

The Berean.

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

VOLUME III.—No. 11.]

QUEBEC, THURSDAY, JUNE 11, 1846.

[WHOLE NUMBER 115.]

THE SCENTLESS VIOLET.

Deceitful plant, from thee no odours rise,
Perfume the air, nor scent the mossy glade,
Although thy blossoms wear the modest guise
Of her, the sweetest offspring of the shade.

Yet not like hers, still shunning to be seen,
And by their fragrant breath alone betray'd;
Nod'd in the vesture of a scautier green,
To every gaze are thy flowers display'd.

Thus, virtue's garb Hypocrisy may wear,
Kneel as she kneels, or give as she has giv'n;
But ah! no meek retiring worth is there,
No incense of the heart exhales to heaven!

M. in "Poetic Gleanings."

BAPTISM, RIGHTLY RECEIVED.

What, then, if a Christian community adopt this view; confine the ordinance to adults, not only in the outset of a mission, but always; endeavour to confine it to really and spiritually converted adults, i. e. true believers, who when questioned can give an answer of a good conscience; and notwithstanding occasional or even frequent disappointments continue to speak of it as what it ought to be: are such persons to be unchristianized, or are they to be denied the name of a Christian Church, because they cannot enter into our analogy between baptism and circumcision, and therefore feel constrained to deny that there exists any divine authority for the baptism of infants? I trust not; although I truly believe, that the baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ. A diversity of judgment upon this point, followed by a corresponding diversity of practice, although it must of course involve error on one side, need not, and I hope does not, involve such errors of necessity vitiate the saving Christianity of either side.

It can be no matter of surprise, that some men, admiring as cordially as their opponents in this question do, the beauty and simplicity of the scriptural arrangement and language concerning the baptism of believing adults; but seeing that the analogy of God's dealings, and the practice of Christ's church comprise in the conclusion that baptism was from the first given to infants, shall I retain the practice; and that retaining it, they should not on that account cease to speak of baptism as the scripture speaks, but endeavour to describe, to every instance of every infant, the perfectness which belonged to a perfect instance of a truly converted adult, receiving the sign of baptism, a seal of the righteousness of the faith which he had being yet unbaptized.

Are such persons to be condemned as superstitious formalists, or denied the name and character of a true Christian Church; because, allowing their affections to be engaged in this matter as well as their understandings, and availing themselves of the degree of obscurity which it has pleased God to leave around the subject; they continue in the face of many disappointments, to speak of baptism as what it ought to be, conceiving that they are thereby honoring God's appointment as such; and as far as lies in them, inviting and encouraging among men that simple confidence of heart which is the special element of saving efficacy? My friends.

This is the tender, affectionate, loving, and comforting position taken by the English Church. Here, she exhorts her members not to doubt, but earnestly to believe that Almighty God *frankly* *aloud* *her* *charitable* *work* *in* *bringing* *her* *infants* *to* *his* *holy* *baptism* *here*, *not* *in* *the* *language* *of* *dogmatic* *theology*, *but* *of* *forerun* *devotion*, *she* *urges* *her* *petitioners* *before* *the* *throne* *of* *grace*, *pleading* *the* *promise* *made* *to* *pray* *by* *Him* *who* *said*, *Ask* *and* *ye* *shall* *receive*, *seek* *and* *ye* *shall* *find*, *knock* *and* *it* *shall* *be* *opened* *unto* *you*. Here, she responds with earnestness and animation, "Lord, give now to us that ask, let us that seek find, open the door to us that knock." "Give thy Holy Spirit to this infant that he may be born again and made an heir of everlasting salvation." And here, with humble but hearty confidence in the divine assurance that "whatsoever we ask in prayer, believing, we shall receive," she pairs forth her thanksgivings to her heavenly Father for his tender mercy, because it hath pleased him to hear and answer her prayers, because it hath pleased him to regenerate her infants with his Holy Spirit, to receive them for his own children by adoption, and to incorporate them into his holy church.

