of land to sell at a price fixed arbitrarily by a tenant Legislature.

Very properly the cry has been raised in England against class legislation, and the principles of true liberty are now so much better understood than they were sixty years ago, that nearly all laws of that character have been repealed in the Parent Country, excepting perhaps the "Game Laws," which I hope will not long survive. But in this colony more than one act attempted to be passed, if not passed, has borne this character.—Here the proprietor is the *bête noir*, the man that has no friends; and statements that would be reprobated in England, find countenance here, because they favor the tenant, and are supposed to be best calculated to injure the Proprietor.

My friends, where are the principles we have learned together out of the Word of God? let us only practice the golden rule of doing unto others as we would they should do to us, all these sophistries would be discarded. Depend upon it, right is right!—honesty is the best of all policies, and if land is held under lease, rent should be paid for it,—and I will stake my life for it, that the man who does act honestly, and does meet his engagements will not be the poorer, either for time or eternity.

Whatever starts from a vicious principle, will lead to dangerous consequences, and it appears to me, that our future must take its complexion from our present acts. I shall only be hopeful for that future, if I see a steady persistence on the part of our island legislature in the path of rectitude, a ready fulfilment of existing obligations, and a determination to protect every class, whether proprietor or tenant, in the equal exercise of their undoubted rights.

Thus I have, in the course of my lecture, again returned to the present time, with its complication of interest, its vexed social questions, and its fierce antagonism of political parties. I have lately seen, in some of our public men, a disposition to disparage the capabilities of this island. I cannot concur with them. I think this island has great natural advantages,—its climate is unsurpassed for salubrity and clearness of atmosphere, for beautiful summers and bracing winters. It is well adapted for raising all the grain crops and for the rearing of cattle, especially sheep and horses. Its soil too is easily worked, and if manured and properly cleared, repays well the labor expended upon it; and I believe it to be one of the finest agricultural countries on this side of the Atlantic,—in many respects superior even to Canada. There is really nothing in our long winters to make us complain, or to keep us poor. Only let our farmers pay more attention to the collection and application of manures, and make agriculture—what it is in Scotland and some parts of England—a carefully learned and skilfully practised science, and we shall be, what our island was intended to be by Him who has placed us upon it, a fruitful field—a vast Granary.

But whilst our Island possesses a climate and soil, such as few countries can boast of, the duty of our rulers is to aid in the development of our resources, and to improve our great natural advantages by wise legislation. In this, however, they will ever meet with difficulties. All admit that our roads require improvement,—that our public wharves require to be greatly increased in number and accommodation, and that our Government should possess public land to induce immigration.

But such matters require the expenditure of many thousands of pounds, and are therefore quite beyond our present means. We do not want increased taxation, but we want the courage to borrow,—and really the creation of public debt, on the credit of the province, for works of real utility would be economy in the end. The advantages derived from the increased expenditure on works conferring benefits on future generations, will enable the government, at the time of their completion, to meet the demands of the public creditor, more easily than we provide now for our present small annual appropriations for roads, bridges and other public works.

Most of the Colonies are giving their attention to the important subject of increasing their population by the encouragement of immigration. I am glad to see our government forward in this work. Population, of a self-sustaining character, is wealth; and the addition even of one thousand persons annually to the population of this Island, would soon effect vast improvements. For my part, I think if the capabilities of this Island were properly represented in Scotland and England, and facilities provided at the expense of Government for bringing them out, thousands of their overcrowded agriculturists would gladly come, and would find in our Island a happy home and a great and rapid improvement in their circumstances.

But I seem to forget that my lecture should speak of the probable consequences of the Royal visit upon the future of those Colonies. I have been led away from this branch of my subject, by the temptation to speak of that which after all must interest my present audience far more than a dreamy and speculative supposition as to the *probable*, and always to man, uncertain future. I have given the subject some attention, and have written and re-written many pages, but with so little satisfaction to myself that I will not venture to read them. In fact, I feel it is presumption, and idle to suppose that the visit of [illegible] or influence, except in the smallest degree, the future of Countries so vast as the British North American Colonies—with their teeming thousands, their complicated interests, and political aspirations.

The Canadas and these Lower Provinces, now number about four millions of people, at the natural rate of increase in thirty years they will probably number sixteen millions. Remembering the character of the colonists, their self-reliance, their prejudicies, their impatience of control, and the certain growth of interests peculiarly American and therefore perhaps in antagonism to Great Britain, it can hardly be possible that they will remain very long with even the shadow of dependence upon Great Britain. But whatever be their destiny, the people of these colonies will ever value as their most precious inheritance, those free institutions they have derived from the Parent Country. There was a time, when feelings of hostility were entertained by a large party against Great Britain. Those feelings have passed away, and the colonists everywhere have learned that England wishes to act justly and liberally towards them; and that having nourished them in their infancy, she is now ready to allow them the fullest liberty of action, whilst generously continuing to them all the privileges of Britons.

