

The BEREAN.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

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LINES PAINTED ON A CLOCK.

Here my master bids me stand,
And mark the time with faithful hand;
What is his will is my delight,
To tell the hours by day, by night,
Master—be wise, and learn of me,
To serve thy God as I serve thee.

Episcopal Recorder.

CONSOLATION TO PRISONERS FOR THE GOSPEL'S SAKE.

A letter from Master Hooper to the Godly Brethren taken in Bow-Church-Yard in Prayer.

The grace, favour, consolation, and aid of the Holy Ghost, be with you now and ever. So he it. Dearly beloved in the Lord, ever since your imprisonment I have been marvelously moved with great affections and passions, as well of mirth and gladness, as of heaviness and sorrow. Of gladness in this, that I perceived how ye be bent and given to prayer and invocation of God's help in these dark and wicked proceedings of men against God's glory. I have been sorry to perceive the malice and wickedness of men to be so cruel, devilish, and tyrannical to persecute the people of God for serving of God, saying and hearing of the holy psalms, and the word of eternal life. These cruel doings do declare, that the papists' church is more bloody and tyrannical than ever was the sword of the heathens and gentiles.

When I heard of your arrest, and what ye were doing, wherefore, and by whom ye were taken, I remembered how the Christians in the primitive church were used by the cruelty of unchristened heathens, in the time of Trajan the emperor, about 77 years after Christ's ascension into heaven; and how the Christians were persecuted very sorely as though they had been traitors and movers of sedition. Whereupon the gentle emperor Trajan required to know the true cause of Christian men's trouble. A very learned man named Pliny wrote unto him, and said: "It was because the Christians said certain psalms before day unto one called Christ, whom they worshipped for God." When Trajan the emperor understood it was for nothing but for conscience and religion, he caused, by his commandments everywhere, that no man should be persecuted for serving God. But the pope and his church have cast you into prison, being taken even doing the work of God, and one of the excellent works that is required of christian men: that is, to wit, whilst ye were in prayer, and not in such wicked superstitious prayers as the papists use, but in the same prayer that Christ hath taught you to pray. And in his name only ye gave God thanks for that ye have received, and for his sake ye asked for such things as ye want. O, glad may ye be that ever ye were born, to be apprehended whilst ye were so virtuously occupied! Blessed be they that suffer for righteousness' sake. For if God had suffered them that took your bodies, then to have taken your life also, now had you been following the Lamb in perpetual joys away from the company and assembly of wicked men. But the Lord would not have you suddenly so to depart, but reserve you, gloriously to speak and maintain his truth to the world.

Be ye not careful what ye shall say, for God will go out and in with you, and will be present in your hearts and in your mouths to speak his wisdom, although it seemeth foolishness to the world. He that hath begun this good work in you, continue you in the same unto the end; and pray unto him that ye may fear him only, who hath power to kill both body and soul, and to cast them into hell-fire. Be of good comfort. All the hairs of your head are numbered, and there is not one of them can perish, except your heavenly Father suffer it to perish. Now ye are in the field, and placed in the fore-front of Christ's battle. Doubtless it is a singular favour of God, and a special love of him towards you, to give you this forward station and pre-eminence, as a sign that he trusteth you before others of his people. Wherefore, dear brethren and sisters, continually fight this fight of the Lord. Your cause is most just and godly; ye stand for the true Christ (who is after the flesh in heaven), and for this true religion and honour, which is simply, fully, sufficiently, and abundantly contained in the holy Testament, sealed with Christ's own blood. How much are ye bound to God who puts you in trust with so holy and just a cause?

Remember what lookers-on you have to see and behold you in your fight—God and all his angels, who are ready always to take you up into heaven, if ye be slain in his fight. Also, you have standing at your backs all the multitude of the faithful, who shall take courage, strength, and desire to follow such noble and valiant Christians as you are. Be not afraid of your adversaries: for he that is in you is stronger than he that is in them. Shrink not, altho' it be pain to you; your pains are not now so great as hereafter your joys shall be. Read the comfortable chapters to the Romans viii. x. xv. Hebrews xi. xii. and upon your knees thank God that ever ye were accounted worthy to suffer anything for his name's sake. Read the second chapter of St. Luke's gospel, and there you shall see how the shepherds that watched their sheep all night, as soon as they heard that Christ was born at Bethlehem, by and by went to see him. They did not reason nor debate with themselves, who should keep the wolf from the sheep in the mean time, but did as they were commanded, and committed their sheep unto him, whose pleasure they obeyed. So let us do now we are called; commit all other things to him that calleth us. He will take heed that all things shall be well. He will help the husband, he will comfort the wife, he will guide the servants, he will keep the house, he will preserve the goods; yea, rather than it should be undone, he will wash the dishes, and rock the cradle. Cast therefore all your care upon God, for he careth for you.

