

evidently felt the disappointment of hope deferred; and when Mr. P. and I were last there, it gave us much satisfaction to find the only difficulty in the way of his admission had, all along been his defective utterance, that his views were sound on all important points of doctrine; and his feelings of love to the Saviour, and hatred of sin, were, so far as any man could judge, genuine and hearty.

The third was Tan-Bu-Siat, a respectable rice-merchant in Pehchum, aged twenty-eight. He gave satisfactory evidence of a genuine change, and underwent such a severe ordeal of peace trial in a spirit so truly Christian, that it required but a hurried examination to satisfy all parties that he was a proper subject for baptism. Being a man of good family, there was more than usual opposition made to his joining the Church, and thereby renouncing the worship both of gods and ancestors, the latter the greater sin of the two in Chinese estimation. An uncle, who has attained the honourable degree of Sew-Tsui, and, on the score of literary honours, as well as senior relationship, considers himself bound to defend gods and ancestors, and to relegate the consciousness of his nephew, used all his influence to prevent him from even coming to the place of worship; and finally, notwithstanding his great learning, that his arguments were unavailing with an *unworked conscience*, he resorted to more substantial weapons, and finding that he had been at work up in the morning of the first Sabbath of the year, and had resolved that he would never again sell anything on that holy day, lost all temper, and gave him a very severe beating with his pipe, a very common and formidable instrument of punishment in China, as it proved in this instance. When the poor man returned to worship in the evening, as he did, undeterred by fruitless threats, the wounds on the head were still bleeding; he, the while, rejoicing that he was permitted to suffer for the name of Jesus. He was afterwards threatened with the loss of his trade; but, as he told me, with a smile, he felt no fear—Jesus was able to take care of him and his family.

His wife, who at first was very much opposed to his change, now unites with him in daily worship; and he rejoices that all in his household worship 'the God of salvation,' although they have not courage to come to hear the Word in our little chapel. He himself had long been secretly convinced, and had even prayed to God, long before he came for baptism. He says, that as soon as he heard the new doctrine he believed it, but not in the way he does now.

The fourth case is one of peculiar interest, as being that of the first female baptized at Pehchum, and in itself possessed of features which will commend it to all who love to trace the operations of Divine grace through those channels which God has opened for conveying blessings to men in the blessed union of the family circle. That family of which Un-Ho-se is the mother, is, I fear, too rare an instance, in this country, of real union and affection in all its members. Even prior to the reception of the Gospel, there seems to have been much of it; and there is a new and powerful element of purity and permanency introduced into the else mutable and temporary natural tie. The whole family, consisting of the two parents and three sons, are now members of the Christian Church. A united family on earth—I hope to meet them an unbroken family in heaven. The oldest son, Gong-6, was the first to receive the truth from Mr. Burns; then his second brother, Kwai-a, who is now living with me, prosecuting his studies, and will, I hope, make an excellent evangelist or pastor, if he is spared, and continues to prosper as he now does; then the old man followed giving striking evidence of deep work of the Spirit of God. His youngest son, Sam-A, on asking to be allowed to go to Amoy with his father, to be baptized, was told that he was too young; he might fall back if he made a proba-

tion when he was only a little boy. To which he made the touching reply, 'Jesus has promised to carry the lamb in his arms. As I am only a little boy, it will be easier for Jesus to carry me.' This logic of the heart is too much for the father, he took him with him, and Sam-A was ere long baptized, with some other applicants.

The most interesting circumstance in the conversion of Hesse is that she has never had any instruction, except from the members of her own family; and as soon as they apprehended the truth themselves, they began to communicate it to her; and they found a mind well prepared to receive the good seed of the Word. From an early period she manifested a lively interest in the Saviour, and encouraged her children to obey the new doctrine. She, by the tenacity of Chinese custom, dared not come to hear for herself, but her sons were in the habit of repeating to her as much of the sermons they heard as they could carry home; and when at any time, they heard any exposition of Scripture, during their intercourse with their teachers, they would set off to tell their mother, and return for more to convey. And so well had she profited by their instruction, that all who heard her examination were surprised at the extent and accuracy of her information, not less than at the courage she manifested in coming openly forward, with no other woman to bear her company, and that in a place where she was the first, as well as the solitary confessor of her sex. It says the more for her moral courage that she is naturally timid and retiring.