Merely to perpetuate her sovereignty, the Parent State cannot do better than to leave the colonies, as they now are, with their petty legislatures and local politics, isolated and estranged from one another by differing currencies, customs and laws. But such, I am convinced, is not the principle upon which the British Government is disposed to act. Proud of her colonies, and secure in her own integrity of purpose. Great Britain wishes to see them great and prosperous, the abode of a free, enlightened and united people, and fitted to take their place hereafter in the commonwealth of nations.

To prepare for this, whilst wishing to perpetuate the present happy and advantageous connexion of these colonies with Great Britain, I am disposed to think, that at no distant day, there should be a federal union of these provinces. In view of this, there should be a mutual assimilation of our institutions as far as possible, and a removal of every obstacle to the freest intercolonial intercourse. The project of a federal union, such as exists in the United States, has been discussed, and many of our public men have declared themselves favorable to it, but it is not as yet very favorably received. Valuing my birthright as an Englishman far more than any other distinction under heaven, I think the promoting such an union by the imperial Government and the appointment hereafter of one of the Royal Princes as Viceroy over United British North America, would be a wise stroke of policy, and equally tend to our security and prosperity. Whether such a Federal Union would long delay the further step to complete independence of foreign sovereignty, is a question depending much on the future of our beloved parent country. If peace were to continue, there would be no difficulty; but European wars, in which these colonies could feel no interest, might sorely try the temper of the colonists, by fettering their trade and destroying their commerce. Perhaps, however, in that distant future, the independence of these colonies may be both desirable and acceptable to Great Britain; and in such case it might be done amicably and by mutual consent. This would probably lead to the establishment of a constitutional monarchy in Canada, and the giving the crown to a Prince of the royal family. Let us only hope that if such a kingdom be ever set up on this continent, it may be established in righteousness, and that, avoiding the errors of old monarchies, it may conduce to the best happiness and moral advancement of all its people and not be in unfavorable contrast with the constitution and condition of the great neighboring republic.

To conclude, young men, when I thus speak of the future, I deal with subjects that your patriotism and ability will be taxed to carry out. Our noontide is past; and shades of evening are falling upon us,—the brightness of day is yours. Do not forget the claims your Island home has upon you; and if you are tempted, through lack of employment, to leave these shores, and to seek your living in climes more remote, do not forget the privileges and blessings you have enjoyed here; and if God blesses your efforts to get wealth, return to your native land, and bend your best energies, your enlarged experience, and your improved resources to the benefit of your countrymen and the honor of your God. May you, here or elsewhere, not forget your Christian name and your Christian obligations; and may this and kindred institutions continue to be the glory and strength of our common country.

Father Gavazzi Silenced in Italy.

Father Gavazzi, who created such a sensation by his Lectures in Britain and America a few years ago, is exciting considerable attention in Italy. A letter from Naples, of Nov. 5, says:—

Padre Gavazzi is now silent, and no longer appears in his red dress. I have already spoken of the prohibition which had been sent to him to preach in the Church of the Jesuits; but as follows:—Garibaldi having placed at his disposal for educational purposes the churches of St. Sebastiano and Gesu Nuovo, once belonging to the Jesuits, Gavazzi had decided on using the former for his private lectures, and the latter was to be placed in the hands of enlightened priests already chosen by him. During the whole of the week preceding the 28th the padre had been busily occupied in the church, simplifying the decorations, and no disturbance took place. On returning to his house at half-past eleven on Saturday night a letter was waiting for him from the Marchese Tapputi, commander of the National Guard, prohibiting him from opening the church of Gesu next morning. He went on the instant to the principal station of the Guard, and saw the secretary of the commander, who told him that the order must be respected, and that if not, he (the padre) would be imprisoned. On getting back to his house at half an hour after midnight a letter was waiting for him from the Pro Dictator, asking him in courteous terms not to persist. As the hour was late he did not reply that night, but at eight o'clock on Sunday morning he went to the Marchese Pallificiai, whom he did not see, but from whom he received a letter—signed by him at least—couched in harsh terms, ordering him not to open the church or preach anywhere in Naples. The padre then went back, made a protest to the effect that he would be no longer responsible for the buildings of the Jesuits, or the effects, which he consigned to the National Guard, and the judge of the district was sent for by them to seal up the doors, for the satisfaction of the padre—but the protest was still maintained. On the following Wednesday he went to Caserta, and stated the case to Garibaldi who ordered him to return and tell General Turr to open the church; but the General, in much embarrassment, said, "What am I to do? The last words of Cavour, the Pro-Dictator, during the day some of the National Guard tried to get up a feeling against the father, and the mob of course rallied to them. The commander of the guard came to his rescue, for 'Abasso Gavazzi' was not a pleasant menace to begin with. On Saturday last a long memorial was sent to the Pro-Dictator; but Dictator, and all the other provisional authorities were dying, and the decision will remain probably with Cavour. How will it be?