If, however, any of her members, not content with this, proceed to systematize; if they advance the theory that every baptized person is absolutely *opere operato* delivered from original sin; then they place themselves in opposition to the English Church; because, in her dogmatic theology, that Church plainly declares that original sin, "this infection of our nature, which deserves God's wrath and damnation, *doth* *remain*, *yea*, *in* *them* *that* *are* *regenerated*." So that even if it could be most rigidly proved that every baptized person is regenerated; still, according to the deliberate decision of the English Church, it would not follow that any baptized person was delivered from original sin. Deliverance from sin, both original and actual, is ascribed exclusively to the "one oblation of Christ finished upon the cross."

And if others, equally determined to systematize, assert that the regeneration spoken of in the service, is not spiritual regeneration, but only ecclesiastical; not a renewal of the heart in the sight of God, but only a change of state as to outward privilege and consequent responsibility; not an introduction to pardoning mercy and saving grace, but only to geographical Christianity; they also appear to forsake the well balanced teaching of the Church of England; because, first, in this service she prays that the adult candidate for baptism, or the infant charitably brought, may receive remission of his sins by "spiritual regeneration" not ecclesiastical, but spiritual regeneration! she prays also, that "he may lead the rest of life according to this beginning;" which, on the supposition of his receiving then, certainly and always, geographical Christianity; and certainly nothing more; would be a prayer that he might continue a geographical Christian only, never becoming a spiritual one, during the rest of his life. And because, secondly, the Church of England, in her dogmatic teaching,

expressly declares that they who receive baptism rightly are thereby grafted into the Church; that the promises of forgiveness of sin, and of our adoption to be sons of God by the Holy Ghost are therein visibly signed and sealed; that faith is confirmed, and grace increased by virtue of prayer to God.

By virtue of prayer to God! These words indicate a part at least, and a most important part, of what is intended by receiving baptism rightly. They ascribe the saving benefit to the virtue of prayer, and thus supply a key to the right understanding of the baptismal office. May every reader of these pages be mercifully enabled to realize the full benefit of his baptism, by virtue of prayer to God; looking back upon that sacred ordinance, administered in compliance with the Lord's commandment, as a seal of God's promises of mercy to his soul, as manifestly applied as if a visible hand had been stretched down from heaven for the purpose! And if any one ask himself in some perplexity, "How can I look upon baptism as a seal of God's promises to me, seeing it is equally applied to thousands, who entirely disregard those promises?" Let him answer himself another question, "How is it that I receive the Bible as God's word to me, seeing it is equally sent, and freely distributed among thousands of unbelievers? What makes the difference?"

Confidence of heart in it makes all the difference. So it does in baptism. This is God's gift; "doubt ye not, but earnestly believe; ask, seek, knock; God has promised to answer prayer. Wherefore we, being thus persuaded, and nothing doubting, let us faithfully and devoutly give thanks;" &c.

Viewed thus, as a service of warm-hearted devotion, our baptismal office is full of elevating confidence in God, and animating encouragement to Christian parents; and the only embarrassment we feel in the use of it, is one common to all Christian forms of devotion composed in faith, and hope, and love; namely, that our hearts are rarely so full of faith, and hope, and love, as cordially to keep pace with our words of prayer and praise, especially praise. From this embarrassment we can have no relief, but in one of two ways; either by lowering the form to the unchristian state of our own hearts, or by raising our hearts to the Christian character of the form. It is a Christian thing to pray in faith and hope and love, though for the present we seem not to receive what we ask for. It is an unchristian thing to cease to pray for the blessing. It is an unchristian thing to pray without faith. It is an unchristian thing to pray with faith, and not to give thanks for having our prayer heard. *Servum corde.* "The virtue of prayer is the holy oil which makes our baptismal service run sweetly, without either dogmatizing in falsehood on the physical efficacy of the ordinance in itself, or retreating in unbelief from the Christian fervour of the language employed in it."

But if our baptismal service, instead of being thus treated as a form of devotional earnestness, be looked upon as expressing a decision in dogmatic theology; and as such, be compared with Holy Scripture, the statements in the xxv. and xxvii. Articles, and the facts of the case; it must continue what it has long been, a fruitful source of debate and division. The controversy can never be closed. Wise and practical men, in the exercise of high and responsible authority, should look to this. If it be in their power to remove, or even in some good measure to abate, existing divisions; it is no light matter to keep such a candle under a bushel. If they be hindered from any united movement by divisions among themselves, those are the divisions which they should seriously lay to heart; and they should bear in mind, that while the commandments seek the good of others unto edification, to hear with the infirmities of the weak, and to remove stumbling-blocks out of the way, are given by the inspiration of God; the *ipissima verba* of our church service, however excellent, are not given by inspiration of God.