Besides this, you may perceive by your imprisonment, that your adversaries' weapons against you are nothing but flesh, blood, and tyranny. For if they were able, they would maintain their wicked religion by God's word; but for lack of that, they would violently compel us, as they cannot by holy scripture persuade; because the holy word of God, and all Christ's doings, are contrary unto them. I pray you, pray for me, and I will pray for you. And although ye be asunder after the world, yet in Christ, I trust, for ever joining in the spirit; and so shall meet in the palace of the heavenly joys, after

this short and transitory life is ended. God's peace be with you. Amen.
The 14th of January, 1555.

SIN IN BELIEVERS.

1. For the sake of those who really fear God, and desire to know "the truth as it is in Jesus," it may not be amiss to consider the point with calmness and impartiality. In doing this, I use indifferently the words regenerate, justified, or believers; since, though they have not precisely the same meaning, (the first implying an inward, actual change, the second a relative one, and the third, the means whereby both the one and the other are wrought,) yet they come to one and the same thing: as every one that believes, is both justified and born of God.

2. By sin, I here understand inward sin: any sinful temper, passion, or affection: such as pride, self-will, love of the world, in any kind or degree: such as lust, anger, peevishness; any disposition contrary to the mind which was in Christ.

3. The question is not concerning outward sin; whether a child of God commit sin or no. We all agree and earnestly maintain, "He that committeth sin is of the devil." We agree, "Whosoever is born of God doth not commit sin." Neither do we now inquire, Whether inward sin will always remain in the children of God; Whether sin will continue in the soul, as long as it continues in the body; nor yet do we inquire, Whether a justified person may relapse either into inward or outward sin; but simply this,—Is a justified or regenerate man freed from all sin as soon as he is justified? Is there then no sin in his heart?—nor ever after, unless he fall from grace?

4. We allow that the state of a justified person is inexpressibly great and glorious. He is born again, "not of blood, nor of the flesh, nor of the will of man, but of God." He is a child of God, a member of Christ, an heir of the kingdom of heaven. "The peace of God, which passeth all understanding, keepeth his heart and mind in Christ Jesus." His very body is a "temple of the Holy Ghost," and an "habitation of God through the Spirit." He is "created anew in Christ Jesus;" he is washed, he is sanctified. His heart is purified by faith; he is cleansed "from the corruption that is in the world;" "the love of God is shed abroad in his heart by the Holy Ghost which is given unto him." And so long as he "walketh in love," (which he may always do,) he worships God in spirit and in truth. He keepeth the commandments of God, and doeth those things that are pleasing in his sight; so exercising himself so as to "have a conscience void of offence, toward God and toward man;" and he has power both over outward and inward sin, even from the moment he is justified.

5. But was he not then freed from all sin, so that there is no sin in his heart? I cannot say this. I cannot believe it, because St. Paul says the contrary. He is speaking to believers, and describing the state of believers in general, when he says, "The flesh lusteth against the Spirit, and the Spirit against the flesh: these are contrary the one to the other." (Gal. v. 17.) Nothing can be more express. The Apostle here directly affirms that the flesh, evil nature, opposes the Spirit, even in believers; that even in the regenerate, there are two principles, "contrary the one to the other."

6. Again: When he writes to the believers at Corinth, to those who were sanctified in Christ Jesus (1 Cor.) he says, "I, brethren, could not speak unto you as unto spirituals, but as unto carnal, as unto babes in Christ. Ye are yet carnal: for whereas there is among you envying and strife, are ye not carnal?" (Chap. iii. ver. 1, 3.) Now here the Apostle speaks unto those who are unquestionably believers, whom in the same breath he styles his brethren in Christ, as being still, in a measure, carnal. He affirms, there was envying, (an evil temper,) occasioning strife among them, and yet does not give the least intimation that they had lost their faith. Nay, he manifestly declares they had not; for then they would not have been babes in Christ. And (what is most remarkable of all) he speaks of being carnal and babes in Christ, as one and the same thing; plainly showing that every believer is (in a degree) carnal, while he is only a babe in Christ.

