

These churches have a strong objection to the view started by Andrew Fuller in his later writings that the only particularity of the atonement is in its application by the Holy Spirit, thus implying that Christ on the Cross did as much to purge away the sins of Judas as of Paul, the only difference being in the work of the Holy Spirit. This, in fact, general redemption with special application. To this view almost all the strict Baptists in the United Kingdom are opposed as at variance with the doctrine of Scripture that "eternal redemption was obtained by Christ for his people when he entered heaven." Our want of perfect unanimity is undoubtedly a cause of weakness, but God has laid a foundation for our future progress, which, though slowly, is nevertheless visible in its dimensions. Our dear brethren in America will know best how they can help us. May they do so with energy. We need their help. And may God bless your united efforts to preserve your churches, dear brother, from the terrible evil that afflicts our own.

Yours affectionately,
WM. NORTON.

THE TEMPER OF CHRIST.

Dr. Benjamin Grosvenor, a Presbyterian minister in London, of last century, was preaching on the *Temper of Christ*. In the course of his illustration, he introduced the command of Christ, which required that "repentance and remission of sins should be preached in all nations, beginning at Jerusalem." And this he expatiated on in the following affecting strain of parable—
"Go into all nations, and offer this salvation to you; but lest the poor house of Israel should think themselves abandoned to despair, the seed of Abraham, mine ancient friend, as cruel and unkind as they have been, go make them the first offer of grace; let them that struck the rock drink first of its refreshing streams; and that they draw my blood be welcome to its healing virtue. Tell them that as I was sent to the lost sheep of the house of Israel, so they will be gathered, I will be their shepherd still. Though they despised my tears, which I shed over them, and imprecated my blood to be upon them, tell them 'twas for their sakes I shed both; that by my tears I might soften their hearts towards God; and by my blood, I might reconcile God to them. . . . Tell them, you have seen the prints of the nails upon my hands and feet, and the wounds of the spear in my side, and that these marks of my agony are so far from giving me vindictive thoughts, that, if they will but repent, every wound they have given me speaks in their behalf, pleads with the Father for the remission of their sins, and enables me to bestow it. . . . Nay, if you meet that poor wretch that thrust the spear into my side, tell him there is another way, a better way of coming to my heart. He will repent, and look upon me as he has pierced, and will swear, I will cherish him in that very bosom he has wounded; he shall find the blood he shed an ample atonement for the sin of shedding it. And tell him, from me, he will put me to more pain and displeasure by refusing his offer of my blood, than when he first drew it forth."

COMMON FAULTS AT PRAYER MEETINGS.

The social prayer meeting is a source of great spiritual profit to a church, without the influence of which, in ordinary cases, it can hardly be expected to grow in grace. Those Christians are generally the most eminent and distinguished for piety, whose habits are feelings lead them to embrace every opportunity of attending the prayer meeting. It is of the last importance that these meetings should be made much more attractive than, in many cases, they are. Very much depends on the pastor, or the conductor of the service. But much also depends on the brethren who are called upon to participate in its services. Very frequently much of the interest is destroyed by injudicious prayers. Perhaps a notice of some of the ways in which mistakes are made by those who take part in the prayers of the social meeting, may not be without benefit. A very common complaint is, that the prayers are too long. Some brethren, whatever the gifts they may lack, have a remarkable gift of fluency, and can pray by the hour. They are at no loss for topics, and know how to enlarge upon every one of them. If these are exhausted, they can talk back upon the most ordinary subjects, and present continued varieties on the same thought. Some seem to think that they must pray for everything that comes to mind, whether appropriate to the occasion or not; and that it is time enough to stay when nothing else remains to be prayed for. If two persons are to pray in succession, the first will continue long, nothing for the second to do, but utter the same petitions. At times, a brother will appear to be drawing his exercise to a close, and be almost ready to say amen, when a new thought will seem to strike his mind, and he will branch out again into a second prayer, longer than the first, and each of them too long for profit. We have known a request to be made for prayer in relation to a particular person, or class, or benevolent object; and scarcely any notice taken of it until almost every thing else had been remembered, and no time left for a remembrance of the particular object, unless every one had become acquainted by the service. Some have a particular hobby, and can never engage in social prayer without introducing it, however irrelevant to the occasion. Prayers are very apt to partake more of the nature of preaching than of prayer. There are didactic prayers, doctrinal prayers, argumentative prayers, controversial or polemic prayers, and even hortatory prayers. All this is unprofitable and wearisome. Every one who engages in social prayer should understand that there is no need going through a system of theology at a single prayer, nor of praying for everything that comes to mind, nor of enlarging upon every particular, nor of going over the ground again and again, nor of praying so long as they can. That is ordinarily the most acceptable and profitable prayer, which is mainly the breathing of intense desire for some one thing. Such is the nature of prayer, that the more earnestly and earnestly we pray, the more we pray, and the more we pray, the more we pray. It is a pleasant thing to see a church manifest love to its pastor, ever willing to receive his godly counsel, ever anxious to hear his pious instruction, and ever liberal in communicating to his necessities.