By a slight alteration, very slight, more verbal than real, the cause of truth would lose nothing, and the cause of the Church of England would gain much, by enabling her attached ministers and members to show, with more simplicity, and with less need for laborious explanations—which wear to many the appearance of evasion—the harmony of her various official documents among themselves, and with the undeniable facts of the case by which she is surrounded.—From "The Church and the Churches," by the Rev. Hugh M'Neile, Canon of Chester.

THE MOVING SPRING OF MISSIONARY EXERTION.

I am led to think of the various means by which the great work in which we are now interesting ourselves, might be prosecuted in a way more commensurate with our own wishes, and with its vast importance. Many ways have been suggested and proposed at different times, and according to the various views in which the subject has been contemplated. Some have thought that it is too great a work to be carried on through the instrumentality of individuals collected together in a Society like ours, and that it could only be the work of the State, and must be taken in hand by the Government. Others think that it should be confined to the Church alone; but that the Church can only work when it is united, and moves in one band, one phalanx, with its bishops at its head, against the hosts of Heathenism. I am inclined to take rather a different view, or, at least, to see this subject in a different aspect; I am inclined to think, that we must look for the enlargement of these operations which we desire to extend, and for an increase of

Baptism is not only a sign of profession, and mark of difference whereby Christian men are discerned from others which are not christened; but it is also a sign of regeneration, or new birth;—not regeneration itself, but a sign of regeneration;—whereby, as by an instrument, they that receive baptism rightly, are grafted into the church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed, faith is confirmed, and grace increased by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ.—Art. xxvii.

the blessing which God has hitherto bestowed upon our exertions, in an increase of personal religion, and in the growth of Christian faith in the individuals who form the Society. What is it that induces any man to do that which he possesses, to give of that which might minister to his private gratification, for such objects as we desire to-day to promote? It must be a sense of their importance—a sense of the misery of being without the knowledge of the Redeemer, and of the blessings which belong to an interest in his redemption. An interest in that redemption which has been wrought for us by Jesus Christ, is personal religion; and an increasing sense of its value, and the wretchedness of wanting it, is increasing faith; and therefore, as far as we increase in Christian faith, we shall be disposed to promote the object proposed by this Society throughout the world. We may suppose a brook, accustomed to fertilize the country through which it flows, but through the drought of summer dried up; there is only one way in which we can possibly look for the return of that which is to make fruitful the surrounding land; we must wait till the summer sun melts the snow upon the hills, or till the rains descend, and these fill the channel; and then again will the fields upon its banks revive, and the valleys laugh around. So it is when the hand of charity, spiritual or temporal, is frozen up, or the heart that ought to move the hand; that too, must be melted by the Sun of Righteousness, or the grace of God must descend from heaven, and then will those blessings be diffused abroad which will make fruitful the parched and barren wilderness, and refresh those lands where no water is.—The Lord Bishop of Chester, at the Church Miss. Soc. Anniversary.

ENGLAND'S DUTY TO INDIA.