"A Nail in a Sure Place."

At M——, Nova Scotia, in 1854, was a blessed outpouring of the Holy Spirit; but A—— H——, a young man of agreeable manners, good education, and industrious habits, and the subject of many prayers, remained unmoved. Not only so, but he lost no available opportunity covertly to draw down odium on the followers of the Lamb, and even on those who were sincerely and heartily seeking his temporal and eternal welfare. Thus was he treasuring up wrath against the day of wrath. The preaching of the gospel and all the means of Divine grace, though richly blessed to others, seemed lost upon him.

One Saturday he went to spend the Sabbath with his friends, a few miles distant. He there met a young acquaintance whom he highly esteemed, and accompanied him to church. On their way, speaking of the revival in M——, his young friend said seriously and tenderly, "Would you not like to be a Christian?" Oh the power of a little faithful word, when owned and blessed by the Holy Spirit!

A—— H—— was led to thoughtful, prayerful consideration of his state, as a vile and ruined sinner. Novels and useless books gave place to his neglected Bible, which thenceforth became the man of his counsel and his bosom friend; and his heartfelt prayer was the cry of the penitent publican, "God be merciful to me a sinner." He saw his guilt and utter sinfulness. His Bible and his couch were watered with his tears; but through all he was wonderfully enabled to rest upon the gracious promise of his Saviour, "Him that cometh unto me I will in nowise cast out." And then the day dawned and the shadows flew away. He could in humble faith cast all his cares, for time and eternity, on his long neglected, compassionate Redeemer; and assured of his acceptance with God and the forgiveness of all sins through the blood of the Lamb, he rejoiced with joy unspeakable and full of glory.—*Am. Mess.*

God's Faithfulness.

The following narrative, strikingly illustrative of the faithfulness of God in performing the promise annexed to the *Fifth Commandment*, was written by a clergyman, some years ago:—

The daughter of an old day-laborer, residing in my parish, lived many years, as a servant of all work, with a tradesman in our county town. During the former part of her service, her wages were only forty shillings a year; they were advanced five shillings, on her undertaking the whole washing and ironing without assistance; and for the last nine years, her master gave her £4 per annum, which were her highest wages. An old female, related to her master, passed a good deal of her time with her; but her temper was so hopelessly bad, that no one before E. L. (as we will call the subject of this paper) had made any great effort to please her. It was the constant and unwearied endeavor of E. L. to bear with her frowardness, and to comply with her wishes. The old gentlewoman was at length so won by her assiduity, that she rewarded her with several sums of money, to the amount of four or five guineas. On receiving the first guinea, E. L. determined not to spend any part of it, but to reserve it against a time of need, although her wages were still at their lowest rate. She even then continued to add something to her treasure, till at length, after her wages had been increased, she became mistress of Twenty *Pounds*. Application was made to her for this sum to be lent out on interest. But while she was deliberating upon the proposal, it came into her mind that she ought rather to bestow it on her parents, who were then becoming infirm through age. She proposed to her brother to give them the whole sum at once, but he prudently advised her to send them only half of it, to buy them a cow, and to reserve the remainder to a future occasion, which she did. A short time after, her father, who was afflicted with hernia, was brought to such a state that he could expect no relief but from a surgical operation. Even this a country practitioner had pronounced hopeless, a mortification having, in his opinion, already taken place. This affectionate daughter determined, nevertheless, to beat the expense of taking the advice of a surgeon from the Infirmary, which was ten miles distant, and he was of a different opinion. I saw the operation performed. It succeeded, although the patient was then seventy years old, and he is still living, in his eighty-seventh year. The surgeon, for the operation, and many attendances, required only ten guineas. This was thankfully paid him by E. L., being every shilling she possessed. A few years after she had made this laudable application of her hard-earned savings, her master, conceiving himself to be dying, proceeded to make his will, when he proposed to his executor and residuary legatee, to bequeath *fifty* pounds to his old servant, E. L. The executor, dissatisfied with this bequest, reminded him of her long and faithful services, not only in the house but in the shop, by which she had helped him to gain, and had also preserved much of his property, and of the strong proofs she had given of the strictest probity. On these grounds he persuaded her master to leave her an hundred pounds instead of fifty, and to add to that sum the interest of three hundred pounds during her life, together with a quantity of household furniture. After his decease, the executor further requested her to take any other article of furniture which she wished for, as a present from him. A few months after this, a farmer in comfortable circumstances, next neighbor to her aged parents, paid her his addresses, and afterwards married her. In addition to all this, I have reason to hope that both E. L. and her husband, as well as her aged parents, are pious characters, and that her marriage has been the means of greatly promoting her spiritual welfare.