7. Indeed this grand point, that there are two contrary principles in believers,—nature and grace, the flesh and the Spirit, runs through all the Epistles of St. Paul, yea, through all the Holy Scriptures; almost all the directions and exhortations therein, are founded on this supposition; pointing at wrong tempers or practices in those who are, notwithstanding, acknowledged by the inspired writers to be believers. And they are continually exhorted to fight with and conquer these, by the power of the faith which was in them.

8. And who can doubt it, but there was faith in the Angel of the Church of Ephesus, when our Lord said to him, "I know thy works, and thy labour, and thy patience: thou hast patience, and for my name's sake hast laboured and hast not fainting." (Rev. ii. 2-4.) But was there, meantime, no sin in his heart? Yea, or Christ would not have added, "Nevertheless, I have somewhat against thee, because thou hast left thy first love." This was a real sin which God saw in his heart; of which, accordingly, he is exhorted to repent: and yet we have no authority to say, that even then he had no faith.

9. Nay, the Angel of the Church at Pergamos, also, is exhorted to repent, which implies sin, though our Lord expressly says, "Thou hast not denied my faith." (ver. 13, 16.) And to the Angel of the Church in Sardis, he says, "Strengthen the things which remain and are ready to die." The good which remained was ready to die; but was not actually dead. (Chap. iii. 2.) So there was still a spark of faith even in him; which he is accordingly commanded to hold fast. (Ver. 3.)

10. Once more: When the Apostle exhorts believers to "cleanse themselves from all filthiness of flesh and spirit;" (2 Cor. vii. 1.) he plainly teaches, that those believers were not yet cleansed therefrom.

11. Will you answer, "He that abstains from all appearance of evil," does *ipso facto* "cleanse himself from all filthiness?" Not in any wise. For instance: A man reviles me, I feel resentment, which is filthiness of spirit: yet I say not a word. Here I "abstain from all appearance of evil;" but this does not cleanse me from that filthiness of spirit, as I experience to my sorrow.

7. And as this position, There is no sin in a Believer, no carnal mind, no bent to backsliding, is thus contrary to the word of God, so it is to the experience of his children. These continually feel an heart bent to backsliding; a natural tendency to evil; a proneness to depart from God, and cleave to the things of earth. They are daily sensible of sin remaining in their heart, pride, self-will, unbelief; and of sin cleaving to all they speak and do, even their best actions and holiest duties. Yet at the same time they "know that they are of God;" they cannot doubt of it for a moment. They feel his spirit clearly "witnessing with their spirit, that they are the children of God." They "rejoice in God through Christ Jesus, by whom they have now received the atonement." So that they are equally assured, that sin is in them, and that "Christ is in them the hope of glory."

8. But can Christ be in the same heart where sin is? Undoubtedly he can. Otherwise it never could be saved therefrom. Where the sickness is, there is the physician.

"Carrying on his work within;
Striving till he cast out sin."

Christ indeed cannot reign, where sin reigns; neither will he dwell where any sin is allowed. But he is and dwells in the heart of every believer, who is fighting against all sin; although it be not yet purified, according to the purification of the sanctuary. —From Sermon on "Sin in Believers," by the Rev. John Wesley, M. A., sometime Fellow of Lincoln College, Oxford.

[The commencement and the close of the Sermon are taken up with combating adverse opinions entertained in different quarters.—Ed. B.]

A LINK BROKEN.

One day preached on the general corruption of mankind, and the impossibility of being saved by our own works. A person present expressed his surprise at my assertions, and thought it strange that I should enforce the necessity of our keeping the whole law, if we desired to be saved by our own merits. It was unjust, he urged, to consider a man cursed who continueth not in all the words of the law to do them; and cried out, "How can this be true, that whosoever shall keep the whole law, and yet offend in one point, he is guilty of all? How can this be? If I keep six of the commandments, and break four, have I not kept the majority? And is not God in justice bound to give me heaven, because I have kept more than I have broken?"