If any one did believe that God had given us India to make us a great and luxurious nation, he had not studied the workings of an inscrutable Providence. It was admitted on all hands that India was an empire founded upon opium; now what did that mean? No empire, founded upon such a slender foundation that a breath of ever-changing opinion might crush it, could ever stand without the blessing and upholding presence of God. God raised up that empire and gave it to England in order to do his own work mightily, through the instrumentality of this country. Let them trace back and see how that empire arose. They talked about the recent rise of the Society, they had been labouring some forty-six years in the vineyard of the Lord; but let them remember that the whole empire of England in British India 100 years ago was comprised in four forts which were hired from the native princes, were manned with native soldiers, not with firearms, but defended alone with the bow and arrow, and with a few factories around those forts. That was the state of the empire 100 years ago. What was it now? Arrangzabe had wasted away; the greatest and strongest forces had been overpowered; not only the Hindus, but the fierce Marabrats were conquered, the country was conquered, and our Government were forced to acquire territory after territory, even against their will, all proving that God had given us the land in order that we might preach his Gospel to the benighted inhabitants, and that in that country his altar might be exalted and his name be praised. Did not the recent events teach us a lesson, and that in order to escape God's wrath we ought to do his bidding? It was but the other day, only as yesterday as it were when every face was blanched when India was mentioned, when the women who had sons or relatives in that country were talking of their coming home when the English were driven out of Asia. Oh! the very name of Bolam ought to be to England, the "Mene, mene, tekel, upharsin." Had not God warred for us and renewed our empire in that land for his glory, where would now have been our power? In place of reigning from Cape Comorin to the Himalayas, and from Burraempooter to the Indus, we would have been fugitives from the land. He was sure that that empire of India ought to be consecrated to the service of God and the Lamb, for his mercy vouchsafed to us in the late victories; if we did not there proclaim the holy name and preach the blood of the Lord Jesus Christ, shed for the redemption of man, India would become, by the inscrutable providence of God, the weakness of this country; the supremacy of the people of England would be pulled down, and their power abrogated. It was true, that in the late war we were engaged in punishing aggression; that our armies were not engaged in working out the projects of ambition; it was an actual appeal to the God of heaven against wrong, and the measure of the enemy being full, by God's blessing they were overcome. But the blood which had been shed, the thousands who had been slain, would become a testimony against England, if India beyond the Sutlej were not opened up to the knowledge of Christ's love, and the worship of his name. If that blood had been spilled only that England might be made a little richer, a little greater, and she became a little more unthankful, it would become a national sin against God, and would call for, and would surely receive, signal vengeance at his hand. Even from the field of battle they were called upon to give thanks to God. It was known to many around him that when the cannon of the battle of Alwal smote upon the ear, the Commander-in-Chief anxiously inquired what it was? It was then surmised that Sir H. Smith, together with his division, had been beaten and routed by the enemy, and the General was told so. But after listening for a short time to the sound, he said, "That is not the sound of cannon of a British army retreating;" and he sent forth an officer for news. When he returned with the report of a complete and a glorious victory gained by Sir H. Smith, what was the first action of the aged hero? The first expression he gave to his feelings was to kneel down on his knees and give thanks to God. Not fearing men he returned thanks where thanks were due. But that was not all. They knew that when at the station in Mysore he had been the great supporter of the missionary cause; he was always anxious that the ark of the Lord should be raised; and he had raised a large church for the worship of God, for the native population of that place. Such were the actions of Sir Hugh Gough. They saw him as the principal benefactor of the Christian religion in India; and they would trace the won-

derful hand of God in giving the victory to him who had procured for a benighted people the means of a far higher victory—of a triumph over the world, the flesh, and the devil.—The Lord Bishop of Oxford at the Church Miss. Society's Anniversary.

COMFORT FOR A MOTHER AND HER SON FAR AWAY AT SEA.

At the Anniversary of the NAVAL AND MILITARY BIBLE SOCIETY held in London, on the 1st of last month, the Rev. J. GALAHAR, Incumbent of St. Mark's, Southwark, at the close of a very interesting speech, observed: "He remembered, one morning, in his own district, despatching a Scripture-reader along one side of a street while he took the other, and after quitting a very desolate scene of poverty and despondency in one house, he came upon a house where a fine young man, a sailor, was playing the violin to his mother and sister; adapting himself to the sudden change from other circumstances, as Irishmen had the power to do, he went in, and telling the young sailor how fond he himself had been, when a boy, of playing on the violin, got him to play "Rule Britannia," and one or two other tunes. He then said, 'I have got in my pocket an instrument I like better; let me give you a tune upon it.' The youth consented, and he (Mr. Galahar) read the eighteenth psalm, and said, 'There is a tune from the harp of David; and that harp, once played here below, is now heard sweet above, amid the chorus of saints and angels; and if you will take this harp, you may play it upon the wide seas.' Then turning to the mother, he said to her (as the young man would not at first take the Bible), 'I remember a poor woman who was comforted when she felt lonely without her son, because she could say, 'I have a book here that tells me God holds the waters in the hollow of his hand, and I know he holds more—he holds the heart of my son;' if you will take a Bible too, you and your son can have fellowship though seas divide you.' They consented; and that mother now delighted to read in that Bible, and perhaps at some leisure moment the son at sea, if only from curiosity, might be led to look into the book of God, which he had thus been persuaded to carry with him. Let the Society persevere in this good work, and rich and lasting must be the fruits. In the days when the Spanish Armada approached our shores, England sat in safety because the God of nations saw upon the pennant of England as it floated over the weak and few, 'Truth, eternal truth! let it be so still, upon

The flag that's brand'd a thousand years
The battle and the breeze!

and then, come storm or tempest, we should be safe; and when the roll of the judgment should be called, many who were slain for the maintenance of British honour, would be found under a more glorious banner, passing on to a more glorious triumph, even to the crown and palm!"