Thus hath this child honored her father and her mother, as God commanded; and thus it hath been, and still is, well with her according to his promise. May the writer and the readers of this account, while they adhere to the path of duty, fully expect the fulfilment of all the promises which a merciful and faithful God hath given them. "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?"

Treasury.

Jesus' Glory Manifested.

"The Word was made flesh." Christ did not get more glory by becoming man: but He manifested his glory in a new way.

He did not gain one perfection more by becoming man; He had all the perfections of God before. But now these perfections were poured through out in a heart. The [illegible] companion of God to sinners not glistened in a human eye.

God was love before, but Christ was love covered over with flesh, just as you have seen the sun shining through a colored window. It is the same sunlight still, and yet it shines with a mellowed lustre. So in Christ dwelt all the fulness of the Godhead bodily. The perfection of the Godhead shone through every pore—through every action, word, and look—the same perfections; they were only shining with a mellowed brightness.

The veil of the temple was a type of his flesh; because it covered the bright light of the holiest of all. But just as the bright light of the Shechinah often shone through the veil, so did the Godhead of Christ force itself through the heart of the man Christ Jesus.

There were many openings of the veil when the bright glory shone through. The wounds of Christ were the greatest outlets of his glory that ever were. The divine glory shone more out of his wounds than out of all his life before. The veil was then rent in twain, and the full heart of God allowed to stream through.

It was a human body that writhed, pale and racked, upon the accursed tree; they were human hands that were pierced so rudely by the nails; it was human flesh that bore that deadly gash upon the side; it was human blood that streamed from hands and feet and side; the eye that meekly turned to his Father was a human eye: the soul that yearned over his mother was a human soul.

But O, there was a divine glory streaming through all; every wound was a mouth to speak of the grace and love of God, divine holiness shone through. What infinite hatred of sin was there when He thus offered himself a sacrifice without spot unto God? Divine wisdom shone through: all created intelligences could not have devised a plan whereby God would have been just, and yet the justifier. Divine love: every drop of blood that fell came as a messenger of love from his heart to tell the love of the fountain. This was the love of God. Here is the heart of God laid bare—God is manifest in flesh.—*M'Cheyne.*

Our Continued Need of Washing.

New washing, renewed application of purchased redemption by that sacred blood that sealeth the free covenant, is a thing of daily and hourly use to a poor sinner.

Till we be in heaven our issue of blood will not be quite dried up; and, therefore, we must resolve to apply peace to our souls, from the new and living way; and Jesus, who cleanseth and careth the leprous soul, lovely Jesus, must be our song on this side of heaven's gates.

And even when we have won the castle, then must we eternally sing, "Worthy, worthy is the Lamb, who saved us, and washed us in his own blood."—*Rutherford.*

Dead yet Living.

The cedar is the most useful when dead. It is the most productive when its place knows it no more. There is no timber like it. Firm in grain, and capable of the finest polish, the tooth of no insect will touch it, and time himself can hardly destroy it. Diffusing a perpetual fragrance through the chambers which it ceils, the worm will not corrode the book which it protects, nor the moth corrupt the garment which it guards—all but immortal itself, it transfuses its assimilating qualities to the object around it.

Every Christian is useful in his life, but the goodly cedars are the most useful afterwards. Luther is dead, but the Reformation lives.

Calvin is dead, but his vindication of God's free and sovereign grace will never die. Knox, Melville, and Henderson are dead, but Scotland still retains a Sabbath and a Christian peasantry, a Bible in every house, and a school in every parish.

Bunyan is dead, but his bright spirit still walks the earth in his Pilgrim's Progress. Baxter is dead, but souls are still quickened by the Saint's Rest. Cowper is dead, but the "Golden apples" are still as fresh as when newly gathered in the "silver basket" of the Olney Hymns.

Elliott is dead, but the missionary enterprise is [illegible]