In explaining these truths, we can easily make ourselves understood to cultivated minds; but I could never make the common people understand me without a parable. Instead of entering into an argument, I have often replied by a description of a scene on the Ganges:—"The day was dismal, the wind roared, the thunder pealed, the lightning was vivid, the waves of the Ganges raged, the stream was swollen and the current rapid; the infuriated elements threatened destruction to every vessel on its waters; no boat could outlive the storm for any length of time. But see, what is that? It is a boat in distress, filled with people, rapidly hurried along by the waves. Between the peals of thunder, the shrieks of the people are heard; they fear the rocks on the shore, to which the current is driving them. What can be done for them? Could they but be drawn into this creek, they would be safe. Those on the shore look anxiously around, and discover a chain lying near them. A man instantly fastens a stone to a rope, binds the other end to the chain, and flings the stone into the boat. The rope is caught; the people eagerly lay hold on the cable, while those on shore begin to draw them, amid the raging elements, towards the creek. They already rejoice at the prospect of deliverance;—but, when they are within a few yards of the land, one link of the chain breaks, I do not say ten links but only one link, in the middle of the chain. What shall these distressed people do now? Shall they still cling to the unbroken links?" "No! no!" exclaimed one of my hearers, "overboard with the chain, or it will sink them the sooner." "What then shall they do?" "Cast themselves upon the mercy of God," exclaimed another. "True," I replied, "if one commandment be broken, we cannot be saved by them, we must trust in the mercy of God, and lay hold on the Almighty hand of Christ, which is stretched out to save us." I have frequently used this parable, and always found it to answer.—Rev. C. B. Leupold, of Denares; Church Missionary Society.

HOPE FOR MADAGASCAR.

The latest intelligence from this island is of the most cheering character. The Missionary Magazine for March, 1847, contains several letters, some of them from the persecuted Christians, which show that God has not forgotten to be gracious to them. The history of this little flock, for the last few years, will doubtless be interesting to all who desire the enlargement of Zion.

After the martyrdom of the nine Christians in 1840, the survivors became lukewarm and discouraged. But unexpectedly a young man received the word of the Lord, and greatly strengthened his brethren by his boldness and power in proclaiming it to others. Meetings were held more frequently, and at last a hundred new converts were added to them that believed.

In the summer of 1845, the only son of the Queen, a youth some seventeen or eighteen years of age, became a professed friend and follower of the Lord Jesus Christ. His name is Rakotondradama; he is called, however, Rakolo, and sometimes "the young Radama." He is the heir apparent to the throne of Madagascar, and already exerts an important and benign influence in behalf of his Christian associates. Five months after his conversion twenty-one of them were seized and put in prison, because they had held religious meetings; but they were treated with less severity than usual, in consequence of the intercession of the young prince. He begged for their lives, and so far obtained his request that, instead of their being executed at once, as others had been, they were subjected to a milder punishment. Nine underwent the usual ordeal by taking the tangena, one of whom died; three were reduced to slavery, but were afterwards redeemed; five others still remained in prison when they were last heard from; and the remaining four made their escape.

The last letter which has been received in England from this little band of believers, contains the following statement respecting the progress of truth:—"We went up to Antananarivo, and there met with the Queen's son and the persecuted Christians, notwithstanding they may suffer in bonds; and those Christians not persecuted we found increased exceedingly, yea, becoming indeed many. And Rakotondradama, the Queen's son, makes very great progress in the love of the Lord, by God's blessing, and is able to assemble some Christians with himself, every night, to thank and praise God. Oh, blessed be God, who has caused his mercy to descend upon Rakotondradama and all the people! Nevertheless the kingdom of our Lord, and yours, makes progress, and the Christians augment greatly in numbers." This letter was sent with the approbation of the Prince, and it even bore his signature;—from which it is inferred that he is regarded as the head of the Christians at Antananarivo. A perilous office, most assuredly! Let us pray for him, that he may be faithful in this position, if need be, even unto death. —Dayspring.

THE GERMAN AND FOREIGN SCHOOL-BOOK ASSOCIATION AT CALW, WURTEMBERG.

BY REV. C. G. BARTIS, D.D., SECRETARY.