PLEASANT THINGS TO SEE.

It is a pleasant thing to see a pastor labouring faithfully for his charge; by sound doctrine, by spiritual exhortation, by godly counsel and pious example, endeavouring to lead them on in the way of holiness and peace—thereby showing that his object in entering the ministry was not to get a support, but to do good. It is a pleasant thing to see a church manifest love to its pastor, ever willing to receive his godly counsel, ever anxious to hear his pious instruction, and ever liberal in communicating to his necessities. It is a pleasant thing to see parents taking

their children with them to the house of God and keeping them in their proper places while there. It shows that they respect the house of God, and feel their responsibilities as parents. It is a pleasant thing to see Christians, when they meet for social worship, engage therein as though it were their chief delight, praying in faith, singing in the spirit, and exhorting with earnestness. It is a pleasant thing to see pious parents bowing with their children at the mercy seat, morning and evening, while grateful thanks are given to the Father for mercies for past blessings, and humble supplication made for the continuance of his favours. It is pleasant to see brethren dwelling together in unity. Thus sang the sweet singer of Israel and every pious heart responds, Amen. And, finally, it is pleasant to see love manifested in every department of life. Oh, that it only were universal; sorrow would then be almost a stranger even here below, and this earth become the ante-chamber to the paradise of God.

WILLIAM WARD—THE BAPTIST MISSIONARY.

Everything in connection with the early history of the Baptist Mission is interesting to every Christian, and there are names associated with that work of mercy, that only rank in our affectionate veneration as second to apostles and martyrs. In the vestry of a small meeting house in England, the venerable minister, having written over the fire place the following verse from Dr. Watts—

"To thy severing grace I owe
That I was born on British ground
Where streams of mercy flow
And words of sweet salvation sound.
The beloved Ward when last in England was
In that vestry, and reading the stanza, subjoined with his pencil the following lines:
"But oh! in the judgment day
Hudson and Wesley, how will you
And to the judge of all shall say
They heard, but heeded not, our crying cries."

The Stuart of the Dyke. The late Abner L. Pentland of Pittsburgh, remained when he was dying, "Mother I can see a great distance." Doubtless, this is the experience, beautifully expressed, of every one who comes with a chastened faith, to a calm death bed. In his prospect, through ordinary life, the vapours that float in his mental atmosphere render the vision imperfect, and he cannot see afar off; but as he draws near eternity, the air grows purer, the light brighter, the vision clearer, and security pervades the whole being. The vista of futurity opens upon the eyes of the soul; he beholds the gates of heaven and the river of life, its glad waters kissing the footstool of the throne of God; the glories of the new world grow brighter upon him; with Stephen he beholds Jesus at the right hand of his Father; as he dwells with rapture on these ever shining things, the earth and all its scenery grow dim about him; and like Elisha's servant at the gate of Damascus, he is instantly enveloped with troops of angels, who come to take him up over the everlasting hills, in the chariot of the Lord of Hosts.—*Familly Visitor.*

THE DANCE—Dr. Carey, the eminent missionary to the East, is no less held in remembrance among men of science, for his intelligent devotion to the study of botany, than he is revered by all good men for his disinterested labours in the cause of truth among the benighted natives of our Indian Empire. His most interesting recreation was ever found in his garden; and in nothing did he find more delight than in rearing anew, under India's burning sun, the same bright flowers that are prized as the natives of our own parterre.

On one occasion, Dr. Carey having planted in his garden at Serampore some seeds which had been conveyed to him in English earth, he was delighted to observe a daisy spring up with them, a seed of which had chanced to be in the same earth. He watched this little stranger from his own far distant home with anxious solicitude, and succeeded, by means of its seeds, in introducing the daisy as an annual into India. Montgomery has, with great success, sought to render his thoughts into verse on this most interesting discovery—
"Thrice welcome, little English flower!
Of continents, beloved by millions,
Thou shalt the blithe memoria be;
Thou'lt sport of infancy
Thou'lt cheer the golden age, and manhood's prime,
Home, country, kindred, friends—with thee
Are mine in this far clime.
Thine welcome, little English flower!
To me the glories of hope move;
When sorrow would my soul o'erpower
For joy that weeps or might have been,
I'll call to mind love—fresh and green—
I saw thee waking from the dust;
Thou'lt turn to heaven with low serene,
And peace in God my rest."