In addition to those already named he says that two other women have applied for baptism, and that six or eight hopeful male applicants were waiting for admission. At Pehchum, he has been enabled to make an addition to the accommodation, by which the women can now come and hear the Word preached without mixing with the men, which in China is cause of great scandal. On some occasions eight or ten women come in by their own private door, hear the sermon, and leave again without being seen by the other worshippers.—*Eng. Pres. Mes.*

#### THE AMERICAN TRACT SOCIETY—AND SLAVERY.

A Circular has lately been published and circulated entitled "Principles and facts of the American Tract Society." This circular has been commented on by several writers. One writer in the *Independent* notices it and says, that it has done more in convincing him that there is something wrong in the management of the Society, than all that he had read in the form of direct censure. We quote a few paragraphs from this communication:—

Another of the facts set forth in the circular is headed, "Catholic Basis." If this section has any pertinency we must interpret it as teaching that "sound morality" is a thing about which religious and evangelical denominations differ. We have not been accustomed to think that known immoralities were denominational matters at all. This cannot be the true idea of Catholic Basis, that it tolerates immoralities; and yet leaves all the difficulty about the great question of slavery; slavery can no more be resolved into a mere abstraction without properties and concomitants than a man can be so resolved, and these properties and concomitants of slavery are as much a part of it as are those of a man a part of him. It is not to be questioned that the very strongest hold which slavery has upon many of those who live amongst it, is found in the fact that it affords unlawful license to the largest licentiousness. It is this which gives it its maddening power over the Southern mind. Slavery is but another name for "Man stealing."

And yet it is hedged around by this Catholic Basis, and to be protected as one of those things which exist as matter of controversy among Christians. Now I have no intention of entering into an argument on the merits of the case, but am only concerned to show that this formal array of what the writer of the circular would call a great principle of the Tract Society, betrays a conscious weakness of his cause. Can a man that feels full confidence in his cause plead for a basis of privilege on which is written in letters of blue flame, "Let us alone, what have we to do with Thee, thou Jesus, Son of the most high God, art thou come hither to torment us before the time?"

But says the circular, "Nor can topics of the local or sectional character be expected in the issue of a national Catholic Institution?" And why not? Shall nothing be published condemnatory of piracy and wrecking for plunder, because such sins are unknown in the Green Mountains, but are confined to those who inhabit the sea coasts? If a sin exists, it has no just claim to be let alone because it is sectional or local. There is no reason why Mormon concubinage should be condemned, though practised by a repudiated sect, not acknowledged as Christians, while slave concubinage more openly defiant of the mandates of God, is winked at as a thing to be tolerated, though found among those who profess an orthodox belief in the Bible. How many of the noisy politicians of the South are there who practice a polygamy more revolting than that of Utah? Yet this polygamy must not be condemned by the Tract Society because it is sectional and local, and because some of the guilty ones are daring enough to charge God foolishly, and to say, "we are delivered to do all these admissions." Pray what have localities and sectional lines to do with moral truth, except as eye-glasses for spectacles which every body can see through but the wearer?

Again we say it is conscious, or shall we say unconscious, shrinking from light which strikes us as the remarkable feature in this production. The writer stands before us in a pitiable position of a man filling his own eyes with dust to blind other people.

#### MARTYRDOM OF BRADFORD.

Then was he held forth to Smithfield, with a great company of weaponed men to conduct him thither, the like of which was seen at no other man's burning; for in every corner of Smithfield there were some, besides those which stood about the stake. Bradford then, being come to the place, fell flat to the ground, secretly making his prayer to Almighty God. And he, "lying prostrate on the one side of the stake," and a young man, an apprentice, John Leaf, who suffered with him "on the other side," they lay flat on their faces, praying to themselves the space of a quarter of an hour. Then one of the sheriffs said to Master Bradford, "Arise, and make an end; for the press of the people is great." At that word they both stood up upon their feet; and then Master Bradford took a faggot in his hand and kissed it, and so likewise the stake. And when he had so done, he desired of the sheriffs that his servant might have his raiment: "for," said he, "I have nothing else to give him, and besides that he is a poor man." And the sheriff said he should have it. And so forthwith Master Bradford did put off his raiment, and went to the stake; and lifting up his hands, and casting his countenance up to heaven, he said thus: "O England, England, repent thee of thy sins, repent thee of thy sins. Beware of idolatry, beware of false antichrists; take heed they do not deceive you." And as he was speaking these words, the sheriff bade them tie his hands if he would not be quiet. "O Master Sheriff," said Master Bradford, "I am quiet: God forgive you this, Master Sheriff." And one of the officers which made the fire, hearing Master Bradford so speaking to