This title might be given to this Institution, though it has not adopted it as yet. It both exists through foreign support, to a considerable extent, and extends its operation to all parts of the world; embracing every opportunity of doing good as far as its means will permit. But it had a very small beginning. In the year 1829, we began to translate some of the small children's books with cuts, published by the Religious Tract Society, in which the committee of that noble institution assisted us by the pecuniary grant of £25. We translated and published forty-two numbers, of which about one million of copies were struck off, and sold at low prices.

In the year 1832, we entered on a larger undertaking, and began to publish cheap religious school-books, in order to supersede cheap religious ones, which had already done much mischief among the rising generation. We published first the Bible Stories, the 60th edition of which, of 5000 copies each, has just made its appearance. A special German edition, of from 50 to 60,000 copies was also printed in Hungary, for circulation in that country. Of this work the North American Tract Society has more-over published an edition; and it has been translated into English, Danish, Bohemian, Hungarian, Wendish, Polish, Canarese, Tamil, Bengalee, Hindostanee, and Chinese; and in the latter tongue it has reached five editions in one year. The book-sellers at Lintshuan, in the province of Kiangsi, are now selling it, from whence it is circulating through the eighteen provinces of the Chinese empire. The next book we published was the History of the Church of Christ; the 11th edition of this publication has just come out. It has been translated into English, French, Dutch, Norwegian, Swedish, Italian, Modern Greek, Bohemian, Hungarian, Tamil, Bengalee, Canarese, and Arabic; and about 140,000 copies have been printed in these different languages. After this, we published our General History, likewise translated into English and Slavonic. This was followed by a Natural History and Geography of the Bible, and a History of Missions, which have been also translated into English and French; and a Primer was published in special editions for North America and Hungary, which was translated into Hungarian at the expense of a Roman Catholic nobleman of that country.

There were published also a Prayerbook for Schools, an Outline of the History of the World, a Hymnbook for Schools, a Natural Philosophy, a Psychology of the Bible, and a Natural History (written by the well-known Dr. Schubert); and several other books have been circulated by this Association. During the last fifteen years there were printed at this place, about 550,000 copies; and in foreign countries about 230,000. The former occasioned an expenditure of £11,250, of which £1522 had been obtained by voluntary subscriptions from the friends in Germany, Switzerland, France, England, and Scotland, and the rest has been realized by the sale of books. We are, however, in debt at present to the amount of about £400, and no cash in hand to go on with, while we have applications for assisting in the publication of several of our works in the Hindoo, Hindostanee, Chinese, and Sessuto languages. And how can we refuse these grants from the simple reason that we have no money, while there is so much money lying unemployed in various hands, which the Lord can easily command for our objects? The Religious Tract Society has very largely assisted us; but that institution cannot be expected to do everything. We therefore, would tell our brethren in Great Britain how we are embarrassed just now, and how much good we might do, if our means were not so exhausted. In Germany we cannot expect much. All our books are written on the principles of the Evangelical Alliance, as those will know who have read them. Our contributions were received from all the different religious denominations of the Protestant Church. From the Roman Catholics we cannot expect anything, because all our books are strongly antipapistical. Our Church History is therefore confiscated and prohibited in several countries; though our Bible Stories have been introduced in many Roman Catholic schools.—Ev. Christendom.

ROME'S RECIPROCITY OF PROTESTANT LIBERALITY.

At a time when so much is done, and proposed, by Protestants for the relief of Romanists, it is not uninteresting nor unimportant to inquire how Popery reciprocates this liberality; and when she asks so much from Protestants, it is natural to consider what example she exhibits in the way of conceding similar benefits to Protestants in those countries where she has supreme power.

She petitions leave to parade our streets with all her pageantry, while she expatriates from Madeira hundreds of guiltless persons merely for worshipping God according to their consciences in the privacy of their homes.

Protestant England grants to Romanists the most perfect liberty to conduct their religious exercises in public. Popery casts Protestants into prison, and

treats them as persons who forfeited their civil rights merely for reading their Bibles in private. British Protestants have, willingly and most nobly, been subscribing tens of thousands of pounds sterling for the relief of famishing Romanists, while Popery in Madeira has been cursing every one who will dare to give bread, or water, or even pay their just debts, to men whose only crime is being Protestants.