THE NURSING SISTERS FROM GERMANY.

(See the article: German Hospital, p. 130 of last volume.) It will be interesting to the philanthropic public of England to hear that the wish of many Christian friends, which had been expressed by the Chevalier Bunsen, Prussian Ambassador, at the First Public Meeting last year for the establishment of the German Hospital in London, that some of the Protestant deaconesses of Pastor Fliedner's Institution at Kaiserswerth, near Dusseldorf, for the sick and poor, might come from the Rhine to England for the service of that Institution, has been carried into effect in those last days. Four of these deaconesses, educated at the mother Institution of Kaiserswerth, arrived last week in London, accompanied by the Rev. Mr. Fliedner, the founder of that Institution, and have entered upon their duties as nursing sisters, one of them in the capacity of matron of the establishment.

This new hospital, which is going on exceedingly well, and has, since its opening on the 18th October last, already benefited some hundreds of poor sick Germans, can now be expected to become a still greater blessing to the inmates. For these Christian sisters, in the strength of faith working by love, have undertaken, under the direction of the Committee, the management of the hospital, and are ready to show no less humility than self-devotion in its service. Yea, it is to be hoped (to use the expressions of the Rev. Dr. McCaul and the Venerable Archdeacon Robinson, at the above-mentioned public meeting), that this plan of Protestant nursing sisters will soon be imitated in the English hospitals, where, no less than in other countries, such self-denying sisters are extremely wanted, according to the general testimony of persons of experience. As the Institution at Kaiserswerth is, perhaps, not sufficiently known in this country, it may not be unworthy of the attention of our readers to lay before them a short statement of that interesting mother establishment. It is now nine years since that Institution was called into life by the Rev. Mr. Fliedner, who finding, twenty-two years ago, on his travels through Germany, Holland, and England, the lower classes of these countries in a most miserable state, as regards their temporal and spiritual wants, especially when afflicted with illness, resolved to try whether these wants might not be supplied by the active interference of Christian philanthropy. The poor of his congregation were, till then, taken care of by lay deacons, but he wished to secure a still more effectual assistance, and, therefore, resolved to renew the apostolical institution of deaconesses, and to make such nursing sisters undertake the care of the poor and the sick.

He did not think that there were any vows necessary to work in the field of charity; indeed, the deaconesses of old made no vows. Their inward faith, which urged them to charity and self-sacrifice, did not want to be encouraged by external means, nor their services secured by outward constraint.

The Rev. Mr. Fliedner, assisted by his wife, established, in October, 1836, near his dwelling-house, a small infirmary, by voluntary contributions, and invited Christian women, unmarried and widows, to aid them in their Christian work.

The principle he laid down was, that the deaconesses must be willing to be servants of Christ alone, to devote their time and faculties entirely and exclusively to him, and not to look forward for pecuni-

ary emoluments, or any other comfort the world can give, but to do the work of charity and self-denial out of gratitude to him who came down to serve them, before they knew him, even to death.

The rules of the establishment at Kaiserswerth are the following:—The candidates must not be under eighteen years of age, and serve from six months to two years for probation. After this probationary time, those among them, who have been found fit individuals for the work of Christ, receive, during Divine service, a solemn Christian blessing; and then enter upon their duties as deaconesses at the infirmary, which contains from 100 to 110 beds. They engage themselves to serve at least five years, after which time they are allowed to leave, or may renew their engagement. It is understood, that if nearer, personal, or family duties, should make them wish for a change of situation during that period, every reasonable facility is vested in them for that purpose by the direction, granted in a Committee. They receive no salary; a very moderate annual sum is paid by the Institution or family they serve to the Institution at Kaiserswerth, which defrays their personal wants, enables them to keep themselves decent and respectable, and entirely provides for those whose health has suffered in consequence of their hard service.