THE POPE YET ON HIS THRONE.

The most recent intelligence from Rome is more favourable to the prospects of the Pope. It will be found no easy matter to overthrow a power which is supported by the interest of so many ecclesiastics, and by the superaddition of the ignorant and bigoted laity. The spirit of the times, which the Romish priesthood can hurl upon the heads of innovators—the fearful ability of excluding them forever from the kingdom of heaven, which is ignorantly supposed to be vested in the Pope, are enough to make the stoutest heart quail before him. Mere political doubts do not wield such potent influence. At most they can destroy only the body, but the Pope is believed by his subjects to possess the power to destroy both soul and body in hell. All men have such a regard to their eternal well-being, that they stand in special awe of any being, who they suppose has the highest of all interests within his control. The Pope, therefore, wields a measure and kind of influence which no other monarch on earth pretends to claim, which is accorded to no other potentate, and which it were, in the view of his subjects, the highest sacrifice to attempt to wrest from him. He is entrenched in a fortress which is fortified by all the respect due to hoary antiquity, by all the sacredness of their religious associations, by all their attachment to him whom they have always been accustomed to love and venerate as their "Holy Father," and more than all, by their fear of those spiritual and eternal retributions with which they suppose he will visit the rebellious. Wielding such a kind and degree of power, holding their destiny for both worlds in his hands, there are multitudes who will fight to sustain his crumbling throne, with all the fanaticism, superstition, and desperation of the Jews, when they attempted to save their beloved Jerusalem from the sacking of the Romans. This superstitious regard for the Pope will now be strengthened by the success of the armies of Lombardy and Piedmont in their contest with Austria. The prospect now is, that the Austrians will be driven entirely out of the Italian peninsula, and that the Pope, as a civil ruler, will be more firmly enthroned than ever. Popery, that singular union of political and ecclesiastical power, will be among the last, if not the very last to be destroyed here. The Pope will yield to the authority of Christ, but when it falls, "great voices" in heaven will celebrate the event with the most rapturous joy, and all that is holy on earth will cordially respond, Amen.—*Alliance and Visitor.*

Inish Paiers.—A Protestant will find it difficult to believe the degree of reverence which is paid by the inferior Irish Catholic clergy to those of high rank in their church. Whether such is the case in other countries I am not in a condition to say, but I was a witness of it in Ireland.

The house of a gentleman with whom I was intimate, and who, though a Protestant, was equally respected by all sects and classes, there was staying a Roman Catholic bishop. This gentleman, whom I met more than once, was one of the most agreeable persons I ever encountered; indeed it is enough to say that he was well educated Irish gentleman, of the old school, who had resided much abroad. Many of my readers must have had the good fortune to meet such a person, and will at once understand the kind of man he was: his Irish assurance making him a perfect master of all the polite observances of life, his native humour sharpened by cold water with the world, his buoyant spirits chastened into the happiest tone by a long ad mixture with the best society, and his tough good nature breaking out, as it were, in spite of the restraints of modern conventionalities. There was no affectation in his manner; he was not a plain, no downcast looks, half shy, half sheepish, which characterize the Irish priest of these days. Neither had he the blue and congested look which marks their complexions, and which I never see without feeling my benevolent mood somewhat chilled, as if a prescription, if I thought there would be a chance of their taking it at my hands. My gaiter of a bishop had nothing of all this, though I believe him to have been about as good a man as those who have.

To wait upon his lordship of course came the way of the world, even little children of all this before Protestants, is not for me to say; but he was uncommonly active in picking them up before they fell, and after a while received them in a separate room.—*Palladium.*

ELEPHANT HUNTING.

In the year 1821, I had joined the recently formed semi-military settlement of Fredericksburg, on the picturesque banks of the Guiana, beyond the Great Fish River. At this place our party consisted of about a dozen men, and several of the Royal African Corps had already shot many elephants, with which the country at that time abounded. The day previous to my advent I had witnessed an elephant hunt for the first time. On this occasion a large party consisting of some hundred soldiers and their officers of the Royal African Corps had already shot many elephants, with which the country at that time abounded. The day previous to my advent I had witnessed an elephant hunt for the first time. On this occasion a large party consisting of some hundred soldiers and their officers of the Royal African Corps had already shot many elephants, with which the country at that time abounded. The day previous to my advent I had witnessed an elephant hunt for the first time. 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