The British Government appoints a day of humiliation before God on account of judgments that have fallen on the Romish portion of their population; while the Popish prelate of Madeira orders Te Deum to be sung in all the Churches, as an expression of joy for the successful preparation of atrocious outrages upon British and Portuguese subjects, whose only crime is being Protestants.

Protestants have, in their generosity, been scouting the idea that Popery could revert to her ancient Inquisitorial proceeding at the very time when one Popish court sentenced a woman to death for blasphemy, heresy, and apostasy, and a higher Popish court declared that it confirmed that sentence for these crimes, but modified it in that case because the indictment had been merely for blasphemy.

The greatest Protestant nation has been annulling, in favour of Romanists, laws enacted for bulwarks around the Protestant rights and liberties of this country, while the government of Portugal has, in obedience to Popery, but in direct violation of their own laws, been systematically trampling on the civil rights both of British and Portuguese subjects, who were guilty of no crime but being Protestants.

Protestant Britain has been busily removing from her statute book obsolete laws against Romanists, while Popery in Portugal has revived and acted on its obsolete Inquisition-law of 1603, by which Protestants may be banished to the Coast of Africa for 'not believing in any saint,' and she has declared that law available against British subjects, notwithstanding the treaty.

Nor has Popery rested even there; she has hired a mob of Portuguese ruffians to attack and plunder a British subject's house, in direct violation of the treaty; she has ransacked his private papers, and induced the Portuguese authorities to refuse him the protection which the treaty guarantees; so that his life was placed in jeopardy, and he and his family were expelled from the Portuguese dominions; and when all this was done, a Popish canon carried, about for signature a petition to her Majesty, the Queen of Portugal, praying that more stringent measures might be enacted so as to suppress effectually all inquiry, and extinguish for ever every spark of liberty of conscience.

In short, Popery has been exhibiting in Madeira in 1846, that which, in former ages, it manifested in other lands, and which is proved by every page of its history—namely, that it is essentially and inexorably despotic, and the most powerful engine for the destruction of the rights and liberties of the subject. It has shown that, when it has the power, it will restrict the liberty of Protestants to the bare liberty of thinking—a liberty of which no despot can deprive the vilest slave. It has forced men of liberal politics to sanction and to practise the most cruel persecution of their unoffending fellow-subjects, and displayed what it can induce even such men to perpetrate, when they fancy that their political measures require the support of the Popish priesthood.

The writer of these pages would, as heartily as any man, deprecate all persecution on account of religious opinion. He has no wish that Protestants should retaliate on Popery with fines and imprisonments, the stake or the mob; but while Popery advocates and practises persecution, declaring herself unchanged and unchangeable, it is no persecution to refuse to put into her hands a weapon which, in her own standard writings, she avows that she would employ for the destruction of those from whom she asks it. Surely common prudence forbids the concession of further influence to a religious and political system of such enslaving despotism.—From Dr. Kalley's "Recent Facts showing how Popery treats the Civil Rights of Protestants at the Present Day."

THE EDUCATION SCHEME.

Conclusion of a Speech by Lord Morpeth, at a meeting of Patrons and Subscribers to the Yorkshire Yeoman School.

We are Churchmen here—it is thought that Church schools will gain by the new arrangement. If so, it will be because they meet it with answering efforts (applause); but I disclaim any such ground for our proceedings. It is because I know that out of the pale of the Church, beyond the limits of the denominations, there is a vast destitute neglected mass, festering in our streets and alleys, with every sight and sound of contamination choking the access to every sense,—without any sense of duty to earth or to heaven—upon whom no word of instruction ever falls—upon whom no breath of love ever settles,—these, unclaimed by Lambeth, unknown to Geneva, unconverted by Rome, I would invite, I almost wish, I could compel, to come in. (Applause.) I do not so much care to which fold, so that there was a hope of teaching them that man is their brother, and that "God is love." (Renewed applause.) Then there is another class I would like to put it to them whether they were so satisfied with the amount of remuneration they at present receive, with the place they hold in society, with the superiority of the advantages it confers, over what they might obtain as a clerk in some opulent warehouse or at some railway station, that they think the managers of the schools are altogether right in rejecting the offer of additional remuneration, additional help, additional distinction, which the state is solicited to offer them? (Applause.) The wants and deficiencies at which I