Many young Christian women followed this call of Pastor Fliedner, moved by the love of the Lord. A great union was soon afterwards formed by Christian friends in the two Prussian provinces of Rhineland and Westphalia, under the superintendence of the Protestant Provincial Synods, and patronized by the King of Prussia, for the purpose of taking care of the poor and sick of these territories. Many ladies, who could not devote themselves personally to this office, formed Auxiliary Societies. The success which the establishment of Kaiserswerth has met with, has been very great; for according to the Ninth Report, 1846, above 100 deaconesses are now at work in different parts of Germany. Sixty are occupied in seventeen hospitals and orphan houses at Berlin, Dresden, Frankfurt, Worms, Cologne, Elberfeld, &c.; several in large congregations, which have no hospital, and about twenty are sent out to private families.

The hospital at Kaiserswerth has received, in these nine years, about 1,900 patients of all diseases, of both sexes, and of all religious persuasions, a great many of them gratuitously.

The deaconesses are not only of the lower and middle classes, but several also of the higher and highest ranks of life. One young baroness of the grand duchy of Mecklenburg has just been educated at Kaiserswerth, and is now destined to be the Matron of the large new model hospital at Berlin, lately established by the King of Prussia, in which, at least, thirty deaconesses will find work, and which is to become a great nursery for training deaconesses to serve in the different parts of the monarchy. The Institution at Kaiserswerth has been called upon to send, at least, twelve trained deaconesses without delay, to that model hospital. Two other ladies of high rank are at present at Kaiserswerth; devoting themselves to the same offices. Some nurses have also been educated at Kaiserswerth for Switzerland, for France, and for Holland; and the claims from many parts of the Continent for deaconesses from Kaiserswerth are so numerous that this establishment cannot satisfy them all. It results, from the testimonies of the administration and the medical officers of those public Institutions, and is a fact of general notoriety, that wherever these deaconesses have been intrusted with the care of an hospital or of a branch of the same, a visible change for the better takes place in all departments, and the satisfaction, the gratitude, and the blessings of the patients follow those self-devoted nurses everywhere.

However, this provision for the care of the sick is not the only blessing which that Institution spreads over many countries. It contains also three branch establishments for other purposes. First, a seminary for education, to train young female teachers for infant-schools & female day-schools. This has already educated more than 230 of such female teachers, by the instrumentality of whom many thousands of poor children have been brought from ignorance and misery, and led to their Heavenly Friend.

Another branch Institution, which this establishment contains, is destined to educate deaconesses for the nursing and moral improvement of female prisoners. Such branch is therefore connected with an asylum for released female prisoners, which Pastor Fliedner founded already twelve years ago, and which has received since this period more than 130 poor, deeply fallen individuals, who have been enabled, by Christian instruction, to become good servants and respectable members of society. Who, after considering these facts, can yet doubt, that this highly interesting establishment, this Bethesda for bodies and souls, which fills with the water of life the four fields of human infirmity and misery, the field of the sick, of the poor, of the abandoned children, and of the guilty, should not have refreshed and brought from death to life many perishing souls? who will not hope that it may be destined to become the beginning of a new era in the development of Evangelic life and of Protestant charity? that it will in particular open a new field of useful and blessed occupation to the female Christians?

The Annual Reports of this establishment relate a great number of most interesting cases, where these deaconesses have been the powerful instruments of seeking that which was lost, of bringing again that which was driven away, of binding up that which was broken, and of strengthening that which was sick. It is with great reluctance, that we abstain, by fear to fatigue the reader, from relating some of these particular facts.

The establishment at Kaiserswerth is, as we have stated, supported by voluntary contributions, and here we regret to say, that the support is far below the wants and the claims of that highly deserving Institution. From the last Report it results that the establishment has incurred a large debt, £600, and that besides, £500 more are wanted for building a training-school for school-mistresses. It truly requires no other recommendation; than the simple tale of the good it does with its small means; and it would be a loss to humanity to allow such an excellent work of Christ to go backwards for want of earthly means. There seems to be no doubt, that the many thousands of good Christians, with which this country abounds, will not fail to contribute their mites to so charitable an object, which